Jane. Tucker Q.

Dr. NICHOLLS's
PARAPHRASE
ON THE
COMMON PRAYER,
AND
PSALMS of *DAVID.*

Liturgies



THE

BOOK

OF

COMMON-PRAYER,

AND

Administration of the Sacrament,

According to the USE of the

Church of *England.*

WITH THE

PSALMS of *DAVID,*

PARAPHRAS'D:

Together with the

Lives of the APOSTLES,

AND

An Account of the Original of the FASTS and FEASTS of the Church, with several of the RUBRICKS, occasionally Examin'd.

By *WILLIAM NICHOLLS*, D.D.

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TO THE

MARQUESS and MARCHIONESS

MOUNT HARMER.

My LORD *and* LADY,

I Having had for many Years a Relation to your Honourable Family, and being bound by the Duty and Gratitude which I owe to my moſt Noble Lord your Father, to pay any Service, which my Profeſſion teaches me, to all the Branches of it: I take the Boldneſs to offer up this little Book, as a Tribute to You. May God Almighty continue You to be Ornaments of the Religion

you profeſs, and the excellent Church which you are of; may he afford you Length of Days, and a numerous Off-ſpring; and grant that all the Deſcendents of your Illuſtrious Blood may inherit, not only the Fortunes and Honours, but the admirable Virtues and Qualifications of their glorious Anceſtors; which is the earneſt Prayer of,

My LORD *and* LADY,

Your Honours moſt Dutiful

and Obedient Servant,

9 MA 61

WILL. NICHOLLS.

THE

THE

PREFACE.

I Have frequently caſt about in my Thoughts, though I could never find out a ſufficient Reaſon to ſatisfie my ſelf; why, for a Hundred and Fifty Years together, ſince the Time the Common-Prayer has been compiled, no one has attempted to explain it in a manner fitted for the Uſe of Common Perſons. Whatever of this Kind has been eſſay'd, has been either in a Volume too large, or by Notes too learned for ordinary Uſe, or ſome Part of the conſtant Service has been omitted therein; ſo that, though the Performances have been excellently good in their Kind, yet ordinary Readers have not received ſuch Benefit

by them, as might be desired. I have therefore attempted the Explication thereof in a new Method, which, I hope, will have God's Blessing upon it; to make the Church Devotion better understood by those who frequent it, and to take off the Prejudices of those who are so unhappy as to dissent from it.

I am fully satisfied, that there are a great many of our Members, that have a very great Value for our Common Prayer, who would have their Affections towards it raised much higher, if they understood the many Excellencies thereof, which for a great Part escape their Knowledge; and to have a Zeal without Knowledge, we are inform'd, is not so praise-worthy. And on the other Side I do not think that the Dissenters are generally such a cross-grain'd People, as some have fancied, but that if they could see our Common-Prayer-Book demonstrated to be full of excellent Devotion, and agreeable to Scripture and Antiquity, and the Passages objected against in it, not to be liable to those Misconstructions which are

are uſually put upon them: If we were not ſo happy as to have their Fellowſhip in our Communion, we ſhould not be loaded with thoſe ſevere Imputations, which ſome hot and indiſcreet Men among them have thrown upon us.

Now I am perſwaded, that if a Deſign of this Nature had been undertaken ſoon after the Reformation, many of the Polemical Writings in this Controverſie might have been ſpared, which ſometimes being carried on with too much Acrimony, inſtead of convincing our Adverſaries, have drove them on to a more furious Oppoſition againſt us. What Succeſs my Labours herein may be bleſſed with, I leave to God's good Providence to determine. But I have the greater Hopes, that this Performance may have the better Effect upon our Adverſaries, becauſe in many of them I do not now obſerve ſuch a Stiffneſs in their Prejudices againſt our Conſtitution, as they had formerly conceived; and I truſt that the Goodneſs and Wiſdom of our preſent Government will ſo gain upon their

their Affections, that they may in time be brought to take a Part with us in our admirable Worſhip, which they have had the Unhappineſs ſo long to undervalue.

But perhaps it will be objected, That to pretend to paraphraſe our Service, is but a new Sort of Reflection upon it; and, under Pretence of explaining it, is to tax it with Obſcurity. I need not ſay that ſuch an Objection will equally ſtrike at all the excellent Labours of thoſe Learned Men who have wrote Comments upon the Holy Scriptures, and ſo great a Number of other Books in Divinity and Humanity. For 'tis no Reflection on the Common-Prayer-Book, to ſay there are ſome Things which are not ſo clear, at leaſt to ordinary Perſons. The very Language it ſelf may be very well ſuppoſed to be alter'd ſomewhat in a Hundred and Fifty Years; as for Inſtance, the Words Health, *i. e.* Aſſiſtance; Worſhip, *i. e.* Honour; Leaſing, *i. e.* Lying, *&c. which are now commonly uſed in a different Senſe, from what they were in* Edward *the Sixth's Reign. The Bible has*

been

been once or twice tranſlated ſince that Time, and thoſe Texts of Scripture which are alluded to in the Prayers, make ſome Perſons think they are not Scripture-Language, becauſe they do not find them in their Modern Tranſlation. This I hope will be obſerved by thoſe that like no Prayers, but what are compos'd in Scripture-Phraſeology; and ſuch may take notice that the Prayers in our Liturgy may put in as juſt a Claim in this Particular, as any other Compoſitions this Way; and that as the Scripture is altogether as frequently, ſo it is as properly applied. Add to this, that the Generality of our People are not ſo well vers'd in the Antiquity of the Feaſts *and* Faſts *of the Church, and the Reaſons of their Inſtitution. Now this does not infer any faulty Obſcurity in the Compoſure of this excellent Book, yet they are Points which the Common People ought to be inform'd in, and when they are ſo, I doubt not, but tho' they have had formerly a great Affection to our Conſtitution, they will have freſh Evidence to pronounce it ſtill a more* reaſonable Service, *than they thought it before.*

But

But the Reader may be willing to be informed in ſome Particulars concerning the Time of Compoſing, and the Compilers *of the Common-Prayer.*

Before the Reformation the Liturgy was in Latin, *being a Collection of Prayers made up of ſome ancient Forms uſed in the Primitive Church, and others accommodated to the Superſtitions of the* Romiſh Church, *as we ſee now extant in the* Roman Breviary *and* Miſſall. *When the Nation, in King* Henry *the Eighth's Time, was diſpoſed to a Reformation, Archbiſhop* Cranmer, *who was at the Head of that great Deſign, endeavoured, what he could, to have the Liturgy in* Engliſh, *and to be reformed from the Popiſh Abuſes. But Matters were not ripe enough to bring that entirely about in that Reign; but thus much he effected then, he got a Primer to be printed, wherein are tranſlated into* Engliſh, *The* Venite, Te Deum, *the* Benedictus, *&c. together with the* Lord's Prayer, Creed, *and* Ten Commandments; *and theſe are the very ſame Tranſlation uſed in our* Common-Prayer

Prayer Book, *excepting only thoſe* Hymns *which are* Pſalms, *and which are now worded according to* Coverdale's *Tranſlation of the Bible, which was ſet out afterwards by the Authority of* Henry *the Eighth. Some time after, the* Litany *was publiſh'd, ſomething different from what it is now, and permitted to be read in the Churches on* Wedneſdays *and* Fridays. *But when* Edward *the Sixth came to the Crown, Thirteen Perſons were commiſſioned by the King to draw up the* Communion Service, *Anno. Dom.* 1548. Thomas Cranmer, *Archbiſhop of* Canterbury; Thomas Goodrick, *Biſhop of* Ely; Henry Holbech, *Biſhop of* Lincoln; George Day, *Biſhop of* Chicheſter; John Skip, *Biſhop of* Hereford; Thomas Thirlby, *Biſhop of* Weſtminſter; Nicholas Ridley, *Biſhop of* Rocheſter; Richard Cox, *Dean of* Chriſt-Church *and Almoner to the King*; *Dr.* May, *Dean of St.* Paul's; *Dr.* Taylor, *Dean of* Lincoln; *Dr.* Heyns, *Dean of* Exeter; *Dr.* Robinſon, *Dean of* Durham; *Dr.* Ridley, *Maſter of* Trinity-College. *Soon after the ſame Perſons were commiſſioned to compile the whole* Liturgy;

Liturgy; *which having done, it was confirm'd by Act of Parliament,* 2 Edw. *VI.* 1. *the Parliament giving this extraordinary Encomium of it,* That it was done by the Aid of the Holy Ghoſt. *This was the Original of this excellent Book I have commented upon; and as for ſome particular Alterations in after Reviews, it will not be neceſſary at preſent to enter into the Detail of them.*

I have ſo contriv'd the Parts of this Paraphraſe, that they may be read ſeparately by themſelves, ſo that they may ſerve Perſons for Forms of Private Devotions *upon ſome* Particular Occaſions; *only by turning* We *into* I, *or by other light Variations of the ſame Kind.*

Thus the Paraphraſe *upon the* Litany *will not be an improper Form of Devotion upon a Day of Faſting. The* Paraphraſe *upon the* General Confeſſion, *and that upon the* Ten Commandments, *may very ſeaſonably be uſed before the receiving of the Sacrament. And the Explication*

cation of the Exhortation, *and other Parts of the Office of the* Communion, *will acquaint thoſe who want Information, what are the due Qualifications for that* Sacred Duty, *as well as moſt of the ordinary Treatiſes concerning it. The* Expoſition *upon the* Creed, *the* Lord's Prayer, *and* Ten Commandments, *will be an Aſſiſtance to* Parents *and* Maſters, *to inſtruct their* Children *and* Servants *in thoſe main Points of Religion, and which are the chiefeſt Part of Catechiſm. The Notes upon the* Collects *will inform unlearned Perſons of the Reaſonableneſs and Antiquity of the* Feſtivals, *&c. of the Church, and the Lives of the firſt great Propagators of our Religion; which, though they are Truths very requiſite to be known, many Perſons live and die in our Communion, without almoſt any Knowledge thereof.*

In ſhort, I hope, there is no Part thereof, but may have its Uſe, eſpecially with Ordinary Readers, *for 'tis for their ſakes this Book is chiefly deſign'd.*

May

May the good God give his Bleſſing to theſe my weak Endeavours, and make my Labours tend to his Glory, the Honour of our Church, and the Salvation of Mens Souls. *Amen.*

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The ORDER of Morning Prayer Daily throughout the whole Year.

¶ *At the Beginning of Morning Prayer the Miniſter ſhall read with a loud Voice, ſome one or more of theſe Sentences,* &c.

I. WHEN the wicked man turneth away from his wickedneſs which he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive, *Ezek.* 18. 27.

II. I acknowledge my Tranſgreſſions, and my Sin is ever before me, *Pſal.* 51. 3.

III. Hide thy Face from my Sins, and blot out all mine Iniquities, *Pſal.* 51. 17.

I. At whatſoever Time the Sinner by his unfeigned Repentance ſhall turn to God, he will be acceptable unto him, altho' his former Courſe of Life has been very vitious. For (as that whole Chapter of *Ezekiel*, from whence this Verſe is taken, ſhews) as thoſe who have formerly led an habitual good Life, if they fall into a ſinful Courſe, ſhall forfeit God's Favour and ruin their Souls, notwithſtanding their former Goodneſs: So ſhall an Evil Man, if he amends his Life and turns to God, be reſtored to his Kindneſs, and ſhall deliver his Soul from thoſe Miſeries which attend a final Impenitence.

II. I do not extenuate my Guilt or deny it; but do with Grief acknowledge it; letting it make that deep Impreſſion upon me, as to be always preſent to my Mind, and as it were continually ſet *before my Eyes*.

III. O Lord, out of thy Pronenes to pardon Sin, do thou, as it were, *overlook my Offence*: And upon my true Repentance, which I beſeech thee to grant me, *blot out my Iniquities*, and expunge them out of thy Book where they ſtand recorded againſt me.

IV. The Sacrifices of God are a broken Spirit: a broken and a contrite Heart, O God, thou wilt not deſpiſe, *Pſal.* 51. 17.

V. Rent your Heart, and not your Garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

VI. To the Lord our God belong Mercies and Forgiveneſs, though we have rebelled againſt him: Neither have we obeyed the voice of the Lord our God to walk in his Laws, which he ſet before us. *Dan.* 9. 9, 10.

IV. God is better pleaſed with a penitent Soul which is truly ſorry for, and is willing to forſake its former Sins, than with the moſt pompous Sacrifices which could be offered according to the Legal Inſtitutions. For a *broken Heart* (*i. e.* a Heart caſt down by extream Grief, *Iſa.* 61. 1. and which does always accompany true Repentance) is a Sacrifice which will be always accepted by God, and which he will not deſpiſe, as he does the formal Sacrifices of wicked Men.

V. Ye muſt be heartily and unfeignedly ſorry for your Sins, rather than to acquieſce in the theatrical Expreſſion of Sorrow by outward Signs and Geſtures, ſuch as the renting the Garments were, of which Cuſtom we have many Inſtances in Scripture, *Gen.* 37. 34. *Joſ.* 7. 6. for the *Graciouſneſs*, the *Mercy*, the *Long-Suffering* and *Benignity* of God, are the greateſt Encouragement to Sinners, upon their Return to God to expect his Pardon: And moreover he does as it were repent him of the Evil or Puniſhment he inflicts on Men, when upon their Repentance he is reſolved to withdraw it.

VI. God is a God of that merciful and forgiving Nature, that he is inclined to pardon us, tho' we have never ſo highly offended him; and tho' we have, as it were, been up in Arms and in open Rebellion againſt him, by a notorious Violation of his Laws, which we ought to have obeyed, yet he ſtill is ready to forgive us.

VII. O Lord correct me but with Judgment; not in thine Anger, leſt thou bring me to nothing, *Jer.* 10. 24.

VIII. Repent ye; for the Kingdom of Heaven is at hand. *Matt.* 3. 2.

IX. I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son. *Luke* 15. 18, 19.

X. Enter not into Judgment with thy Servant, O Lord, for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

XI. If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us. But if we

VII. O Lord, I beſeech thee, do not chaſtiſe me with the *Anger* of an Enemy, but with the Moderation of a *Merciful Judge*; for I ſhould be totally conſumed, if thou ſhouldeſt proceed with me according to Rigor, and as my Sins have deſerved.

VIII. Repent of your Sins, and make your Peace with God before Chriſt's Kingdom of Glory begins, which the univerſal Judgment is to precede; whither, if ye are ſummoned with your Sins about you unrepented of, you are undone for ever.

IX. I will, (like the Prodigal Son) preſſed down with the Guilt and Miſery which my Sins have brought upon me, return to my Heavenly Father, and acknowledge the Grievouſneſs of my Offences, whereby I have deſervedly forfeited that Relation which he bore to me.

X. O Lord, do not call me to an Account for my Actions, with a too rigid Severity, or as it is in the Original *Hebrew*, do not go to Law with me, or carry me before the Judgment-Seat; for if thou vieweſt all Things through the Rigor of thy *Juſtice*, the moſt Innocent Man's Life cannot ſtand the Tryal, nay every Man living muſt be beholding to thy *Mercy* to be acquitted.

XI. This Life being a State of ſo many Imperfections, that we are all liable to great Failures; to ſay we are in a State of Perfection, and that we live without Sin, is a moſt notorious Falſity, and is a Thing unbecoming the Truth and Simplicity of our Religion:

 But

we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all unrighteouſneſs, 1 *John* 1. 8, 9.

But if we acknowledge our Sins before God, and truly repent us of them, God out of his *Faithfulneſs* and *Juſtice*, will, upon our performing thoſe Conditions, make good his Promiſe to us, on that behalf, in pardoning them: And will keep us clean for the future from any groſs Sin, by granting us the Aſſiſtance of his Holy Spirit, which will *confirm and eſtabliſh us in every good Work*. Rom. 16. 20. 1 Theſſ. 3. 13. 1 Pet. 15. 10.

I. DEarly beloved Brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold Sins and Wickedneſs, and that we ſhould not diſſemble nor cloke them before the Face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent and obedient Heart, to the end that we may obtain Forgiveneſs of the ſame by his infinite Goodneſs and Mercy.

II. And although we ought at all times humbly to acknowledge our Sins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render Thanks for the great Benefits that we have received at his Hands, to ſet forth his moſt worthy Praiſe, to hear his moſt holy Word, and to ask thoſe things which are requiſite and neceſſary, as well for the Body as the Soul.

III. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure Heart and humble Voice unto the Throne of the Heavenly Grace, ſaying after me.

I. My *Dear* Fellow-Chriſtians, the Holy Scriptures, (whoſe Authority you and all Faithful People profeſs the greateſt Reverence for) not only in thoſe ſeveral Paſſages which I have now read unto you, but in many other places, do exhort us, to *confeſs* unto God our innumerable Tranſgreſſions which we have committed againſt his ſacred Laws. Beſides, it is the greateſt Folly for us to hope to diſſemble them, or to extenuate them, ſo as to deceive the All-ſearching Eye of God, who ſees every Thing nakedly as it is. Nor muſt we be guilty of ſuch a vile Act of Hypocriſie, as, notwithſtanding our many Sins, publickly in the Church, in the *Preſence* of God and his Holy Angels, to ſtand upon our Juſtification. But if we would do as ſincere Chriſtians ought, we muſt perform theſe three Parts of true Repentance. *Firſt*, With an *humble and lowly Heart* confeſs our Sins to God, with a Dejectedneſs and Confuſion like that of the Publican, who *ſtood afar off and would not lift up his Eyes to Heaven*. *Secondly*, We muſt add to this, a true *Penitent Sorrow* of Mind, for having offended ſo good a God, and for having brought our ſelves into ſo great danger. And *Laſtly*, We muſt, from theſe Conſiderations, take ſuch a Diſguſt againſt our Sins, as to reſolve to be *obedient* to God's Laws for the future. Now if we purſue this Method in our Repenting of our Sins, we need not deſpair of God's Forgiveneſs of them. But ſtill we muſt not think that a Repentance ſo circumſtantiated, will be any meritorious Cauſe, whereby we may claim from God an Impunity of our Sins; for that is owing only to the infinite *Goodneſs* and Mercy of God, reached out to us in the Myſtery of our Redemption, and by the Suffering of our bleſſed Lord for us.

II. And *though we ought at all times*, or in thoſe more frequent Courſes of private Devotion (which we are by our Religion obliged to, *Eph.* 6. 18. 1 *Tim.* 6. 8.) to exerciſe this Duty of Confeſſion, which is ſo eminent a Part of Prayer: There is certainly a greater Reaſon to make uſe thereof in the ſolemn Aſſembly of Chriſtians in the Church, where they meet together to perform the four great Parts of Religious Worſhip, 1. *Thankſgiving* for Mercies received, 2. *Praiſe* and Adoration of the Excellencies and Goodneſs of God, 3. *Hearing* God's Word read and preach'd, 4. Petition, or *Asking* of God Spiritual and Temporal Bleſſings. But without a Confeſſion of our Sins, and the other neceſſary Parts of true Repentance, we cannot rightly perform any of theſe publick Duties. We cannot thank God as we ought, when we ſtill continue to abuſe his Mercies: We cannot praiſe and admire his Perfections, which in an unregenerate State

we have little Senſe of: We cannot be devout Hearers of God's Word with all our carnal Affections about us: Nor can we hope for a Succeſs of our Prayers, which by the Wickedneſs of our Lives are become an Abomination unto God.

III. Wherefore I earneſtly deſire of every one of you (as well Laity as Clergy) to addreſs your ſelves with me to God in devout Prayer; which I, as God's Miniſter, for my ſelf and you, offer up to the *Throne of God's Grace*; which I do not do ſolitarily by my ſelf, as the Prieſt was to do under the Jewiſh Diſpenſation (*Exod.* 30. 7. *Luke* 1. 10.) and as the Papiſts ſince have imitated, but I deſire you who have higher Privileges by vertue of Chriſt's Covenant (*Eph.* 2. 14. 1 *Pet.* 2. 6.) to *accompany* me thither; repeating after me thoſe Words which the Church has preſcrib'd upon this occaſion: Intreating you, that you would manifeſt in your Devotion, thoſe Effects of a *pure Heart*, Sincerity, Attention, Gravity, and whatever elſe becomes the devout Worſhip of God; taking care that in all your Reſponſes you avoid, as on the one ſide, a loud clamorous Voice, ſo on the other ſide, an inarticulate Motion of the Lips; and that you make uſe of only a *low and humble Voice*, as may be ſuitable in this Solemnity.

¶ *A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.*

I. ALmighty and moſt merciful Father; II. We have erred and ſtrayed from thy ways like loſt Sheep. III. We have followed too much the Devices and Deſires of our own Hearts. IV. We have offended againſt thy Holy Laws. V. We have left undone thoſe things which we ought to have done; VI. And we have done thoſe things which we ought not to have done; VII. And there is no health in us. VIII. But thou, O Lord, have Mercy upon us, miſerable Offenders. IX. Spare thou them, O God, which confeſs their Faults. X. Reſtore thou them that are Penitent; XI. According to thy

thy Promiſes declared unto Mankind in Chriſt Jeſu our Lord. XII. And grant, O moſt merciful Father, for his ſake; XIII. That we may hereafter live a godly, righteous, and ſober Life, To the Glory of thy Holy Name. *Amen.*

I. O Lord, we addreſs our ſelves to thee, in conſideration of thoſe Attributes of thine, which moſt diſpoſe thee to pardon Sinners; thy *Omnipotence* by which thou art endowed with a ſufficient Power to help us, and thy *Mercifulneſs* by which thou haſt always a Will to do it: Having likewiſe a comfortable Expectation of Forgiveneſs from that Relation of *Fatherhood*, which thou art pleaſed to own, that thou doſt bear towards us. II. We muſt to our ſhame confeſs that we have, by our Sins of Surpriſe and Infirmity, *erred* and made leſſer Steps out of the Path of our Duty, and at other times *ſtrayed* and made larger Excurſions from thoſe ways which the Holy Religion, which thou haſt revealed, has chalked out to us, to walk in; and this (to uſe our Saviour's Similitude) not unlike *loſt Sheep*, that ſtraggle from their Shepheard, and are thereby expoſed to innumerable Dangers. III. We acknowledge that we have too often conſented to thoſe unlawful *Deſires*, which we have been prompted to by our corrupt Nature and original Depravation. IV. We have added to theſe many actual Offences againſt thy holy Laws, which we are ſo ſtrictly obliged to obſerve. V. Beſides, we acknowledge our ſelves to have been guilty of many ſeveral kinds of Actual Sins, being anſwerable for many Sins of Omiſſion, by neglecting the ſeveral Duties commanded us. VI. And many Sins of Commiſſion, by a wilful doing what was forbidden us. VII. So that there is no Part of our Souls *healthy* or free from Sin, but they are, as it were, under an univerſal Sickneſs. [Or, we can hope for no Health or Salvation from our ſelves.] VIII. We fly therefore to thy Goodneſs, O God, for a Deliverance from this Burden of our Sins, and (like the Penitent Publican, *Luke* 18. 1.) beſeech thee *to be merciful to us miſerable Sinners.* IX. Remit therefore, we pray thee, the Puniſhment which is due to our Sins, upon our Confeſſion of them, and hearty Repentance for them. X. And upon our being truly *Penitent, reſtore us* to thy Favour, which we have forfeited by our Diſobedience; and, *Gal.* 6. 1. let us enjoy the Benefits of thine Elect Saints, whoſe Privileges wicked impenitent Sinners are excluded from. XI. As thou haſt promiſed to us in the Charter of the Goſpel delivered to us by Jeſus Chriſt.

XII. There-

XII. Therefore we beſeech thee, O Gracious God, not for the ſake of any Saint or Angel, but for the ſake of thy dear Son, in whoſe *Name*, *when we ask any Thing, thou haſt promiſed to give it*, John 16. 23. to afford us ſuch a powerful Aſſiſtance of the Grace of thy holy Spirit, that for the future we may faithfully diſcharge all the parts of our Chriſtian Duty: That we may live *Godlily*, in paying a devout Worſhip to Almighty God: That we may live *Righteouſly*, in doing all Acts of Juſtice and Charity to our Neighbour: And *Soberly*, in performing all the Duties of Temperance, Chaſtity, and other Vertues which relate to our ſelves. Nor do we deſire this, to reflect any Honour upon our ſelves, or to acquire any Merit by ſuch a Religious Life; but only that the greater Glory may be aſcribed to thy Goodneſs, by whoſe Grace we expect to have thoſe Diſpoſitions and Habits to be wrought in us.

¶ *The Abſolution to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

I. ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a Sinner, but rather that he may turn from his Wickedneſs and live; and hath given Power and Commandment to his Miniſters, to declare and pronounce to his People, being Penitent, the Abſolution and Remiſſion of their Sins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. II. Wherefore let us beſeech him, to grant us true Repentance, and his Holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our Life hereafter may be Pure and Holy, ſo that at the laſt we may come to his eternal Joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.

I. The Almighty God (who ſtands poſſeſſed of the ſole Power of all Things in Heaven and Earth, who is not willing that any Sinner ſhould everlaſtingly periſh, *Ezek.* 18.28. but rather, that repenting of his Sins, he ſhould live in eternal Happineſs; and to this end hath given Authority and expreſs Command to the Miniſters of the Goſpel, *Mat.* 18.18. *John* 20.33. to declare Remiſſion of Sins to Perſons who are truly penitent.) He, by the Mouth of his Miniſter, pronounceth Pardon and Abſolution to every one of you that is endowed with the requiſite Qualifications for it, (*i. e.*) a true Repentance of his Sins, and a ſtedfaſt Belief of the holy Goſpel, *Mark* 1. 15. *Acts* 20. 21.

II. Therefore that we may receive the Benefit of this holy Ordinance, let us pray to God, of *whom cometh every good and perfect Gift*, James 1. 17. to afford us the Grace of true Repentance, and withal the Aſſiſtance of his Holy Spirit; for without the Illumination of this bleſſed Spirit which *helps our Infirmities*, Rom. 8.26. our Devotion will not be *well pleaſing to him*, Gal. 4. 6. which Holy Spirit is likewiſe neceſſary, that we may not return to our Sins again, but that our Souls which have formerly been polluted with many Vices, may ſhine with that *Purity* and *Holineſs* which the Goſpel requires. So that when we come to die, we may *enter into the Joy of the Father*, through the Merits of Jeſus Chriſt our bleſſed Redeemer.

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.*

I. OUR Father, II. which art in Heaven; III. Hallowed be thy Name. IV. Thy Kingdom come. V. Thy Will be done in Earth, As it is in Heaven. VI. Give us this day our daily Bread. VII. And forgive us our Treſpaſſes, As we forgive them that treſpaſs againſt us VIII. And lead us not into Temptation; IX. But deliver us from Evil: X. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

I. We addreſs our ſelves to Thee, O God, who by thy Creation art the Father of us and all Mankind, but art the particular Father of us Chriſtians by Adoption, *Rom.* 8. 15. II. Putting up our Petitions to Thee the Great God, whoſe Throne

Throne and Place of eſpecial Reſidence is the higheſt Heaven, *Iſa.* 66. 1. *Matt.* 5. 34. III. We do deſire and will endeavour, that thy Name, *Exod.* 20. 7 and whatſoever belongs to thee, may be hallowed and kept free from any manner of Contempt, and alſo be honoured with diſtinguiſhing Marks of Eſteem. IV. We likewiſe earneſtly deſire and long for the Time when thy Kingdom of Glory ſhall begin, which Fleſh and Blood cannot inherit, 1 *Cor.* 15. 20. and which the Bleſſed of the Father are to enter into, *Matt.* 25. 34. V. We Pray farther, that we Chriſtians here upon Earth may perform the Will of God, *Mark* 3. 35. *Eph.* 5. 7. *Rom.* 12. 2. manifeſted to us by the Preaching of the Goſpel, with as much Readineſs and Exactneſs, as the Angels in Heaven perform it, *Pſal.* 103. 21. *Matt.* 18. 10. VI. We enlarge our Petitions to beg a Sufficiency of Bread, 1 *Tim.* 6. 8. *i. e.* Food, Rayment, and other Neceſſities of Life, in ſuch proportion as God is pleaſed to deal out to us. VII. Beſeeching thee to forgive our Sins great and ſmall, both of which make us liable to God's eternal Vengeance, *Matt.* 12. 36. 1 *Cor.* 6. 9, 10. As we on our part own, that we freely forgive all that have offended againſt us, knowing that God will pardon our Sins upon no other Condition, *Matt.* 6. 15. VIII. Laſtly, We deſire of Thee, that thou wouldſt be pleaſed to hinder any ſtrong Temptation, which it is not likely we ſhall have power to overcome, *Matt.* 26. 40. from being laid in our way, or if it be, give us ſuch a powerful Aſſiſtance of thy Grace, as may enable us to overcome it, 2 *Cor.* 12. 9. IX. But deliver us from all Evil, as well that of Sin, *Eph.* 2. 1. *Heb.* 10. 12. as that of Misfortune, *Pſalm* 107. 41. *Acts* 7. 10. as that ariſing from the Malice of evil Spirits, *Job* 1. 6, 8. *Rev.* 12. 8. X. And theſe Bleſſings we truſt thou wilt grant us, thy adorable Perfections giving us Encouragement to expect them from Thee: For thine is the Kingdom and ſoveraign Dominion over all things, and thou haſt no one to controul Thee, 1 *Chron.* 29. 10. *Jud.* 25. thou art endowed with infinite Power, and haſt nothing to withſtand thee, *Job* 38. 11. *Pſal.* 65. 7. and thine own Glory is manifeſted in making us happy, *Jud.* 25. *Eph.* 1. 6.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our Lips.

Anſw. And our Mouth ſhall ſhew forth thy Praiſe. *Pſal.* 51. 15.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us. *Pſ.* 70. 1.

Prieſt. Do thou, O God, from whom proceedeth the Gift of Utterance, *Exod.* 4. 11. *Prov.* 16. by thy Holy Spirit aſſiſt us in our Devotion.

Anſw. And then we ſhall ſpeak out thy Praiſe as we ought to do.

Prieſt. Give us the moſt ſpeedy Aſſiſtance in furthering us, in all Things neceſſary to our Salvation.

Anſw. And be not ſlack in affording us any thing, that may help us forward, in that moſt important Concern.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

* Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: World without end. *Amen.*

Prieſt. † Praiſe ye the Lord.

Anſw. The Lords Name be praiſed.

Prieſt. All Glory be aſcribed to God the Father, God the Son, and God the Holy Ghoſt, the Three Perſons of the ever-bleſſed Trinity.

Anſw. As they have exiſted in glorious Felicity from all Eternity, and are glorious ſtill, and will be ſo for ever.

Prieſt. Sing to God Hallelujah.

Anſw. Hallelujah.

* *Glory be*] The *Gloria Patri* was in uſe before *Arius*'s Time, or a Hymn very like it, as appears from *Clem. Alex. Pædag.* who wrote *Anno Chriſti* 190. Αἰνέσεις τὸν μόνῳ παιδεὶ καὶ ἡμῖν καὶ τῷ ἁγίῳ πνεύματι. Afterwards it became a Teſt upon the *Arians*, who altered it to *Glory be to the Father, by the Son, and in the Holy Ghoſt.*

† *Praiſe ye*] Theſe Words are the Engliſh of the Hebrew *Hallelujah*, which was wont to be ſung in the ancient Churches upon all ſolemn Occaſions, and was never miſſed upon Sundays, *Hallelujah diebus dominicis cantatur ubique.*

¶ *Then*

¶ *Then ſhall be ſaid or ſung this Pſalm following: except on Eaſter-day, upon which another Anthem is appointed: and on the nineteenth day of every Month it is not to be read here, but in the ordinary Courſe of the Pſalms.*

Venite, exultemus Domino. Pſal. 95.

I. O Come let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our Salvation.

II. Let us come before his preſence with Thankſgiving: and ſhew our ſelves glad in him with Pſalms.

III. For the Lord is a great God: and a great King above all gods.

IV. In his Hands are all the corners of the Earth: and the ſtrength of the Hills is his alſo.

V. The Sea is his, and he made it: and his Hands prepared the dry Land.

I. Go to, let us ſing Praiſes unto God: let us keep a Jubilee before our Lord Jehovah our mighty Redeemer.

II. Let us appear before the Ark, the eſpecial Place of his preſence, with giving of Thanks: and rejoyce before him with Pſalmody.

III. For our God Jehovah is not a vain fictitious Being, but the Real, the only and great God: a God, that is infinitely exceeding all the Heathen Idol-gods.

IV. He is a God by whoſe Word were firſt made, and at whoſe Diſpoſal now are, all the dark Corners and low Caverns of the Earth: and who has a Right and Sovereignty over the high and *ſtrong* Mountains, thoſe *Mountains of Laſſitude* (as the Original calls them) that are ſo high, that they weary the Aſcenders of them.

V. Ours is the ſame God, who by the like Vertue of Creation, has a Right to all the Sea and dry Land, whereſoever widely diſperſed over the Globe of the Earth.

VI. O

VI. O Come, let us worſhip, and fall down: and kneel before the Lord our Maker.

VII. For he is the Lord our God: and we are the People of his Paſture, and the Sheep of his Hand.

VIII. To day if ye will hear his Voice, harden not your Hearts: as in the Provocation, and as in the day of Temptation in the Wilderneſs;

IX. When your Fathers tempted me: proved me, and ſaw my Works.

X. Forty years long was I grieved with this Generation, and ſaid: It is a People that do err in their Hearts, for they have not known my ways.

VI. Nay for a further Motive for us to worſhip this only great and true God, let us conſider him as the Maker of us Men; and upon that account let us bow our Knees in Adoration of our bountiful Creator.

VII. But for us the Seed of *Abraham*, we have ſtill more particular Obligations to praiſe him; having choſen us to be his Peculiar People, taking Care of us as a Shepherd does of his Flock.

VIII. But then we muſt not think, that God will be our God, and that we ſhall be his choſen People, if in this *our Day* we will not hear his Voice, *Numb.* 14. 22. and obey his Laws, but provoke him by our ſtubborn Hearts and Diſobedience, as our Forefathers did in their *day* at *Maſſah* and *Meribah*, Exod. 17. 2, 7.

IX. When the ancient Jews your Predeceſſors, had a Mind (as God Almighty ſpeaks, *Exod.* 17. 2.) to tempt me, and prove me how far my Almighty Power reached, and to put me to gratifie their unreaſonable Curioſities upon unneceſſary Miracles; tho' they could not but be abundantly ſatisfied of my omnipotent Arm, by the Works which they ſaw I did for their ſakes in *Egypt*.

X. Full forty Years together, *Numb.* 14. 23. was I vexed with the Croſſneſs of this untoward Generation; which made me declare in theſe words, *I the Lord have ſaid this is an evil Congregation*, Numb. 16. 35. that have a Heart perfectly eſtranged from me, and that never conſidered *thoſe great Works which I did for them.*

XI. Unto

XI. Unto whom I ſware in my Wrath: that they ſhould not enter into my reſt.

Glory be to the Father, *&c.*

XI. Which Treatment of me, provoked me to ſo high a Degree, that I declared upon my Oath, that they ſhould not enter into the Land of *Canaan*, the Place of their reſting, after their wandering. This Oath you read *Numb.*14.23. *As I live your Carcaſſes ſhall fall in this Wilderneſs. Surely they ſhall not ſee the Land which I ſware to their Forefathers.*

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the Year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc Dimittis, *ſhall be repeated,*

Glory be to the Father, *&c.*

¶ *Then ſhall be read diſtinctly with an audible Voice, the firſt Leſſon taken out of the Old Teſtament, as is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that Day:) he that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid or ſung in Engliſh, the Hymn call'd,* Te Deum Laudamus, *daily throughout the Year.*

¶ Note, *That before every Leſſon, the Miniſter ſhall ſay,* Here beginneth, *&c.*

Part I. *A Doxology.*

WE praiſe thee, O God: we acknowledge thee to be the Lord.

I. We the Congregation of thy faithful People now gathered together, do praiſe thee, O great God, and acknowledge thee to be the Lord and Maker of Heaven and Earth.

II. All

II. All the Earth doth worſhip thee: the Father everlaſting.

III. To thee all Angels cry aloud: the Heavens, and all the Powers therein.

IV. To thee Cherubin, and Seraphin: continually do cry,

V. Holy, Holy, Holy: Lord God of Sabaoth.

VI. Heaven and Earth are full of the Majeſty: of thy Glory.

VII. The glorious Company of the Apoſtles: praiſe thee.

VIII. The goodly Fellowſhip of the Prophets: praiſe thee.

II. For ſurely we Chriſtians are bound to praiſe thee, ſince every Nation in the World doth acknowledge thee to be the eternal *Father* and Maker of all Things; and pay thee ſome kind of Worſhip or other, in the midſt of their darkeſt Superſtitions.

III. Nor is this Tribute of Praiſe given thee only by the Sons of Men, but all the Angelick Orders likewiſe pay their Worſhip to thee, in Songs of Admiration and Thankſgiving.

IV. The Cherubs and Seraphs, two of the Brighteſt and moſt Exalted of the Angelical Natures, continually, in their Adorations, do praiſe thee.

V. As 'tis recorded in that Prophetical Hymn, *Iſa.* 6. 3. *And one Seraphim cried to another, and ſaid, Holy, Holy, Holy, is the Lord of Hoſts,* VI. *The whole Earth is full of his Glory.*

VII. Another Addition to thy Praiſe, in the Heavenly Quire, is from the Souls of the bleſſed Apoſtles; the *moſt glorious Company* of any thing that is Human in Heaven, and next in Dignity after the Angels: Happy Souls! who after having proſperouſly beſtowed their Labours in Preaching the Goſpel here, are now arrived in thoſe Manſions of Bliſs, to praiſe God for ever there.

VIII. Next after theſe come the Holy Prophets, which make *a goodly Society* among the Ranks of glorified Beings; they having been the Heralds and Harbingers to foretel, and to prepare the Way of, Chriſt's coming, are now arrived to a Share in his Glory, and do partake of a very honourable Place in his Kingdom; for ever praiſing thee there.

IX. The

IX. The noble Army of Martyrs: praiſe thee.
X. The holy Church throughout all the World: doth acknowledge thee.

Part II. *A Confeſſion of Faith.*

XI. The Father: of an infinite Majeſty.
XII. Thine honourable: true, and only Son.
XIII. Alſo the Holy Ghoſt: the Comforter.
XIV. Thou art the King of Glory: O Chriſt.
XV. Thou art the everlaſting Son: of the Father.

IX. Beſides theſe, there is the noble *Army of Martyrs*, who having by their Blood gained the Victory over the World and the Devil, are now admitted to take a Share in the Quire of Heaven, for ever to ſing Hallelujahs to the Honour of God.

X. Nor is thy Praiſe confined only to the Celeſtial Regions, but even thy Church on Earth, whereſoever widely diſperſed over the different Countries of the Univerſe, do with an Uniformity of Faith, acknowledge the myſterious Truths of thy Nature which thou haſt revealed to us.

XI. Daily making the Confeſſion of our Faith; That the firſt Perſon of thy Divine Nature, is God the Father of infinite Majeſty, Power and Fecundity, by being the Fountain of the divine Eſſence.

XII. Acknowledging likewiſe that the ſecond Perſon in this ever-bleſſed Trinity, is God the Son, not only thy Son by Adoption (as thou art pleaſed to make us) but thy *true* Son, who has the Honour to be produced by thee from all Eternity.

XIII. And laſtly, thy Church declares her Belief in the ever-bleſſed Spirit, who is the Third Perſon of the Trinity, the Paraclete or Comforter, to whoſe kind Aſſiſtances and Inſpiration, we owe all the Chriſtian Graces we can hope for.

XIV. But we cannot but acknowledge of thee, O Chriſt, the ſecond Perſon of the bleſſed Trinity, whom ſome Perſons, by reaſon of thy Abaſement of thy ſelf for our ſakes, do ungratefully depreciate; that nevertheleſs thou art the very God, the Heavenly King, and of equal Glory with the Father.

XV. Thou art the Son of God the Father, from all Eternity begotten of him.

XVI. When

XVI. When thou tookeſt upon thee to deliver Man: thou didſt not abhor the Virgins Womb.

XVII. When thou hadſt overcome the ſharpneſs of Death: thou didſt open the Kingdom of Heaven to all Believers.

XVIII. Thou ſitteſt at the right Hand of God: in the Glory of the Father.

XIX. We believe that thou ſhalt come: to be our Judge.

XX. We therefore pray thee help thy Servants: whom thou haſt redeemed with thy precious Blood.

XVI. When thou, at the Time of thy Stipulation with the Father in Proſecution of thy Mediatorſhip, didſt undertake to deliver Man from the Wrath of God, which he was ſubject to, thou didſt not abhor to veil thy Omnipotency with our frail Fleſh, and to be born after the ordinary Manner of us Men.

XVII. When thou by thy ſuffering for our Sins, hadſt overcome the Sting of Death, and been Conqueror over the Grave, 1 *Cor.* 15. 15. thou didſt open the Gates of Heaven to all Believers on thee, as well Patriarchs and Prophets who expected thy coming, as thoſe who ſaw thee in the Fleſh, and thoſe who believe on thee afterward on their Teſtimony, *John* 20. 29.

XVIII. And now after this Victory over Death, thou haſt entered triumphantly into Heaven; and after thy Abaſement here on Earth, art advanced to ſit for ever on the right Hand of God, being raiſed to the greateſt Dignity and Glory that any Being is poſſeſſed of; making there Interceſſion for the Infirmities of thy poor Creatures, *Heb.* 7. 25.

XIX. And we believe, that at the End of the World, thou ſhalt come attended with innumerable Angels, *Mark* 8. 38. 2 *Theſſ.* 1. 7. to judge the Quick and the Dead, 1 *Tim.* 4. 1.

XX. We therefore pray thee, to aſſiſt us thy Servants with the Gift of thy Grace, pleading thy Merits for us, which upon our earneſt Prayers, we truſt thou wilt not fail to do, ſince thou haſt redeemed us by thy precious Blood.

XXI. Make them to be numbred with thy Saints: in Glory everlaſting.

XXII. O Lord ſave thy People: and bleſs thine Heritage.

XXIII. Govern them: and lift them up for ever.

XXIV. Day by day: we magnifie thee.

XXV. And we worſhip thy Name: ever World without end.

XXVI. Vouchſafe, O Lord: to keep us this day without Sin.

XXVII. O Lord, have Mercy upon us: have Mercy upon us.

XXVIII. O Lord, let thy Mercy lighten upon us: as our truſt is in thee.

XXIX. O Lord in thee have I truſted: let me never be confounded.

XXI. Make us to be reckoned among the Number of thy elect Saints, who are to inherit eternal Glory, *Rev.* 7. 4.

XXII. O Lord preſerve thy Servants of the Laity here preſent; and bleſs the Clergy thy peculiar Inheritance.

XXIII. Be thou to us all (both Prieſts and People) a tender Shepherd in governing us, and delivering us from Satan, that Wolf who would devour us, 1 *Pet.* 5. 8. and be pleaſed to draw us up after thee, *John* 12. 32. to that State of Immortality which thou art poſſeſſed of.

XXIV, XXV. Therefore in the Words of the Pſalmiſt let us ſay, *Every day do we bleſs thee, and praiſe thy Name for ever and ever*, Pſal. 145. 2.

XXVI. Be pleaſed therefore to anſwer the Petitions of this Day's Devotion, and to preſerve us from Sin, till the Courſe of our publick Exerciſe returns to morrow.

XXVII. Making Uſe of the Words of the blind Men and the Lepers, *Matt.* 15. 22. *Luke* 17. 13. we cry, *Jeſu have Mercy on us.*

XXVIII. Concluding our Hymn with the Words of the Pſalmiſt, *Let thy merciful Kindneſs, O Lord, be upon us, like as we do put our Truſt in thee*, Pſ. 33. 21.

XXIX. *In thee have I put my Truſt: Let me never be put to Confuſion*, Pſal. 31. 1.

¶ *Then*

¶ *Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that the Hymn following*, &c.

Benedictus, S. Luke 1. 68.

I. BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his People;

II. And hath raiſed up a mighty Salvation for us: in the Houſe of his Servant David;

III. As he ſpake by the Mouth of his holy Prophets: which have been ſince the World began;

IV. That we ſhould be ſaved from our Enemies: and from the Hands of all that hate us;

V. To perform the Mercy promiſed to our Forefathers: and to remember his holy Covenant;

VI. To perform the Oath which he ſware to our Forefather Abraham: that he would give us;

1. Bleſſed and praiſed be the great God of all the World, but who is particularly the God of the People of *Iſrael*, by Reaſon of the reſt of the World's lapſing into Idolatry, *Pſal.* 72. 18. & 106. 48. who has viſited (*i. e.* in the Hebrew or Helleniſtical Phraſe) kindly come to the Relief of his People, *Exod.* 3. 16. and redeemed them from the Slavery of Sin.

II. And has raiſed up ſuch a ſalutiferous Horn (*i. e.* a Royal Power, *Dan.* 7. 24. *Zach.* 1. 18.) as will bring Salvation to us; and this Out of the Family of holy *David*, from whence 'tis expected that the Meſſias ſhould come.

III. Which Coming of the Meſſias was predicted by a Succeſſion of Prophecies from the Beginning of the World; when 'twas foretold, that the Woman's Seed, ſhould bruiſe the Serpent's Head, *Gen.* 3. 15.

IV. The End of whoſe Coming is, that we ſhould be ſaved from our moſt grievous Enemies, the World, the Fleſh, and the Devil.

V. That the merciful Promiſes made to our Forefathers the Patriarchs, might be fulfilled, to whom God declared what Kindneſſes he would do to their Poſterity, *Gen.* 12. 3. & 35. 11. *Exod.* 20. 6.

VI. And that he might perform the Oath, *Gen.* 12. 16. by which he confirmed the Covenant which he made with *Abraham*, that he would grant us the following Bleſſings.

VII. That we being delivered out of the Hand of our Enemies; might ſerve him without fear;

VIII. In Holineſs and Righteouſneſs before him: all the days of our Life.

IX. And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the Face of the Lord to prepare his ways;

X. To give Knowledge of Salvation unto his People: for the Remiſſion of their Sins,

XI. Through the tender Mercy of our God: whereby the Day-ſpring from on high hath viſited us;

XII. To give Light to them that ſit in Darkneſs, and in the Shadow of Death: and to guide our Feet in the way of Peace.

VII. That under the Diſpenſation of the Meſſias, being delivered from our great Enemy the Devil, we might ſerve God with greater Aſſurance and Satisfaction, and more without fear, than under the Moſaical Ordinances.

VIII. Not ſo much by legal Obſervances, as by Piety and Juſtice, and the like Parts of a more ſpiritual Worſhip.

IX. And thou, O my little Child, here preſent, ſhalt be that Prophet predicted, *Iſa.* 40. 3. who is to be Forerunner of the Meſſias, and who is to prepare the Way of the Lord.

X. And to give Notice to the World, particularly to the Jews, that Salvation was now coming to them, and that they might ſhortly expect a full Remiſſion of their Sins.

XI. Which Remiſſion of Sins, and other Benefits of the Meſſias, were granted by the tender Bowels of Compaſſion in the divine Nature, which could not ſee us periſh without a Redeemer, and has therefore ſent that Day-ſpring the Meſſias to ſhine upon us.

XII. And like the Sun after a long winter Night, to give a comfortable Light to thoſe who have ſpent ſo many hours in Darkneſs, and have had nothing elſe to direct them, but the duſky Umbrages of the moſaical Law, by the clear Light of the Goſpel, guiding their Feet with certainty in the Way to everlaſting Happineſs.

¶ Or

¶ *Or this Pſalm.* Jubilate Deo. *Pſal.* 100.

I. O Be joyful in the Lord, all ye Lands: ſerve the Lord with Gladneſs, and come before his preſence with a Song.

II. Be ye ſure, that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his People, and the Sheep of his Paſture.

III. O go your way into his Gates with Thankſgiving, and into his Courts with Praiſe: be thankful unto him, and ſpeak good of his Name.

IV. For the Lord is gracious, his Mercy is everlaſting: and his Truth endureth from Generation to Generation.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

The Hebrew Title is, *A Pſalm of Praiſe.* And the Jews ſay it was uſed to be ſung at the Euchariſtical Sacrifices, as the Prieſt was entering into the Temple.

I. O give Thanks unto God, all ye heathen Nations; joyn with us in praiſing and adoring the only true God, and by appearing in his Preſence at his holy Temple.

II. Aſſuredly know ye, that the LORD our God Jehova, is the only true God; for 'twas he that made us when we were not, the undoubted Mark of an omnipotent Power, which makes him to be the God of the whole World, by Vertue of his Creation of it; but having choſen the Seed of *Abraham* to be his Flock, and his peculiar People, we are his by Election and he in a particular manner is our God.

III. Now being bleſſed with theſe wonderful Favours, O ye ſacred Prieſts, whoſe Office intitles you to approach nigher to the divine Preſence, do you enter into the Temple-gates with Songs of Thankſgiving: And do you, O People, to whom 'tis indulged to go no further than the Courts, do you joyn in your Turn in the common Praiſe.

IV. For what greater Motives are there to praiſe, than the *Goodneſs*, the *Mercy*, and the *Truth* of God: His *Goodneſs* in Creating us; his *Mercy* in Sparing us; and his *Truth* revealed unto us, and for ever to remain among us.

¶ *Then ſhall be ſaid the Apoſtles Creed by the Miniſter, and the People ſtanding.*

I Believe in I. God II. the Father III. Almighty, IV. Maker of Heaven and Earth: And in V. Jeſus Chriſt his only Son our VI. Lord, Who was VI. conceived by the Holy Ghoſt, VI. Born of the Virgin Mary, VII. Suffered under Pontius Pilate, VII. Was crucified, dead

I make this Confeſſion of my Faith, relating to thoſe Truths, which upon the Teſtimony of God himſelf are revealed unto me. I. I believe that there is one only God, *Deut.* 4. 35. 1 *Cor.* 8. 9. II. That he is Father to all Men by Creation, *Mal.* 2. 10. Redemption, *Deut.* 32. 6. Adoption, 1 *John* 3. 1. but in a peculiar Manner the Father of our bleſſed Lord by eternal Generation, *Heb.* 1. 1, 2. *John* 6. 57. III. I believe farther, that this one God is Almighty, and is veſted with an infinite Power of doing all Things, *Iſa.* 45. 12. *Rev.* 19. 6. and governing all Things at his pleaſure, 1 *Chron.* 29. 11. *Jer.* 16. 6. IV. That he was the Maker of Heaven and Earth, *i. e.* the whole World and every Thing contained therein, *Exod.* 20. 11. *John* 1. 10. *Col.* 1. 16. V. I believe likewiſe in Jeſus Chriſt, being verily perſwaded, that he is what his Name *Jeſus* ſignifies, the Saviour of the World, *Luke* 1. 31. *Acts* 13. 23. That he is *Chriſt* or the Meſſias, which was ſo long before promiſed under the old Teſtament, *Gen.* 21. 12. & 49. 10. *Mal.* 3. 1. That he is the *only Son* of God, begotten from all Eternity, partly being ſaid to come down from Heaven, *John* 6. 22. partly becauſe he is recorded in Scripture to have made the World, *Heb.* 1. 2. *Col.* 1. 15. partly by reaſon he is frequently called God, *John* 1. 45. *Phil.* 2. 6, 7. 1 *Tim.* 3. 16. *Rom.* 9. 5. but chiefly becauſe of the divine Eſſence being communicated to him, *John* 16. 15. and 5. 26. 2 *Cor.* 4. 4. and that in a manner different from all created Beings, *Heb.* 1. 13. Who is likewiſe our *Lord*, by being the true *Jehova* or Lord, *Hoſ.* 1. 7. *Matt.* 3. 1. by having all Things put under his Dominion, *Pſal.* 110. 5. by redeeming us from the Power of the Devil, who before had got the Maſtery over us, *Heb.* 2. 14. *Col.* 2. 15. by purchaſing us by his Blood, *Acts* 20. 28. *Eph.* 1. 7. by our voluntary becoming his Servants and Scholars by Baptiſm, *Rom.* 6. 6, 13. VI. We

dead and buried, VIII. He deſcended into Hell; IX. The third day he roſe again from the Dead, X. He aſcended into Heaven. XI. And ſitteth on the right Hand of God the Father Almighty; XII. From thence he ſhall come to judge the Quick and the Dead.

XIII.

VI. We believe further, That tho' Chriſt was true Man, *Heb.* 4. 15. yet he was not produced after the ordinary manner of Human Conception, but by the over-ſhadowing of the Holy Ghoſt, *Luke* 1. 35. was born of *Mary* a poor Maid of the Lineage of *David*, who continued a Virgin notwithſtanding that miraculous Birth, *Luke* 1. 27. VII. That he ſuffered an ignominious Death as was foretold, *Iſ.* 51.3. *Mark* 9. 12. and this at the time when *Pontius Pilate* was Governour under the *Romans* in *Judea*; was nailed to a Croſs, a terrible and ſcandalous Puniſhment, which the *Romans* uſed to put their wicked Slaves to death by: That under this grievous Torture he really died, *Luke* 23.46. *Mark* 15. 37. and after that by a kind Diſciple was buried, *John* 19. 38. VIII. And deſcended into Hell or *Hades*, the Repoſitory or Place of ſeparate Souls, *Iſa.* 5. 14. *Pſal.* 16. 10. IX. On the third day after his Crucifixion he roſe again, *Mat.* 16. 21. *Mark* 9. 31. as he had before foretold, *Matthew* 27. 63. X. After that, in the ſight of a great many credible Witneſſes, he in a moſt glorious manner aſcended up into Heaven, *Luke* 24. 50, 51. *Acts* 1. 9, 10. as the Prophets had long before predicted, *Pſal.* 68. 18. *Micah* 2. 13. XI. And was ſhortly after advanced to a moſt eſpecial Honour, which was never vouchſafed to any Perſon before, *Heb.* 1. 13. to ſit on the right Hand of God, *Luke* 22. 69. 1 *Pet.* 3. 22. Which is a Place of the greateſt Dignity in Heaven, 1 *Kings* 2. 19. *Heb.* 8. 1. where he has begun his Spiritual Kingdom, and treads upon the Necks of the great Enemies of his Juriſdiction Sin, *Rom.* 5. 14. Satan, *Heb.* 2. 14. and Death, 1 *Cor.* 15. 26. XII. Who at the End of the World ſhall come in a triumphant and glorious Proceſſion, attended with the Angels, 2 *Theſſ.* 1. 7. *Matt.* 20. 64. and ſhall have all Power committed to him, *John* 5. 22, 27. *Acts* 17. 31. to judge thoſe who ſhall then be alive, 1 *Theſſ.* 4. 15. 1 *Cor.* 15. 21. and thoſe who ſhall be raiſed up from their Graves, *Matt.* 25. 31. XIII. I believe the Holy Ghoſt to be very God, and the Third Perſon of the bleſſed Trinity, that he is not a Vertue or Grace, as ſome fondly imagine, but a Perſon, *Eph.* 4. 30.

XIII. I believe in the Holy Ghoſt; XIV. The holy Catholick Church; XV. The Communion of Saints; XVI. The Forgiveneſs of Sins; XVII. The Reſurrection of the Body; XVIII. And the Life everlaſting. *Amen.*

Rom. 8. 26. *Acts* 10. 19. who is called frequently the Comforter, *John* 14. 26. ---15. 26. --- 16. 7. and is expreſly named God, *Acts* 5. 4. XIV. I further believe, that there is a Number of Men, ſequeſtred from the reſt of the World by Faith in Chriſt, that have continued throughout all Ages from the Apoſtles Time, and ſhall do ſo to the Coming of Chriſt, which I call the *Catholick Church*, which is *Holy*, 2 *Tim.* 2. 19. by Reaſon of the holy Profeſſion which they are called to; tho' all the particular Members are not ſo, *Matt.* 13. 24. It is likewiſe Catholick or Univerſal, becauſe of its Diffuſiveneſs throughout the World, *Matt.* 28. 19. *Luke* 24. 47. XV. I believe that there is a Communion of the Saints and elect People of God, 1 *Cor.* 6. 11. *Eph.* 1. 13. with God the Father, 1 *John* 1. 3. with God the Son, *John* 17. 20. 1 *Cor.* 1. 9. with the Holy Ghoſt, *Phil.* 2. 1. *Rom.* 8. 9. and with all the Saints in all the Churches now upon Earth, 1 *John* 1. 7. as alſo with all the Saints departed, *Heb.* 12. 22, 23. XVI. I believe further, that whereas by our Sins we are become Debtors to God's Juſtice, 1 *John* 3. 4. *Matt.* 5. 22. ſo through the Blood of Chriſt, who has made Satisfaction for them, *Mat.* 20. 28. 2 *Cor.* 5. 18. *Rom.* 5. 10. *Col.* 1. 10. we may obtain Forgiveneſs for them, not only in Baptiſm, *Acts* 2. 38. *Acts* 22. 16. *Eph.* 5. 26. but afterwards, if we truly repent of them, 1. *John* 2. 4. 1 *John* 2. 1. XVII. I believe likewiſe the Reſurrection of the Body, not only as a Thing poſſible to be done by an almighty Agent, *Luke* 1. 37. *Acts* 26. 8. *Matt.* 10. 29. but as a Thing generally expected by the Jews, *Job* 19. 25. *Dan.* 12. 2. that this is clearly promiſed under the Goſpel, *Rom.* 14. 9.— 8. 11. 1 *Cor.* 15. 21. and moreover that the ſelf-ſame Body ſhall riſe again, 1 *Cor.* 15. 23. *Rom.* 8. 11. 2 *Cor.* 5. 10. And laſtly, That the Reſurrection ſhall extend to bad as well as good Men, 1 *Cor.* 15. 22. *John* 5. 28. XVIII. Finally, I believe the everlaſting Duration of all bad Men in Miſery, *Matt.* 25. 41, 46. --- 10. 28. *Luke* 3. 17. *Rev.* 20. 10. and of all good Men in a State of Glory, which does ariſe from a Vacancy from all Sorrow, *Rev.* 21. 4. from the Viſion of God, 1 *Cor.* 13. 12. 1 *John* 3. 2. as alſo from unſpeakable Pleaſures, which they ſhall then partake of, 1 *Cor.* 2. 9. *Amen.*

¶ *And*

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud Voice.*

I. The Lord be with you.
II. *Anſw.* And with thy Spirit.

Miniſt. III. ¶ Let us pray.
IV. Lord, have mercy upon us.
Chriſt, have Mercy upon us.
Lord, have mercy upon us.

I. I now commend you, my good People, to God's Bleſſing, in a Form of Salutation uſual among holy People under the old Law, *Ruth* 2. 4. *Pſal.* 129. 8.

II. And we, O ſacred Paſtor, pray in St. *Paul*'s Words, *That the Lord Jeſus may be with your Spirit*, 2 Tim. 4. 22.

III. I now give the Signal to you, that, after having heard the ſeveral Portions out of God's Word read to you, and having made Confeſſion of your Faith, that you now apply your ſelves devoutly to Prayer.

IV. Lord be merciful unto us, in the Pardon of our Sins. Chriſt be merciful to us, &c.

¶ *Then the Miniſter, Clerks and People, ſhall ſay the Lord's Prayer with a loud Voice.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into Temptation; But deliver us from Evil. *Amen.*

We addreſs our ſelves, &c. See above *p.* 9.

¶ *Then*

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

I. O Lord, ſhew thy Mercy upon us.

II. *Anſw.* And grant us thy Salvation.

III. *Prieſt.* O Lord, ſave the King.

IV. *Anſw.* And mercifully hear us when we call upon thee.

V. *Prieſt.* Endue thy Miniſters with Righteouſneſs.

VI. *Anſw.* And make thy choſen People joyful.

VII. *Prieſt.* O Lord, ſave thy People.

VIII. *Anſw.* And bleſs thine Inheritance.

IX. *Prieſt.* Give Peace in our time, O Lord.

X. *Anſw.* Becauſe there is none other that fighteth for us, but only thou, O God.

XI. *Prieſt.* O God, make clean our Hearts within us.

XII. *Anſw.* And take not thy Holy Spirit from us.

I. *Min.* In the words of the Pſalmiſt, we pray to thee, O God, To *ſhew thy mercy upon us.*

II. *Peop.* And to grant us thy Salvation, *Pſal.* 87. 7. that our Souls may be everlaſtingly happy.

III. *Min.* O Lord preſerve our Sovereign Lord the King.

IV. *Peop.* And mercifully hear us, when we call upon thee for his Preſervation.

V. *Min.* Let thy Prieſts be clothed with Righteouſneſs, 2 *Chron.* 6. 41.

VI. *Peop.* And let thy Prieſts rejoyce and ſing, *ib.*

VII. *Min.* O Lord, be gracious to the Laity here preſent.

VIII. *Peop.* And bleſs the Clergy, the Lot of thine Inheritance.

IX. *Min.* We deſire of thee, O God, (like the good Princes of old time, *Solomon*, *Hezekiah*, *Joſiah*, 1 *Chron.* 22. 9. *Iſa.* 39. 8. 2 *Kings* 22. 20.) to *give Peace in our Time.*

X. *Peop.* For we cannot procure it by our own Arm; but 'tis thou alone, who art our Propugnator, that canſt bring that Bleſſing about for us.

XI. *Min.* Let us pray with the holy Pſalmiſt, to *make us clean Hearts*, Pſal. 51.

XII. *Peop.* And to *renew a right Spirit within us*, ib.

¶ *Th*

¶ *The Collect for Peace.*

O God, who art the Author of Peace, and Lover of Concord, in knowledge of whom ſtandeth our eternal Life, whoſe Service is perfect Freedom; Defend us thy humble Servants, in all Aſſaults of our Enemies, that we ſurely truſting in thy Defence, may not fear the Power of any Adverſaries, through the Might of Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for Peace.

O God, from whoſe Gift proceedeth the Bleſſings of Peace, *Iſaiah* 45. 7. and who earneſtly exhorteſt thy Servants to Unity and Concord, *Rom.* 15. 5. *Phil.* 4. 9. in Knowledge of whom conſiſteth the everlaſting Peace of the beatifick Viſion, *John* 17. 3. 1 *Cor.* 13. 12. and whoſe Service is the greateſt Freedom, 1 *Cor.* 7. 22. 1 *John* 4. 18. as the Oppreſſion from our Adverſaries is an uneaſie Thraldom; we beſeech thee to defend us thy poor Servants, who entirely commit our ſelves to thy Protection, from all the Attempts of our Temporal and Spiritual Adverſaries, that we putting our whole Truſt in thy Succour, may not fear the Power or Malice either of Men or Devils, being aſſiſted by the mighty Aid of Jeſus Chriſt, who *hath ſpoiled the Powers* of Darkneſs, *Col.* 2. 15. and is *able to deliver us from every evil Work unto his heavenly Kingdom*, 2 Tim. 4. 18. *Amen.*

¶ *The Collect for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this Day; Defend us in the ſame with thy mighty Power, and grant that this Day we fall into no Sin, neither run into any kind of Danger; but that all our Doings may be ordered by the Governance,

nance, to do always that is Righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for Grace.

O heavenly Father, who haſt all the *Paternal Tenderneſs* to incline, and all the *Eternal Power* to enable thee to aſſiſt us; who, after many former Favours, haſt given us a freſh Inſtance of thy Goodneſs, in preſerving us from the Dangers of the laſt Night, and haſt preſerved us in Safety unto this Morning; we beſeech thee to continue thy Kindneſs to us this Day, in defending us by thy omnipotent Power, that we be not overcome by any Temptation which may aſſault us, and that we be ſecured from all unhappy Accidents which may befal us: Begging of thee that thou wouldſt be pleaſed to direct all our Actions by thy infinite Foreſight and Wiſdom, and that all that we do, may be agreeable to thy Will, and may be approved by thy unerring Judgment: All this we humbly pray, for the Sake of Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, who doſt from thy Throne behold all the Dwellers upon Earth; moſt heartily we beſeech thee with thy Favour to behold our moſt gracious Sovereign Lord King *GEORGE*, and ſo repleniſh him with the Grace of thy Holy Spirit, that he may alway incline to thy Will, and walk in thy Way: Endue him plenteouſly with heavenly Gifts, grant him in Health and Wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his Enemies; and finally after this Life, he may attain everlaſting Joy and Felicity, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe

Paraphraſe on the Prayer for the King's Majeſty.

O Lord, who doſt vouchſafe to ſuffer us to call thee Father, tho' thou dwelleſt ſo much above us in the higheſt Heaven; thou who art *King of kings, and Lord of lords*, 1 Tim. 6. 15. whoſe Providence doth take care of the meaneſt Inhabitants of the Earth, *Luke*, 12. 7. but does look with a more watchful Eye upon thoſe, whom thou haſt raiſed to that great and weighty Office of the Regal Dignity, *Eccl.* 10. 20. *Iſa.* 44. 48. we earneſtly beg of thee, that thou wouldeſt, in a more particu-manner, extend thy watch-ful Care over the Perſon of *GEORGE* our King; which Bleſſing we are obliged to pray for, even upon a ſevere and perſecuting Prince, but ought with more readineſs and earneſt-neſs to call upon thee, to ſhowr down thy Bleſſing upon ſo good and *gracious a Sovereign*. We beſeech thee to *fill him with thy holy Spirit*, Eph. 5. 18. that his *Heart being in thy Hand*, Prov. 21. 1. thou mayeſt diſpoſe him to tranſact every Thing in his high Station, as may be agreeable to thy heaven-ly Will, and conſonant to that holy Law which thou haſt preſcribed. Endue him with the Spirit of Wiſdom and Underſtanding, Counſel and Might, and all other Gifts and Graces which thou ſhalt judge requiſite for him, either as a Prince or a Chriſtian. Grant him *Length of days*, Pſal. 19. 16. with Health of Body, and Proſperity of Fortune. Be thou *a ſaving ſtrength to thine anointed*, Pſal. 28. 8. that by this he may be enabled to ſub-due his Enemies abroad by victorious Arms, and to defeat the wicked Attempts of his Adverſaries at home. And laſtly, That after a Life ſpent with Holineſs and Happineſs in this World, he may be tranſ-lated to the everlaſting Joys of the other. And this we beg for the ſake of Chriſt Jeſus our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the Fountain of all Good-neſs, we humbly beſeech thee to bleſs his Royal Highneſs *GEORGE* Prince of *Wales*, the Princeſs, and their Iſſue, and all the Royal Family: Endue them with thy Holy Spirit; en-rich them with thy Heavenly Grace; proſper them with all Happineſs; and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe

Paraphraſe on the Prayer for the Royal Family.

O all-powerful God, who art the *Well of Life*, Pſal. 36. 9. and the inexhauſtible Fountain of Goodneſs, from which all the Comforts of humane Life do proceed; we beſeech thee to bleſs his Royal highneſs *George* Prince of *Wales*, the Princeſs, and their Iſſue, and all the other Branches of the Royal Family, who by the Laws of the Land are intituled to a right of Succeſſion, in their Turns, when thou ſhalt think fit, to the Government of this Nation. *Sanctifie them by thy holy Spirit*, 1 Theſſ. 5. 23. granting the mthe *Riches of thy Grace*, Eph. 1. 7. and be pleaſed to confer upon them the choiceſt of thy Bleſſings; to make up for them as great a Share of Happineſs as this World can afford; and when thou art pleaſed to remove them to the next, let them *receive a Crown of Glory*, 1 *Pet.* 5. 4. in the *everlaſting Kingdom of our God*, 2 Pet. 1. 11. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great Marvels; Send down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy Grace; and that they may truly pleaſe thee, pour upon them the continual Dew of thy Bleſſing. Grant this, O Lord, for the Honour of our Advocate and Mediator, Jeſus Chriſt. *Amen.*

Paraphraſe on the Prayer for the Clergy.

O all-powerful and eternal God, who alone art able to produce thoſe wonderful Effects in the Souls of Men, which are frequently viſible in the Miniſtry of the Preachers of thy Word, through the Operation of thy Grace accompanying their Endeavours; we beſeech thee to confer thy *Grace which bringeth Salvation*, Tit. 2. 11. upon all the Biſhops and inferior Paſtors of the Church, and likewiſe upon all the reſpective Congregations whoſe Souls they have the Charge of. And, that there may ſuch a Fruit of their Labours ariſe, as may be pleaſing unto thee, we beg of thee, that thy Bleſſing, like the continual dropping of a kindly *Dew upon the Graſs*, Prov. 19. 12. may give an *Increaſe to what they plant and water*; 1 Cor. 3. 5, 6. in the Preaching of the Word, and

and other Exercises of the Ministerial Offices. And this we desire of thee to grant, for the Honour of Christ Jesus, whose Honour is highly advanced by the Increase of his Church, and the Salvation of Souls. *Amen.*

¶ *A Prayer of St.* Chrysostom.

ALmighty God, who hast given us Grace at this time, with one accord to make our Common Supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their Requests; Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them; granting us in this World knowledge of thy Truth, and in the World to come Life everlasting. *Amen.*

Paraphrase on the Prayer of St. Chrysostom.

All-powerful God, to whose Grace and Favour we owe it, that we have had this Opportunity of addressing our selves unto thee, in the publick Service of the Church; and who hast promised, in thy holy Word, that *where two or three are gathered together in thy Name, thou art in the midst of them*, Matt. 18. 20. and that what *they agree on, shall be done for them in Heaven*, ib. *v.* 19. relying therefore upon thy gracious Promise, which thou hast been pleased to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, so far forth (especially as to Temporal Blessings) as thou in thy heavenly Wisdom shalt judge expedient: Desiring thee however, of thy Goodness, to grant us all necessary Knowledge in the Truths of Religion, whilst we live in this World, and when we shall pass to the other, that thou wouldest bestow upon us everlasting Life. *Amen.*

2 Cor. 13. 14.

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Paraphraſe on the Bleſſing.

I now cloſe, my Chriſtian Brethren, this Part of the Service with the Benediction uſed by St. *Paul*, 2 *Cor.* 13. 14. committing both you and my ſelf to the Care and Protection of the ever-bleſſed Trinity; beſeeching the Great God who is three Perſons in one Nature; That the Grace obtained for us by our bleſſed Lord Jeſus in our Redemption may abſolve us: That the Love of the Father, who is now reconciled to us through his Blood, may juſtifie us: And laſtly, That by partaking of the Communication of the Holy Ghoſt, we may be ſanctified. *Amen.*

The ORDER of Evening Prayer Daily throughout the whole Year.

¶ *At the Beginning of Evening Prayer the Miniſter ſhall read with a loud Voice, ſome one or more of theſe Sentences,* &c.

I. WHEN the wicked man turneth away from his wickedneſs which he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive, *Ezek.* 18. 27.

II. I acknowledge my Tranſgreſſions, and my Sin is ever before me, *Pſal.* 51. 3.

III. Hide thy Face from my Sins, and blot out all mine Iniquities, *Pſal.* 51. 17.

I. At whatſoever Time the Sinner by his unfeigned Repentance ſhall turn to God, he will be acceptable unto him, altho' his former Courſe of Life has been very vitious. For (as that whole Chapter of *Ezekiel*, from whence this Verſe is taken, ſhews) as thoſe who have formerly led an habitual good Life, if they fall into a ſinful Courſe, ſhall forfeit God's Favour and ruin their Souls, notwithſtanding their former Goodneſs: So ſhall an Evil Man, if he amends his Life and turns to God, be reſtored to his Kindneſs, and ſhall deliver his Soul from thoſe Miſeries which attend a final Impenitence.

II. I do not extenuate my Guilt or deny it; but do with Grief acknowledge it; letting it make that deep Impreſſion upon me, as to be always preſent to my Mind, and as it were continually ſet *before my Eyes*.

III. O Lord, out of thy Proneneſs to pardon Sin, do thou, as it were, *overlook my Offence*: And upon my true Repentance, which I beſeech thee to grant me, *blot out my Iniquities*, and expunge them out of thy Book where they ſtand recorded againſt me.

IV. The Sacrifices of God are a broken Spirit: a broken and a contrite Heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

V. Rent your Heart, and not your Garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

VI. To the Lord our God belong Mercies and Forgiveneſs, though we have rebelled againſt him: Neither have we obeyed the voice of the Lord our God to walk in his Laws, which he ſet before us. *Dan.* 9. 9, 10.

IV. God is better pleaſed with a penitent Soul which is truly ſorry for, and is willing to forſake its former Sins, than with the moſt pompous Sacrifices which could be offered according to the Legal Inſtitutions. For a *broken Heart* (*i. e.* a Heart caſt down by extream Grief, *Iſa.* 61. 1. and which does always accompany true Repentance) is a Sacrifice which will be always accepted by God, and which he will not deſpiſe, as he does the formal Sacrifices of wicked Men.

V. Ye muſt be heartily and unfeignedly ſorry for your Sins, rather than to acquieſce in the theatrical Expreſſion of Sorrow by outward Signs and Geſtures, ſuch as the renting the Garments were, of which Cuſtom we have many Inſtances in Scripture, *Gen.* 37. 34. *Joſ.* 7. 6. for the *Graciouſneſs*, the *Mercy*, the *Long-Suffering* and *Benignity* of God, are the greateſt Encouragement to Sinners, upon their Return to God to expect his Pardon: And moreover he does as it were repent him of the Evil or Puniſhment he inflicts on Men, when upon their Repentance he is reſolved to withdraw it.

VI. God is a God of that merciful and forgiving Nature, that he is inclined to pardon us, tho' we have never ſo highly offended him; and tho' we have, as it were, been up in Arms and in open Rebellion againſt him, by a notorious Violation of his Laws, which we ought to have obeyed, yet he ſtill is ready to forgive us.

VII. O Lord correct me but with Judgment; not in thine Anger, leſt thou bring me to nothing. *Jer.* 10. 24.

VIII. Repent ye; for the Kingdom of Heaven is at hand. *Matt.* 3. 2.

IX. I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son. *Luke* 15. 18, 19.

X. Enter not into Judgment with thy Servant, O Lord, for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

XI. If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us. But if we

VII. O Lord, I beſeech thee, do not chaſtiſe me with the *Anger* of an Enemy, but with the Moderation of a *Merciful Judge*; for I ſhould be totally conſumed, if thou ſhouldeſt proceed with me according to Rigor, and as my Sins have deſerved.

VIII. Repent of your Sins, and make your Peace with God before Chriſt's Kingdom of Glory begins, which the univerſal Judgment is to precede; whither, if ye are ſummoned with your Sins about you unrepented of, you are undone for ever.

IX. I will, (like the Prodigal Son) preſſed down with the Guilt and Miſery which my Sins have brought upon me, return to my Heavenly Father, and acknowledge the Grievouſneſs of my Offences, whereby I have deſervedly forfeited that Relation which he bore to me.

X. O Lord, do not call me to an Account for my Actions, with a too rigid Severity, or as it is in the Original *Hebrew*, do not go to Law with me, or carry me before the Judgment-Seat; for if thou viewеſt all Things through the Rigor of thy *Juſtice*, the moſt Innocent Man's Life cannot ſtand the Tryal, nay every Man living muſt be beholding to thy *Mercy* to be acquitted.

XI. This Life being a State of ſo many Imperfections, that we are all liable to great Failures; to ſay we are in a State of Perfection, and that we live without Sin, is a moſt notorious Falſity, and is a Thing unbecoming the Truth and Simplicity of our Religion:

we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all unrighteouſneſs, 1 *John* 1. 8, 9.

But if we acknowledge our Sins before God, and truly repent us of them, God out of his *Faithfulneſs* and *Juſtice*, will, upon our performing thoſe Conditions, make good his Promiſe to us, on that behalf, in pardoning them: And will keep us clean for the future from any groſs Sin, by granting us the Aſſiſtance of his Holy Spirit, which will *confirm and eſtabliſh us in every good Work*. Rom. 16. 20. 1 Theſſ. 3. 13. 1 Pet. 15. 10.

I. DEarly beloved Brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold Sins and Wickedneſs, and that we ſhould not diſſemble nor cloke them before the Face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent and obedient Heart, to the end that we may obtain Forgiveneſs of the ſame by his infinite Goodneſs and Mercy.

II. And although we ought at all times humbly to acknowledge our Sins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render Thanks for the great Benefits that we have received at his Hands, to ſet forth his moſt worthy Praiſe, to hear his moſt holy Word, and to ask thoſe things which are requiſite and neceſſary, as well for the Body as the Soul.

III. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure Heart and humble Voice unto the Throne of the Heavenly Grace, ſaying after me.

I. My

I. My *Dear* Fellow-Christians, the Holy Scriptures, (whose Authority you and all Faithful People profess the greatest Reverence for) not only in those several Passages which I have now read unto you, but in many other Places, do exhort us, to *confess* unto God our innumerable Transgressions which we have committed against his sacred Laws. Besides, it is the greatest Folly for us to hope to dissemble them, or to extenuate them, so as to deceive the All-searching Eye of God, who sees every Thing nakedly as it is. Nor must we be guilty of such a vile Act of Hypocrisie, as, notwithstanding our many Sins, publickly in the Church, in the *Presence* of God and his Holy Angels, to stand upon our Justification. But if we would do as sincere Christians ought, we must perform these three Parts of true Repentance. *First*, With an *humble and lowly Heart* confess our Sins to God, with a Dejectedness and Confusion like that of the Publican, who *stood afar off and would not lift up his Eyes to Heaven*. *Secondly*, We must add to this, a true *Penitent Sorrow* of Mind, for having offended so good a God, and for having brought our selves into so great danger. And *Lastly*, We must, from these Considerations, take such a Disgust against our Sins, as to resolve to be *obedient* to God's Laws for the future. Now if we pursue this Method in our Repenting of our Sins, we need not despair of God's Forgiveness of them. But still we must not think that a Repentance so circumstantiated, will be any meritorious Cause, whereby we may claim from God an Impunity of our Sins; for that is owing only to the infinite *Goodness* and Mercy of God, reached out to us in the Mystery of our Redemption, and by the Suffering of our blessed Lord for us.

II. And *though we ought at all times*, or in those more frequent Courses of private Devotion (which we are by our Religion obliged to, *Eph.* 6. 18. 1 *Tim.* 6. 8.) to exercise this Duty of Confession, which is so eminent a Part of Prayer: There is certainly a greater Reason to make use thereof in the solemn Assembly of Christians in the Church, where they meet together to perform the four great Parts of Religious Worship, 1. *Thanksgiving* for Mercies received, 2. *Praise* and Adoration of the Excellencies and Goodness of God, 3. *Hearing* God's Word read and preach'd, 4. Petition, or *Asking* of God Spiritual and Temporal Blessings. But without a Confession of our Sins, and the other necessary Parts of true Repentance, we cannot rightly perform any of these publick Duties. We cannot thank God as we ought, when we still continue to abuse his Mercies: We cannot praise and admire his Perfections, which in an unregenerate State

we have little Senſe of: We cannot be devout Hearers of God's Word with all our carnal Affections about us: Nor can we hope for a Succeſs of our Prayers, which by the Wickedneſs of our Lives are become an Abomination unto God.

III. Wherefore I earneſtly deſire of every one of you (as well Laity as Clergy) to addreſs your ſelves with me to God in devout Prayer; which I, as God's Miniſter, for my ſelf and you, offer up to the *Throne of God's Grace*; which I do not do ſolitarily by my ſelf, as the Prieſt was to do under the Jewiſh Diſpenſation (*Exod.* 30, 7. *Luke* 1. 10.) and as the Papiſts ſince have imitated, but I deſire you who have higher Privileges by vertue of Chriſt's Covenant (*Eph.* 2.14. 1 *Pet.*2.6.) to *accompany* me thither; repeating after me thoſe Words which the Church has preſcrib'd upon this occaſion: Intreating you, that you would manifeſt in your Devotion, thoſe Effects of a *pure Heart*, Sincerity, Attention, Gravity, and whatever elſe becomes the devout Worſhip of God; taking care that in all your Reſponſes you avoid, as on the one ſide, a loud clamorous Voice, ſo on the other ſide, an inarticulate Motion of the Lips; and that you make uſe of only a *low and humble Voice*, as may be ſuitable in this Solemnity.

¶ *A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.*

I. ALmighty and moſt merciful Father; II. We have erred and ſtrayed from thy ways like loſt Sheep. III. We have followed too much the Devices and Deſires of our own Hearts. IV. We have offended againſt thy Holy Laws. V. We have left undone thoſe things which we ought to have done; VI. And we have done thoſe things which we ought not to have done; VII. And there is no health in us. VIII. But thou, O Lord, have Mercy upon us, miſerable Offenders. IX. Spare thou them, O God, which confeſs their Faults. X. Reſtore thou them that are Penitent; XI. According to thy

thy Promiſes declared unto Mankind in Chriſt Jeſu our Lord. XII. And grant, O moſt merciful Father, for his ſake; XIII. That we may hereafter live a godly, righteous, and ſober Life, To the Glory of thy Holy Name. *Amen.*

I. O Lord, we addreſs our ſelves to thee, in conſideration of thoſe Attributes of thine, which moſt diſpoſe thee to pardon Sinners; thy *Omnipotence* by which thou art endowed with a ſufficient Power to help us, and thy *Mercifulneſs* by which thou haſt always a Will to do it: Having likewiſe a comfortable Expectation of Forgiveneſs from that Relation of *Fatherhood*, which thou art pleaſed to own, that thou doſt bear towards us. II. We muſt to our ſhame confeſs that we have, by our Sins of Surpriſe and Infirmity, *erred* and made leſſer Steps out of the Path of our Duty, and at other times *ſtrayed* and made larger Excurſions from thoſe ways which the Holy Religion, which thou haſt revealed, has chalked out to us, to walk in; and this (to uſe our Saviour's Similitude) not unlike *loſt Sheep*, that ſtraggle from their Shepherd, and are thereby expoſed to innumerable Dangers. III. We acknowledge that we have too often conſented to thoſe unlawful *Deſires*, which we have been prompted to by our corrupt Nature and original Depravation. IV. We have added to theſe, many actual Offences againſt thy holy Laws, which we are ſo ſtrictly obliged to obſerve. V. Beſides, we acknowledge our ſelves to have been guilty of many ſeveral kinds of Actual Sins, being anſwerable for many Sins of Omiſſion, by neglecting the ſeveral Duties commanded us. VI. And many Sins of Commiſſion, by a wilful doing what was forbidden us. VII. So that there is no Part of our Souls *healthy* or free from Sin, but they are, as it were, under an univerſal Sickneſs. [Or, we can hope for no Health or Salvation from our ſelves.] VIII. We fly therefore to thy Goodneſs, O God, for a Deliverance from this Burden of our Sins, and (like the Penitent Publican, *Luke* 18. 1.) beſeech thee *to be merciful to us miſerable Sinners.* IX. Remit therefore, we pray thee, the Puniſhment which is due to our Sins, upon our Confeſſion of them, and hearty Repentance for them. X. And upon our being truly *Penitent, reſtore us* to thy Favour, which we have forfeited by our Diſobedience; and, *Gal.* 6. 1. let us enjoy the Benefits of thine Elect Saints, whoſe Privileges wicked impenitent Sinners are excluded from. XI. As thou haſt promiſed to us in the Charter of the Goſpel delivered to us by Jeſus Chriſt.

XII. There-

XII. Therefore we beſeech thee, O Gracious God, not for the ſake of any Saint or Angel, but for the ſake of thy dear Son, in whoſe *Name, when we ask any Thing, thou haſt promiſed to give it*, John 16. 23. to afford us ſuch a powerful Aſſiſtance of the Grace of thy holy Spirit, that for the future we may faithfully diſcharge all the Parts of our Chriſtian Duty: That we may live *Godlily*, in paying a devout Worſhip to Almighty God: That we may live *Righteouſly*, in doing all Acts of Juſtice and Charity to our Neighbour: And *Soberly*, in performing all the Duties of Temperance, Chaſtity, and other Vertues which relate to our ſelves. Nor do we deſire this, to reflect any Honour upon our ſelves, or to acquire any Merit by ſuch a Religious Life; but only that the greater Glory may be aſcribed to thy Goodneſs, by whoſe Grace we expect to have thoſe Diſpoſitions and Habits to be wrought in us.

¶ *The Abſolution to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

I. ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a Sinner, but rather that he may turn from his Wickedneſs and live; and hath given Power and Commandment to his Miniſters, to declare and pronounce to his People, being Penitent, the Abſolution and Remiſſion of their Sins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. II. Wherefore let us beſeech him, to grant us true Repentance, and his Holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our Life hereafter may be Pure and Holy, ſo that at the laſt we may come to his eternal Joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.

I. The Almighty God (who ſtands poſſeſſed of the ſole Power of all Things in Heaven and Earth, who is not willing that any Sinner ſhould everlaſtingly periſh, *Ezek.* 18.28. but rather, that repenting of his Sins, he ſhould live in eternal Happineſs; and to this end hath given Authority and expreſs Command to the Miniſters of the Goſpel, *Mat.* 18.18. *John* 20.33. to declare Remiſſion of Sins to Perſons who are truly penitent.) He, by the Mouth of his Miniſter, pronounceth Pardon and Abſolution to every one of you that is endowed with the requiſite Qualifications for it, (*i. e.*) a true Repentance of his Sins, and a ſtedfaſt Belief of the holy Goſpel, *Mark* 1. 15. *Acts* 20. 21.

II. Therefore that we may receive the Benefit of this holy Ordinance, let us pray to God, of *whom cometh every good and perfect Gift*, James 1. 17. to afford us the Grace of true Repentance, and withal the Aſſiſtance of his Holy Spirit; for without the Illumination of this bleſſed Spirit which *helps our Infirmities*, Rom. 8.26. our Devotion will not be *well pleaſing to him*, Gal. 4. 6. which Holy Spirit is likewiſe neceſſary, that we may not return to our Sins again, but that our Souls which have formerly been polluted with many Vices, may ſhine with that *Purity* and *Holineſs* which the Goſpel requires. So that when we come to die, we may *enter into the Joy of the Father*, through the Merits of Jeſus Chriſt our bleſſed Redeemer.

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into Temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

We addreſs our ſelves, &c. See above *p.* 25.

¶ *Then*

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our Lips.

Anſw. And our Mouth ſhall ſhew forth thy Praiſe. *Pſal.* 51. 15.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us. *Pſ.* 70. 1.

Prieſt. Do thou, O God, from whom proceedeth the Gift of Utterance, *Exod.* 4. 11. *Prov.* 16. by thy Holy Spirit aſſiſt us in our Devotion.

Anſw. And then we ſhall ſpeak out thy Praiſe as we ought to do.

Prieſt. Give us the moſt ſpeedy Aſſiſtance in furthering us, in all Things neceſſary to our Salvation.

Anſw. And be not ſlack in affording us any thing that may help us forward, in that moſt important Concern.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

* Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: World without end. *Amen.*

Prieſt. † Praiſe ye the Lord.

Anſw. The Lords Name be praiſed.

Prieſt. All Glory be aſcribed to God the Father, God the Son, and God the Holy Ghoſt, the Three Perſons of the ever-bleſſed Trinity.

Anſw. As they have exiſted in glorious Felicity from all Eternity, and are glorious ſtill, and will be ſo for ever.

Prieſt. Sing to God Hallelujah.

Anſw. Hallelujah.

* *Glory be*] The *Gloria Patri* was in uſe before *Arius*'s Time, or a Hymn very like it, as appears from *Clem. Alex. Pædag.* who wrote *Anno Chriſti* 190. Αἰνέσεις τῷ μόνῳ παιδὶ καὶ υἱῷ καὶ τῷ ἁγίῳ πνεύματι. Afterwards it became a Teſt upon the *Arians*, who altered it to *Glory be to the Father, by the Son, and in the Holy Ghoſt.*

† *Praiſe ye*] Theſe Words are the Engliſh of the Hebrew *Hallelujah*, which was wont to be ſung in the ancient Churches upon all ſolemn Occaſions, and was never miſſed upon Sundays, *Hallelujah diebus dominicis cantatur ubique.*

¶ *Then*

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that the* Magnificat *(or the Song of the Bleſſed Virgin* Mary*) as followeth.*

Magnificat. St. Luke. 1. 46.

I. MY Soul doth magnifie the Lord: and my Spirit hath rejoyced in God my Saviour.

II. For he hath regarded: the lowlineſs of his Hand-maiden.

III. For behold, from henceforth: all Generations ſhall call me bleſſed.

IV. For he that is mighty hath magnified me: and Holy is his Name.

V. And his Mercy is on them that fear him: throughout all Generations.

VI. He hath ſhewed ſtrength with his Arm: he hath ſcattered the Proud in the Imagination of their Hearts.

Paraphraſe on the Magnificat.

I. My Soul doth praiſe the Lord; and thankfully rejoyce in God who has protected me under my helpleſs Condition, and beſtowed ſo great Benefits upon me.

II. For he has been pleaſed to ſhew the higheſt Regard to his poor Maid-ſervant, when ſhe lay under the meaneſt Eſtate and Condition.

III. For after this gracious Indulgence of his, no one can upbraid me for the Meanneſs of my Circumſtances; but all future Generations ſhall look upon me to be the moſt happy of Mortals.

IV. For I am exalted to the greateſt of Honours by the Almighty God himſelf; for which unaccountable Favour, I ſhall for ever glorifie his holy Name.

V. Not only for this Honour conferred upon my ſelf, but for his Mercy continued to his faithful Servants, *Abraham*, *Iſaac*, &c. many Generations after their Death.

VI. He, by chooſing a poor Maid to bring forth the Meſſias into the World, has ſhewed what his omnipotent Arm or Power could do; and has quell'd the proud Imaginations of their Hearts, who expected him to make his entrance upon Earth, in a more ſplendid manner.

VII. He

VII. He hath put down the Mighty from their Seat: and hath exalted the humble and meek.

VIII. He hath filled the Hungry with good things: and the Rich he hath ſent empty away.

IX. He remembring his Mercy, hath holpen his Servant Iſrael: as he promiſed to our Forefathers, Abraham and his Seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. *Amen.*

VII. He has pulled down thoſe great Perſons in the World, who had aſſumed to themſelves a Place of Dignity above others, and fruſtrated the Expectations of all the illuſtrious Ladies of the Univerſe, who might have expected this Honour to be done to them; and has exalted to this unparallell'd Dignity, a poor and humble Virgin.

VIII. He having no reſpect of Perſons, has conſidered Charity more than Magnificence; as one that chooſes rather to Feaſt the Poor, than to Feed the Rich.

IX. And in this he has *remembred his Mercy*, i. e. ſent Relief to his diſtreſſed People (vid. 2 *Chron.* 6. 42.) of the Jewiſh Nation; herein making good his everlaſting Promiſe, which he made to *Abraham* and his Seed.

¶ *Or elſe this Pſalm, unleſs it be on the nineteenth day of the Month, when it is read in the ordinary Courſe of the Pſalms.*

Cantate Domino. Pſal. 98.

I. O Sing unto the Lord a new Song: for he hath done marvellous things.

Paraphraſe on Cantate Domino.

This Pſalm is thought to be a Prophetical Exultation, for the ſpreading of the Goſpel.

I. O ſing unto the Lord a new and extraordinary Song, for he hath done for the ſake of his Church, Things full of Amazement and Aſtoniſhment.

II. With

II. With his own right Hand, and with his holy Arm: hath he gotten himſelf the Victory.

III. The Lord declared his Salvation: his Righteouſneſs hath he openly ſhewed in the ſight of the Heathen.

IV. He hath remembred his Mercy and Truth towards the Houſe of Iſrael: and all the ends of the World hath ſeen the Salvation of our God.

V. Shew your ſelves joyful unto the Lord, all ye Lands: ſing, rejoyce, and give Thanks.

VI. Praiſe the Lord upon the Harp: ſing to the Harp with a Pſalm of Thankſgiving.

VII. With Trumpets alſo and Shawms: O ſhew your ſelves joyful before the Lord the King.

II. He has not by any mortal Hand, but by his own omnipotent Arm, has he gain'd a Victory; and that not only over our Temporal, but our Spiritual Enemies.

III. He hath maniſted his Salvation univerſally extended, by the Coming of the Meſſias: He has manifeſted his Righteouſneſs, in deſtroying the Kingdom of Darkneſs, to all the Heathen World.

IV. He hath remembred the Promiſe of the Meſſias, made to the ancient Patriarchs of the Jews; and all the Heathen Nations have ſeen (that is, in the Prophetick Phraſe, ſhall ſee) that Salvation or Bleſſing which they ſhall receive from *Abraham*'s Seed, *Gen.* 12. 3.

V. Therefore, O all ye Heathen Countries, ſince you are to partake of this ineſtimable Bleſſing, do you, as a Mark of your Thankfulneſs to ſo gracious a God, joyn with us Jews in our Praiſes to the Lord.

VI. Do you praiſe the Lord together with us, upon the moſt tuneful Inſtrument the Harp, and joyn to this a vocal Muſick, ſinging ſacred Songs, in Thankfulneſs to God, for ſo great a Bleſſing.

VII. Let there be added to the ſacred Conſort, the moſt melodious Wind-Muſick in uſe among us, Trumpets and Pipes; to raiſe our Joy to the greateſt Height, when we appear in the Preſence of the great *Jehovah*, who is King of Heaven and Earth.

VIII. Let

VIII. Let the Sea make a Noiſe, and all that therein is: the round World, and they that dwell therein.

IX. Let the Flouds clap their Hands, and let the Hills be joyful together before the Lord: for he cometh to judge the Earth.

X. With Righteouſneſs ſhall he judge the World: and the People with Equity.

Glory be to the Father, *&c.*

VIII. Let the Waves of the Sea joyn their Murmurs, to make up the Harmony: Let all the whole Orb of the Earth, and all the Inhabitants of it, come in for their Parts in the univerſal Chorus.

IX. Let the daſhing of the Waters in the Rivers imitate the clapping of Hands, in this general Dance and rejoycing of Nature: Let the Hills, by a pleaſant Verdure, ſeem to ſmile and ſing; ſince the great God himſelf makes his Appearance upon Earth, to govern Men by his Laws.

X. He ſhall then govern Mankind, not by the imperfect Dictates of Nature's dim Light, nor by Ceremonial Precepts; but by New and Divine Laws, full of Equity and Goodneſs.

¶ *Then a Leſſon of the New Teſtament is to be appointed: And after that* Dimittis *(or the Song of* Simeon*) in Engliſh, as followeth.*

Nunc Dimittis. *St.* Luke 2. 29.

I. LOrd, now letteſt thou thy Servant depart in Peace: according to thy Word.

II. For mine Eyes have ſeen: thy Salvation,

I. Lord, thou mayſt now, if it be thy heavenly Pleaſure, ſuffer me thy Servant to go down to the Grave in Peace, thou having now diſcharged thy ſelf of thy Promiſe made to me, That I ſhould *not ſee Death before I had ſeen the Lord's Chriſt*, Luke 2. 26.

II. For now to my greateſt Comfort, I have been ſo happy as to ſee, not with the Eye of Faith only, as the Patriarchs and other good People before did, but with theſe, my very own fleſhly Eyes, I have ſeen the Saviour of the World.

III. Which

III. Which thou haſt prepared: before the Face of all People;

IV. To be a Light to lighten the Gentiles: and to be the Glory of thy People Iſrael.

Glory be to the Father, &c.

III. Whom thou haſt ordained, to purchaſe Salvation, not only for the Jews, but for all *People* and Nations in the World, and whom all of them with joint Expectations wait for.

IV. That he ſhould be as it were a Light hung out to the Gentiles, who were ſurrounded by the Darkneſs of Idolatry and Superſtition, to direct them into the Way of true Religion: And likewiſe that he ſhould procure great Glory and Honour to the Jews, That he whom all Nations expected, ſhould be born among them; That the Goſpel ſhould be firſt preached in their Country; and, That their Country-men ſhould be the chief Inſtruments of conveying Salvation to ſo many diſtant Countries of the Univerſe.

¶ *Or elſe this Pſalm, unleſs it be on the Twelfth day of the Month.*

Deus miſereatur. Pſal. 67.

I. GOD be merciful unto us, and bleſs us: and ſhew us the Light of his Countenance, and be merciful unto us.

II. That thy way may be known upon Earth: thy ſaving Health among all Nations.

This Pſalm, tho' it bears the Name of *David* in the Greek and Latin Verſion, was probably wrote after the Captivity by *Eſdras*, or ſome other inſpired Perſon, and is a Prophecy of the Propagation of the Goſpel.

I. We pray that God with his Mercy and Kindneſs would continually bleſs and protect our Nation; that he would not look upon us, as formerly in his Anger, as it were out of a Cloud; but that he would view us with a ſerene and pleaſant Countenance, and as it were with the Sun-ſhine of his Favour.

II. That thy true Religion may be propagated all over the World, and that every Nation may receive the glad Tidings of their Salvation.

III. Let

III. Let the People praiſe thee, O God: yea, let all the People praiſe thee.

IV. O let the Nations rejoyce and be glad: for thou ſhalt judge the Folk righteouſly, and govern the Nations upon Earth.

V. Let the People praiſe thee, O God: let all the People praiſe thee.

VI. Then ſhall the Earth bring forth her increaſe: and God even our own God, ſhall give us his Bleſſing.

VII. God ſhall bleſs us: and all the ends of the World ſhall fear him.

Glory be to the Father, *&c.*

III. Let not the Praiſe and Worſhip of thee, the true God, be confined only to *Judea*; but let the Inhabitants of every Nation come in with us to adore thee.

IV. Nay the Heathen Nations have for their part the greateſt Reaſon to exult and triumph, and to praiſe the Goodneſs of God; for he is coming to govern them by righteous and good Laws, who were before under the Government of Satan, and had nothing to guide them, but ſome few Laws or Tendencies of Nature, or ſome Precepts of an old Tradition, which are now almoſt obliterated.

V. Let therefore all the Heathen Nations, to whom thou art reaching out ſo great a Benefit, ſing to thy Praiſe: Let every Infidel People teſtifie their Joy and Gratitude in Thankſgivings to thee.

VI. Nay, we ſeem to ſee the happy Time of the Meſſias's Reign: The Earth hath *brought forth her Increaſe* (as the Hebrew reads it:) fruitful Seaſons and proſperous Years attend that glorious Time: And God who is our peculiar God, ſhall diſtinguiſh us by a particular Mark of his Favour, ſome time or other, under this great and holy Government.

VII. God ſhall favour us with moſt ſignal Bleſſings: And all the Nations of the World ſhall worſhip him by the Exerciſe of the true Religion.

¶ *Then*

¶ *Then ſhall be ſaid the Apoſtles Creed by the Miniſter, and the People ſtanding.*

I Believe in I. God II. the Father III. Almighty, IV. Maker of Heaven and Earth: And in V. Jeſus Chriſt his only Son our VI. Lord, Who was VI. conceived by the Holy Ghoſt, VI. Born of the Virgin Mary, VII Suffered under Pontius Pilate, VII. Was crucified, dead

I make this Confeſſion of my Faith, relating to thoſe Truths, which upon the Teſtimony of God himſelf are revealed unto me. I. I believe that there is one only God, *Deut.* 4. 35. 1 *Cor.* 8. 9. II. That he is Father to all Men by Creation, *Mal.* 2. 10. Redemption, *Deut.* 32. 6. Adoption, 1 *John* 3. 1. but in a peculiar Manner the Father of our bleſſed Lord by eternal Generation, *Heb.* 1. 1, 2. *John* 6. 57. III. I believe farther, that this one God is Almighty, and is veſted with an infinite Power of doing all Things, *Iſa.* 45. 12. *Rev.* 19. 6. and governing all Things at his pleaſure, 1 *Chron.* 29. 11. *Jer.* 16. 6. IV. That he was the Maker of Heaven and Earth, *i. e.* the whole World and every Thing contained therein, *Exod.* 20. 11. *John* 1. 10. *Col.* 1. 16. V. I believe likewiſe in Jeſus Chriſt, being verily perſwaded, that he is what his Name *Jeſus* ſignifies, the Saviour of the World, *Luke* 1. 31. *Acts* 13. 23. That he is *Chriſt* or the Meſſias, which was ſo long before promiſed under the old Teſtament, *Gen.* 21. 12. & 49. 10. *Mal.* 3. 1. That he is the *only Son* of God, begotten from all Eternity, partly being ſaid to come down from Heaven, *John* 6. 22. partly becauſe he is recorded in Scripture to have made the World, *Heb.* 1. 2. *Col.* 1. 15. partly by reaſon he is frequently called God, *John* 1. 45. *Phil.* 2. 6, 7. 1 *Tim.* 3. 16. *Rom.* 9. 5. but chiefly becauſe of the divine Eſſence being communicated to him, *John* 16. 15. and 5. 26. 2 *Cor.* 4. 4. and that in a manner different from all created Beings, *Heb.* 1. 13. Who is likewiſe our *Lord*, by being the true *Jehova* or Lord, *Hoſ.* 1. 7. *Matt.* 3. 1. by having all Things put under his Dominion, *Pſal.* 110. 5. by redeeming us from the Power of the Devil, who before had got the Maſtery over us, *Heb.* 2. 14. *Col.* 2. 15. by purchaſing us by his Blood, *Acts* 20. 28. *Eph.* 1. 7. by our voluntary becoming his ſervants and Scholars by Baptiſm, *Rom.* 6. 6, 13.

dead and buried, VIII. He deſcended into Hell; IX. The third day he roſe again from the Dead, X. He aſcended into Heaven. XI. And ſitteth on the right Hand of God the Father Almighty; XII. From thence he ſhall come to judge the Quick and the Dead.

XIII.

VI. We believe further, That tho' Chriſt was true Man, *Heb.* 4. 15. yet he was not produced after the ordinary Manner of Human Conception, but by the Over-ſhadowing of the Holy Ghoſt, *Luke* 1. 35. was born of *Mary* a poor Maid of the Lineage of *David*, who continued a Virgin notwithſtanding that miraculous Birth, *Luke* 1. 27. VII. That he ſuffered an ignominious Death as was foretold, *Iſ.* 51.3. *Mark* 9. 12. and this at the Time when *Pontius Pilate* was Governour under the *Romans* in *Judea*; was nailed to a Croſs, a terrible and ſcandalous Puniſhment, which the *Romans* uſed to put their wicked Slaves to death by: That under this grievous Torture he really died, *Luke* 23.46. *Mark* 15. 37. and after that by a kind Diſciple was buried, *John* 19. 38. VIII. And deſcended into Hell or *Hades*, the Repoſitory or Place of ſeparate Souls, *Iſa.* 5. 14. *Pſal.* 16. 10. IX. On the third Day after his Crucifixion he roſe again, *Mat.* 16. 21. *Mark* 9. 31. as he had before foretold, *Matthew* 27. 63. X. After that, in the Sight of a great many credible Witneſſes, he in a moſt glorious manner aſcended up into Heaven, *Luke* 24. 50, 51. *Acts* 1. 9, 10. as the Prophets had long before predicted, *Pſal.* 68. 18. *Micah* 2. 13. XI. And was ſhortly after advanced to a moſt eſpecial Honour, which was never vouchſafed to any Perſon before, *Heb.* 1. 13. to ſit on the right Hand of God, *Luke* 22. 69. 1 *Pet.* 3. 22. Which is a Place of the greateſt Dignity in Heaven, 1 *Kings* 2. 19. *Heb.* 8. 1. where he has begun his Spiritual Kingdom, and treads upon the Necks of the great Enemies of his Juriſdiction, Sin, *Rom.* 5. 14. Satan, *Heb.* 2. 14. and Death, 1 *Cor.* 15. 26. XII. Who at the End of the World ſhall come in a triumphant and glorious Proceſſion, attended with the Angels, 2 *Theſſ.* 1. 7. *Matt.* 20. 64. and ſhall have all Power committed to him, *John* 5. 22, 27. *Acts* 17. 31. to judge thoſe who ſhall then be alive, 1 *Theſſ.* 4. 15. 1 *Cor.* 15. 21. and thoſe who ſhall be raiſed up from their Graves, *Matt.* 25. 31. XIII. I believe the Holy Ghoſt to be very God, and the Third Perſon of the bleſſed Trinity, that he is not a Vertue or Grace, as ſome fondly imagine, but a Perſon, *Eph.* 4. 30.

Rom

XIII. I believe in the Holy Ghoſt; XIV. The holy Catholick Church; XV. The Communion of Saints; XVI. The Forgiveneſs of Sins; XVII. The Reſurrection of the Body; XVIII. And the Life everlaſting. *Amen.*

Rom. 8. 26. *Acts* 10. 19. who is called frequently the Comforter, *John* 14. 26. ---15. 26. --- 16. 7. and is expreſly named God, *Acts* 5. 4. XIV. I further believe, that there is a Number of Men, ſequeſtred from the reſt of the World by Faith in Chriſt, that have continued throughout all Ages from the Apoſtles Time, and ſhall do ſo to the Coming of Chriſt, which I call the *Catholick Church*, which is *Holy*, 2 *Tim.* 2. 19. by Reaſon of the holy Profeſſion which they are called to; tho' all the particular Members are not ſo, *Matt.* 13. 24. It is likewiſe Catholick or Univerſal, becauſe of its Diffuſiveneſs throughout the World, *Matt.* 28. 19. *Luke* 24. 47. XV. I believe that there is a Communion of the Saints and elect People of God, 1 *Cor.* 6. 11. *Eph.* 1. 13. with God the Father, 1 *John* 1. 3. with God the Son, *John* 17. 20. 1 *Cor.* 1. 9. with the Holy Ghoſt, *Phil.* 2. 1. *Rom.* 8. 9. and with all the Saints in all the Churches now upon Earth, 1 *John* 1. 7. as alſo with all the Saints departed, *Heb.* 12. 22, 23. XVI. I believe further, that whereas by our Sins we are become Debtors to God's Juſtice, 1 *John* 3. 4. *Matt.* 5. 22. ſo through the Blood of Chriſt, who has made Satisfaction for them, *Mat.* 20. 28. 2 *Cor.* 5. 18. *Rom.* 5. 10. *Col.* 1. 10. we may obtain Forgiveneſs for them, not only in Baptiſm, *Acts* 2. 38. *Acts* 22. 16. *Eph.* 5. 26. but afterwards, if we truly repent of them, 1. *John* 2. 4. 1 *John* 2. 1. XVII. I believe likewiſe the Reſurrection of the Body, not only as a Thing poſſible to be done by an almighty Agent, *Luke* 1. 37. *Acts* 26. 8. *Matt.* 10. 29. but as a Thing generally expected by the Jews, *Job* 19. 25. *Dan.* 12. 2. that this is clearly promiſed under the Goſpel, *Rom.* 14. 9.— 8. 11. 1 *Cor.* 15. 21. and moreover that the ſelf-ſame Body ſhall riſe again, 1 *Cor.* 15. 23. *Rom*, 8. 11. 2 *Cor.* 5. 10. And laſtly, That the Reſurrection ſhall extend to bad as well as good Men, 1 *Cor.* 15. 22. *John* 5. 28. XVIII. Finally, I believe the everlaſting Duration of all bad Men in Miſery, *Matt.* 25. 41, 46. --- 10. 28. *Luke* 3. 17. *Rev.* 20. 10. and of all good Men in a State of Glory, which does ariſe from a Vacancy from all Sorrow, *Rev.* 21. 4. from the Viſion of God, 1 *Cor.* 13. 12. 1 *John* 3. 2. as alſo from unſpeakable Pleaſures, which they ſhall then partake of, 1 *Cor.* 2. 9. *Amen.*

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud Voice.*

I. The Lord be with you.
II. *Anſw.* And with thy Spirit.

Miniſt. III. ¶ Let us pray.
IV. Lord, have mercy upon us.
Chriſt, have Mercy upon us.
Lord, have mercy upon us.

I. I now commend you, my good People, to God's Bleſſing in a Form of Salutation uſual among holy People under the old Law, *Ruth* 2. 4. *Pſal.* 129. 8.

II. And we, O ſacred Paſtor, pray in St. *Paul*'s Words, *That the Lord Jeſus may be with your Spirit*, 2 Tim. 4. 22.

III. I now give the Signal to you, that, after having heard the ſeveral Portions out of God's Word read to you, and having made Confeſſion of your Faith, you may now apply your ſelves devoutly to Prayer.

IV. Lord be merciful unto us, in the Pardon of our Sins. Chriſt be merciful to us, &c.

¶ *Then the Miniſter, Clerks and People, ſhall ſay the Lord's Prayer with a loud Voice.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into Temptation; But deliver us from Evil. *Amen.*

We addreſs our ſelves, &c. See above *p.* 9.

¶ *Then*

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

I. O Lord, ſhew thy Mercy upon us.

II. *Anſw.* And grant us thy Salvation.

III. *Prieſt.* O Lord, ſave the King.

IV. *Anſw.* And mercifully hear us when we call upon thee.

V. *Prieſt.* Endue thy Miniſters with Righteouſneſs.

VI. *Anſw.* And make thy choſen People joyful.

VII. *Prieſt.* O Lord, ſave thy People.

VIII. *Anſw.* And bleſs thine Inheritance.

IX. *Prieſt.* Give Peace in our time, O Lord.

X. *Anſw.* Becauſe there is none other that fighteth for us, but only thou, O God.

XI. *Prieſt.* O God, make clean our Hearts within us.

XII. *Anſw.* And take not thy Holy Spirit from us.

I. *Min.* In the Words of the Pſalmiſt, we pray to thee, O God, To *ſhew thy mercy upon us.*

II. *Peop.* And to grant us thy Salvation, *Pſal.* 87. 7. that our Souls may be everlaſtingly happy.

III. *Min.* O Lord preſerve our Sovereign Lord the King.

IV. *Peop.* And mercifully hear us, when we call upon thee for his Preſervation.

V. *Min.* Let thy Prieſts be clothed with Righteouſneſs, 2 *Chron.* 6. 41.

VI. *Peop.* And let thy People rejoyce and ſing, *ib.*

VII. *Min.* O Lord, be gracious to the Laity here preſent.

VIII. *Peop.* And bleſs the Clergy, the Lot of thine Inheritance.

IX. *Min.* We deſire of thee, O God, (like the good Princes of old time, *Solomon*, *Hezekiah*, *Joſiah*, 1 *Chron.* 22. 9. *Iſa.* 39. 8. 2 *Kings* 22. 20.) to *give Peace in our Time.*

X. *Peop.* For we cannot procure it by our own Arm; but 'tis thou alone, who art our Propugnator, that canſt bring that Bleſſing about for us.

XI. *Min.* Let us pray with the holy Pſalmiſt, to *make us clean Hearts*, Pſal. 51.

XII. *Peop.* And to *renew a right Spirit within us*, ib.

¶ *The ſecond Collect at Evening Prayer.*

O God from whom all holy Deſires, all good Counſels, and all juſt Works do proceed; Give unto thy Servants that Peace which the World cannot give, that both our Hearts may be ſet to obey thy Commandments, and alſo that by thee we being defended from the fear of our Enemies, may paſs our time in Reſt and Quietneſs, through the Merits of Jeſus Chriſt our Saviour. *Amen.*

Paraphraſe.

O God, from whoſe Grace doth proceed all that is good and vertuous, for without thee we cannot have a holy Deſire, *being not ſufficient to think any Thing as of our ſelves*, 2 Cor. 3. 5. we are beholding to thee to *Prepare our Hearts*, Prov. 16. 1. when we are determined by any prudent Counſel, and come to any holy Purpoſe or Reſolution; and if we do any good Action, we muſt depend upon thy Aſſiſtance, *who worketh in us both to will and to do*, Phil. 2. 13. We beſeech thee to give unto us that Bleſſing, which our gracious Lord hath bequeathed unto his faithful Servants, in theſe Words, *My Peace I leave unto you, not ſuch as the World giveth give I unto you*, John 14. 27. Oh! grant us this bleſſed Peace of Conſcience here promiſed, which only can be obtained in doing our Duty, and obeying thy Commandments, *There being no Peace to the Wicked*, Iſa. 48. 12. Beſeeching thee, if it be thy good Pleaſure, to afford us likewiſe outward Peace, and to place us in a State of Safety and Freedom from any Fear of our Enemies; that we may paſs over this ſhort Life in a State of Tranquillity, and be more at leiſure to prepare our ſelves for a better. And this we beg for the Sake of Chriſt's Merits and Satisfaction. *Amen.*

¶ *The*

¶ *The Third Collect for Aid againſt all Perils.*

LIghten our Darkneſs, we beſeech thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

Paraphraſe.

We implore thy Goodneſs, O Lord, in the Words of the holy Pſalmiſt, *To enlighten our Darkneſs*, Pſal. 18. 28. and whereas the black Shades of the Night are now coming towards us, let the Light of thy Countenance ſhine upon us, which will be more comfortable to us, than that of the Sun: And we beſeech thee, out of thy tender Mercy to all thy Creatures, and eſpecially to thy faithful Servants, that thou wouldeſt be pleaſed to defend us from all the Dangers which the Night brings along with it; from Fire and Thieves; from Diſeaſes and ſudden Death; from all unchaſte Thoughts and frightful Dreams; and that thou wouldeſt preſerve us, in Health and Safety, to the next Morning. And this we beg of thee, for the Love which thou beareſt to thy only Son, who intercedes for us. *Amen.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of Princes, who doſt from thy Throne behold all the Dwellers upon Earth; moſt heartily we beſeech thee with thy Favour to behold our moſt gracious Sovereign Lord King *GEORGE*, and ſo repleniſh him with the Grace of thy Holy Spirit, that he may alway incline to thy Will, and walk in thy way: Endue him plenteouſly with heavenly Gifts, grant

him in Health and Wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his Enemies; and finally after this Life, he may attain everlaſting Joy and Felicity, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Prayer for the Kings Majeſty.

O Lord, who doſt vouchſafe to ſuffer us to call thee Father, tho' thou dwelleſt ſo much above us in the higheſt Heaven; thou who art *King of Kings and Lord of Lords*, 1 Tim. 6. 15. whoſe Providence doth take Care of the meaneſt Inhabitants of the Earth, *Luke* 12. 7. but does look with a more watchful Eye upon thoſe, whom thou haſt raiſed to that great and weighty Office of the Regal Dignity, *Eccl.* 10. 20. *Iſa.* 44. 48. we earneſtly Beg of Thee, that thou wouldeſt, in a more particular manner, extend thy watchful Care over the Perſon of *GEORGE* our King; which Bleſſing we are obliged to pray for, even upon a ſevere and perſecuting Prince, but ought with more readineſs and earneſtneſs to call upon thee, to ſhowr down thy Bleſſing upon ſo good and *gracious a Sovereign.* We beſeech thee *to fill him with thy holy Spirit*, Eph. 5. 18. that his *Heart being in thy Hand*, Prov. 21. 1. thou mayeſt diſpoſe him to tranſact every Thing in his high Station, as may be agreeable to thy heavenly Will, and conſonant to that holy Law which thou haſt preſcribed. Endue him with the Spirit of Wiſdom and Underſtanding, Counſel and Might, and all other Gifts and Graces which thou ſhalt judge requiſite for him, either as a Prince or a Chriſtian. Grant him *length of days.* Pſal. 19. 16. with Health of Body, and Proſperity of Fortune. Be thou *a ſaving ſtrength to thine anointed*, Pſal. 28. 8. that by this he may be enabled to ſubdue his Enemies abroad by victorious Arms, and to defeat the wicked Attempts of his Adverſaries at home. And laſtly, That after a Life ſpent with Holineſs and Happineſs in this World, he may be tranſlated to the everlaſting Joys of the other. And this we beg for the ſake of Chriſt Jeſus our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the Fount[illegible] of all Goodneſs, we humbly beſeech thee to bleſs his Royal Highneſs *GEORGE* Prince of Wales, the Princeſs, and their Iſſue, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy Heavenly Grace; proſper them with all Happineſs; and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Prayer for the Royal Family.

O all-powerful God, who art the *Well of Life*, Pſal. 36. 9. and the inexhauſtible Fountain of Goodneſs, from which all the Comforts of humane Life do proceed; we beſeech thee to bleſs his Royal Highneſs *GEORGE* Prince of Wales, the Princeſs, and their Iſſue, and all the other Branches of the Royal Family, who by the Laws of the Land are intituled to a Right of Succeſſion, in their Turns, when thou ſhalt think fit, to the Government of this Nation. *Sanctifie them by thy holy Spirit*, 2 Theſſ. 2. 3. granting them the *Riches of thy Grace*, Eph. 1. 7. and be pleaſed to confer upon them the Choiceſt of thy Bleſſings; to make up for them as great a Share of Happineſs as this World can afford; and when thou art pleaſed to remove them to the next, let them *receive a Crown of Glory*, 1 *Pet* 5. 4. in the *everlaſting Kingdom of our God*, 2 Pet. 1, 11. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great Marvels; Send down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy Grace; and that they may truly pleaſe thee, pour upon them the continual Dew of thy Bleſſing. Grant this, O Lord, for the Honour of our Advocate and Mediator, Jeſus Chriſt. *Amen.*

Paraphraſe on the Prayer for the Clergy.

O all-powerful and eternal God, who alone art able to produce thoſe wonderful Effects in the Souls of Men, which are frequently viſible in the Miniſtry of the Preachers of thy Word, through the Operation of thy Grace accompanying their Endeavours; we beſeech thee to confer thy *Grace which bringeth Salvation, Tit.* 2 11. upon all the Biſhops and inferior Paſtors of the Church, and likewiſe upon all the reſpective Congregations whoſe Souls they have the Charge of. And, that there may ſuch a Fruit of their Labours ariſe, as may be pleaſing unto thee, we beg of thee, that thy Bleſſing, like the continual dropping of a kindly *Dew upon the Graſs*, Prov. 19. 12. may give an *Increaſe to what they plant and water*; 1 Cor. 3. 5, 6. in the Preaching of the Word, and other Exerciſes of the miniſterial Offices. And this we deſire of thee to grant, for the Honour of Chriſt Jeſus, whoſe Honour is highly advanced by the Increaſe of his Church and the Salvation of Souls. *Amen.*

¶ A

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us Grace at this time, with one accord to make our Common Supplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their Requeſts; Fulfil now, O Lord, the Deſires and Petitions of thy Servants, as may be moſt expedient for them; granting us in this World knowledge of thy Truth, and in the World to come Life everlaſting. *Amen.*

Paraphraſe on the Prayer of St. Chryſoſtom.

All-powerful God, to whoſe Grace and Favour we owe it, that we have had this Opportunity of addreſſing our ſelves unto Thee, in the publick Service of the Church; and who haſt promiſed, in thy holy Word, that *where two or three are gathered together in thy Name thou art in the Midſt of them*, Matt. 18. 20. and that what *they agree on, ſhall be done for them in Heaven*, ib. *v.* 19. relying therefore upon thy gracious Promiſe, which thou haſt been pleaſed to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, ſo far forth (eſpecially as to Temporal Bleſſings) as thou in thy heavenly Wiſdom ſhalt judge expedient: Deſiring thee however, of thy Goodneſs, to grant us all neceſſary Knowledge in the Truths of Religion, whilſt we live in this World, and when we ſhall paſs to the other, that thou wouldeſt beſtow upon us everlaſting Life. *Amen.*

2 Cor. 13. 14.

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Paraphraſe on the Bleſſing.

I now cloſe, my Chriſtian Brethren, this Part of the Service with the Benediction uſed by St. *Paul*, 2 *Cor.* 13. 14. committing both you and my ſelf to the Care and Protection of the ever-bleſſed Trinity; beſeeching the Great God, who is three Perſons in one Nature; That the Grace obtained for us by our bleſſed Lord Jeſus in our Redemption may abſolve us: That the Love of the Father, who is now reconciled to us through his Blood, may juſtifie us: And laſtly, That by partaking of the Communication of the Holy Ghoſt, we may be ſanctified. *Amen.*

¶ *Upon*

¶ *Upon theſe Feaſts*; Chriſtmas-day, *the* Epiphany, *St.* Matthias, Eaſter-day, Aſcenſion-day, Whit-ſunday, *St.* John Baptiſt, *St.* James, *St.* Bartholomew, *St.* Simon *and St.* Jude, *St.* Andrew, *and upon* Trinity Sunday, *ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed,* † *this Confeſſion of our Chriſtian Faith, commonly called, the Creed of St.* Athanaſius, *by the Miniſter and People ſtanding.*

Quicunque vult.

I. WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

†*This Confeſſion,*] This Creed has by many been attributed to St. *Athanaſius*, becauſe *Marcellus* and he are ſaid to have left Confeſſions of their Faith with *Julius* Biſhop of *Rome*; and that *Athanaſius* gave in this Creed as his Confeſſion. But 'tis plain, that *Athanaſius* was not the Author of it; becauſe it does not appear to have been known to any till the Sixth Century. Beſides, this Creed oppoſes the *Neſtorians*, *Eutychians* and *Monothelites*, all which Hereticks ſprang up after *Athanaſius* his time. But however 'tis very ancient; for ſome Paſſages out of it, are quoted in the Council of *Toledo*, held *A. D.* 633. And 'tis cited by *Raidulphus* and other Authors who wrote about the ſame time. It is an excellent Epitome of the Doctrine eſtabliſhed by the four firſt General Councils concerning the Holy Trinity.

Paraphraſe on Quicunque vult.

I. Since the Goſpel is to be *preached to every Creature*, Mark 16. 15. who are to be *baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Luke 28. 19. it is neceſſary, in order to every Man's Salvation, that he believe in theſe Three Perſons of the Holy Trinity, into the Names of which he is baptized.

II. Which

II. Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

III. And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity.

IV. Neither confounding the Perſons: nor dividing the Subſtance.

V. For there is one Perſon of the Father, another of the Son: and another of the Holy Ghoſt.

VI. But the Godhead of the Father, of the Son and of the Holy Ghoſt, is all one: the Glory equal, the Majeſty co-eternal.

VII. Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

II. And ſince the Apoſtle commands to *hold faſt the form of ſound words*, 2 Tim. 1. 7. and we are exhorted *to contend earneſtly for the Faith once delivered to the Saints*, Jude 3. ſince the Hereſies which oppoſe this Doctrine are called *damnable Hereſies*, 2 Pet. 2. 1. and thoſe who do *not believe* theſe Fundamentals of Chriſtianity which are the neceſſary Qualifications for Baptiſm, *ſhall be damned*, Mark 16. 16. we conceive it not any Breach of Chriſtian Charity to ſay, that they who deſtroy this Faith by Heretical Innovations, without doubt ſhall everlaſtingly periſh.

III. Now this Catholick Faith, which was once delivered to the Saints, is this: That we worſhip the three Perſons, Father, Son and Holy Ghoſt, in an Unity of Eſſence.

IV. Neither muſt we, by confounding the Perſons, make them only one Perſon under a different Conſideration; nor, by dividing the Eſſence, make them three Gods.

V. For, Father, Son and Holy Ghoſt, have each of them their peculiar Perſonality.

VI. But there is but one Godhead belonging to theſe three Perſons, having all the ſame equal Glory, and eternal Majeſty.

VII. And all the eſſential Attributes of the Deity, as Uncreatedneſs, Incomprehenſibility, Eternity and Omnipotence, do belong to every Perſon.

The

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal.

VIII. And yet they are not three Eternals: but one Eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

* So the Father is God, the Son is God: and the Holy Ghoſt is God.

And yet they are not three Gods: But one God.

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowledge every Perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

VIII. Yet not in ſuch a diſtant manner, as to imply three different Uncreated, Incomprehenſible and Eternal Beings.

* The like is to be ſaid of the Godſhip, and Lordſhip, over the Creatures.

IX. The

IX. The Father is made of none: neither created, nor begotten.

X. The Son is of the Father alone: not made, nor created, but begotten.

XI. The Holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

XII. So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

XIII. And in this Trinity, none is afore, or after other: none is greater or leſs than other;

XIV. But the whole three Perſons are co-eternal together: and co-equal.

XV. So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

XVI. He therefore that will be ſaved: muſt thus think of the Trinity.

IX. The Father is Self-exiſtent, having his Being communicated by none; not created, as Men and Angels; nor begotten like the Son.

X. The Son receives his Being from the Father, not made as a Creature, but from all Eternity in an ineffable manner, derived from the Father who is the Fountain of the Deity; which Orgination in Scripture Language, is call'd *Begetting*.

XI. The Holy Ghoſt derives his Eſſence, both from the Father and the Son; which in Holy Scripture is call'd *going out* or *Proceeding*.

XII. So that one of theſe Perſons only is Father, one only is Son, and another only is Holy Ghoſt; none of the perſonal Attributes being communicable to the other two.

XIII. Neither is there Priority of Dignity, or Superiority of Power, in theſe three Perſons.

XIV. All of them have the like Eternity and Equality.

XV. So that in all our Addreſſes to them, when we pay our Adoration to one Perſon, we worſhip all Three.

XVI. And to think thus of the Trinity, is the true Chriſtian ſaving Faith.

XVII. Fur-

XVII. Furthermore, it is neceſſary to everlaſting Salvation: that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

XVIII. For the right Faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God and Man;

XIX. God of the Subſtance of the Father, begotten before the World: and Man of the Subſtance of his Mother, born in the World.

XX. Perfect God, and perfect Man: of a reaſonable Soul, and human Fleſh ſubſiſting;

XXI. Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

XXII. Who although he be God, and Man: yet he is not two, but one Chriſt;

XXIII. One; not by Converſion of the Godhead into Fleſh: but by taking of the Manhood into God;

XVII. Moreover, to attain the ſame True Faith, it is neceſſary to believe rightly concerning Chriſt's Incarnation.

XVIII. For we ought to believe, that our bleſſed Lord is both God and Man.

XIX. As he is God, he derived his Divine Nature from the Father, by a Generation before all Time: As he is Man made of the Bodily Subſtance of his Mother; and born in Time.

XX. Not being only, as the *Arians* pretend, a very highly exalted Creature, but true and *perfect God:* Nor, as the *Apollinarians* imagine, having his Humanity ſwallowed up by his Divinity, but *perfect Man* likewiſe; which Manhood of Chriſt does conſiſt in the Union of a Rational Soul with an Humane Body.

XXI. Enjoying an Equality with the Father in reſpect of his being God; but far inferior to him as he is Man.

XXII. But however, tho' our Bleſſed Saviour be both God and Man, yet he is not, according to the Fancy of the *Neſtorians*, two Perſons; but, by Union of the Deity with the Humanity, he becomes that one ſingle Perſon which we call Chriſt.

XXIII. One, not by turning the Divine Nature into Humane Body; but by aſſuming the Humane Nature into a ſtrict Union with the Divine.

XXIV. One altogether; not by Confuſion of Subſtance: but by Unity of Perſon.

XXV. For as the reaſonable Soul and Fleſh is one Man: ſo God and Man is one Chriſt.

XXVI. Who ſuffered for our Salvation: deſcended into Hell, roſe again the third day from the Dead.

XXVII. He aſcended into Heaven, he ſitteth on the right Hand of the Father, God Almighty: from whence he ſhall come to judge the Quick and the Dead.

XXVIII. At whoſe coming all Men ſhall riſe again with their Bodies: and ſhall give account for their own Works.

XXIX. And they that have done good, ſhall go into Life everlaſting: and they that have done evil, into everlaſting Fire.

XXIV. And this by a very cloſe and entire Union, yet not ſuch as to confound the two Natures of the Divinity and Humanity, and to make Chriſt have but one Will, (which was the Hereſie of the *Eutychians* and *Monothelites*) but only by ſuch a perſonal Unity, as we perceive in our own Nature.

XXV. For as the Rational Soul and Humane Body conſtitute one Man, by a Parity of Reaſon God and Man is one Chriſt.

XXVI. This bleſſed Perſon of our Lord, we believe to have ſuffered for our ſakes to obtain Salvation for us; to have deſcended into *Hades*; and to have roſe again the third Day from the Dead.

XXVII. That he hath aſcended up into Heaven; and ſitteth in glorious manner at God's right Hand, and ſhall hereafter come from thence to judge the World.

XXVIII. Who when he ſhall come, *all Men muſt appear before his Judgment-ſeat, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad*, 2 Cor. 5. 10.

XXIX. And bad Men *ſhall go away into everlaſting Puniſhment; but the Righteous into Life eternal*, Mat. 25. 46.

XXX. This

XXX. This is the Catholick Faith: which except a Man believe faithfully, he cannot be ſaved.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. *Amen.*

XXX. This is the Catholick Faith which our Saviour and his Apoſtles have taught, the Heretical Oppoſers whereof, cannot, by God's ordinary Mercy, expect Salvation, till they recant their wicked Errors, and Heretical Pravity.

¶ *Here followeth the Litany.*

I. *The* INVOCATION.

I. O God the Father of Heaven: have Mercy upon us miſerable Sinners.

O God the Father of Heaven: have Mercy upon us miſerable Sinners.

Paraphraſe on the Litany.

I. *The Invocation.*

It is called the Litany, becauſe it is an earneſt Supplication to God; for the ancient *Greeks* called their ſolemn Addreſſes to the Gods, in the time of publick Dangers, *Litanies*, or Supplications. And when the Empire became Chriſtian, upon any great national Calamity, the Chriſtians went round about the City, which they inhabited, praying a Litany, in Form not much unlike ours. Afterwards, ſome Offences happening by reaſon of theſe Perambulations, the Litanies were confined to be ſaid within the Church.

I. O heavenly Father, the original Source of the Deity, and of all created Beings, the firſt Perſon of the ever-bleſſed Trinity; ſhew thy Pity upon us, in pardoning our Sins, and removing the Puniſhment entailed upon them, which already has made us miſerable, and unleſs prevented by our Repentance, will hereafter make us more wretched.

II. O God the Son, Redeemer of the World: have Mercy upon us miſerable Sinners.

O God the Son, Redeemer of the World: have Mercy upon us miſerable Sinners.

III. O God the Holy Ghoſt, proceeding from the Father and the Son: have Mercy upon us miſerable Sinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have Mercy upon us miſerable Sinners.

IV. O holy, bleſſed, and glorious Trinity, three Perſons and one God: have Mercy upon us miſerable Sinners.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have Mercy upon us miſerable Sinners.

II. O God the Son, who didſt before thy Coming among us, by a Stipulation with the Father, tranſact the Redemption of the World, as well as by thy being born into it, and dying for it, Shew thy Pity upon us, &c.

III. O God the Holy Ghoſt, the third Perſon of the Trinity, who by an eternal Emanation of Eſſence, proceedeſt or goeſt out from the Father and the Son, *John* 14. 16. —15. 26. —16. 7. Shew thy Pity upon us, &c.

IV. O thou triune Deity, thou Trinity of Perſons in one Godhead, infinitely holy and happy and glorious, Shew thy Pity upon us, &c.

II. *The* DEPRECATION, *againſt Sin and Puniſhment.*

V. REmember not, Lord, our Offences, nor the Offences of our Forefathers, neither take thou Vengeance of our Sins: Spare us, good Lord, ſpare thy People whom thou haſt redeemed with thy precious Blood, and be not angry with us for ever.

Spare us, good Lord.

VI. From all Evil and Miſchief, from Sin, from the Crafts and Aſſaults of the Devil, from thy Wrath, and from everlaſting Damnation,

Good Lord, Deliver us.

II. *Paraphraſe on the Deprecation.*

V. Remember not Lord (to ſpeak in the Pſalmiſt's Words, *Pſal.* 79. 8.) *our Iniquities, nor the Iniquities of our Forefathers*, whoſe Offences thou doſt often puniſh in the Children, *Exod.* 20. 5. Spare us therefore merciful God, and excuſe from Puniſhment thy faithful People, whom thou haſt redeemed by the *precious Blood of Chriſt*, 1 Pet. 1. 19. and be not (as holy *David* ſpeaks) *angry with us for ever*, Pſal. 69. 5. Do not let thy Puniſhment lye too long upon us in this World; or however we beſeech thee, to deliver us from thy eternal Wrath in the next.

VI. We beſeech thee to deliver us from all *Evil and Miſchief, i. e.* From all Moral and Natural Evil, the ſeveral particulars whereof we ſhall preſently ſpecifie: From all the ſeveral kinds of Sin which we may fall into: From all the *Craft of the Devil*, whereby he enſnares us into Sin: From all his *Aſſaults*, whereby he overpowers us by Temptations: From thy *Wrath*, which by our Tranſgreſſions we provoke; and from everlaſting *Damnation*, which by our Sins we deſerve. From all theſe, *O gracious God, we beſeech thee to deliver us.*

VII. From all blindneſs of Heart; from Pride, Vain-glory, and Hypocriſie; from Envy, Hatred, and Malice, and all Uncharitableneſs,

Good Lord, deliver us.

VIII. From Fornication, and all other deadly Sin; and from all the Deceits of the World, the Fleſh, and the Devil,

Good Lord, deliver us.

IX. From Lightning and Tempeſt; from Plague, Peſtilence, and Famine; from Battle and Murder, and from ſudden Death,

Good Lord, deliver us.

VII. From *blindneſs of Heart*, which may render us inſenſible under Sin, and unapprehenſive of our Duty: From *Pride*, whereby we reflect too great a Glory upon our ſelves, and contemn others: From *Vain Glory*, whereby we oſtentatiouſly vaunt our ſelves of any Perfections we may be poſſeſſed of: And from *Hypocriſie*, whereby we pretend to thoſe we have not: From *Envy* of any Man's Happineſs: From *Hatred* of their Perſons: From any *malicious* Deſigns upon them, and any Uncharitableneſs towards them. *O gracious God, we beſeech thee to deliver us.*

VIII. From Fornication which is a grievous and deadly Sin, and does exclude Men from the Kingdom of God, 1 *Cor.* 6. 10. From every other deadly Sin of the like unclean Nature: From all the Baits and Snares which may be laid in our Way, by the Vanity of the *World*, by the Luſts of our Fleſh, or by the Subtilty of the Devil. *O gracious God, we beſeech thee to deliver us.*

IX. Nor do we only pray againſt Spiritual Evils, which may injure our Souls; but we likewiſe beſeech thee to defend us againſt Temporal ones, which may hurt our Bodies: Therefore from the terrible Deſtructions which are made by Lightning and Tempeſt both by Land and at Sea: From the dreadful Devaſtations which are occaſioned by ſweeping Peſtilences and Famines: From the Miſeries and Deſolations of War, and from the Grief of private Maſſacres: And laſtly, From the unexpected Strokes of ſudden Death. *O gracious God, we beſeech thee to deliver us.*

X. From

X. From all Sedition, privy Conſpiracy and Rebellion; from all Falſe Doctrine, Hereſie and Schiſm; from Hardneſs of Heart, and Contempt of thy Word and Commandment,

Good Lord, deliver us.

X. From the Unquietneſs and Diſtractions of Faction and *Sedition:* From the Dangers of Secret Plots and Conſpiracies, and from the Miſeries of Civil War and Rebellion: From all Eccleſiaſtical Troubles which may ariſe by the maintaining Falſe Doctrine, by the propagating Heretical Opinions, or by Schiſm and unreaſonable Separation: from *Hardneſs of Heart*, which when we are under, God's Chaſtiſements do not amend us, nor the Force of his Revelations reach us, nor the Motives of Reward and Puniſhment which he affords us, do at all affect us: From all *Contempt* of thy Sacred Word, occaſioned by prophane Jeſts on Scripture, and the undervaluing the Miniſterial Functions, and the publick Service in the Church: From deſpiſing the Sacred Laws of God, by trampling upon his holy Precepts, and by making a Mock of Sin. *O gracious God, we beſeech thee to deliver us.*

III. *The* Obsecration, *by the Particulars of Chriſt's Merits.*

XI. BY the Myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion: by thy Baptiſm, Faſting and Temptation,

Good Lord, deliver us.

III. *Paraphraſe on the Obſecration.*

XI. And theſe Things we earneſtly beg of thee, for the ſake of every one of our bleſſed Saviour's Merits; For the ſake of that great *Myſtery of Godlineſs*, whereby God is *manifeſt to us in the Fleſh*, 1 Tim. 3. 16. and the ſecond Perſon of the ever-bleſſed Trinity has veiled his Godhead, by taking upon him a Body of our Fleſh; By his extream Humility in being *born* of a poor Virgin, in ſuch a mean and deſpicable Place; By his *Circumciſion*, whereby he fulfilled himſelf, and for our ſakes hath cancelled the troubleſome Rites of the ancient Ceremonial Law: By his Sacred *Baptiſm*, whereby he did tranſcribe that holy Rite into his Religion; For the ſake of his unparallell'd Example, in long and devout *Faſting*; And his ſuffering himſelf to be tempted, to teach us how to overcome the Aſſaults of the Devil. *O gracious God, we beſeech thee to deliver us.*

XII. By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion, and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

XIII. In all time of Tribulation; in all time of our Wealth; in the hour of Death, and in the Day of Judgment,

Good Lord, deliver us.

XII. O bleſſed Saviour, for the ſake of thy Agony in the Garden, and thy *Sweating drops of Blood*, Luke 22. 44. when thou hadſt the Weight of all our Sins upon thee; By thy ſuffering for our ſakes the ignominious Puniſhment of the Croſs, and the intolerable Pains of it; By thy yielding up to Death thy precious unſpotted Life, by thy ſuffering thy Body to lye for our ſakes in a cold and darkſom Grave; By thy ariſing again from thy Sepulchre, to give us Demonſtration of our Reiurrection after Death; And by thy *Aſcending* up into Heaven to intercede for us at the right Hand of God, and to prepare a Place for us in thoſe glorious Manſions. *O gracious God, we beſeech thee to deliver us.*

XIII. Now we pray thee, upon the account of all theſe parts of thy Mediatorſhip, and for the ſake of all theſe meritorious Actions of thine; That thou wouldeſt ſuccour as whenever we are diſconſolate under our *Affliction*, or elated or grown negligent under our *Proſperity*; That thou wouldeſt ſupport us under the Terrors of *Death*, and acquit us in the Day of *Judgment*. *O gracious God, we beſeech thee to deliver us.*

IV. *The* INTERCESSION *for Governours in Church and State, for the Afflicted, Deceived, Enemies.*

XIV. WE Sinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, Good Lord.

XV. That it may pleaſe thee to keep and ſtrengthen in the true Worſhipping of thee, in Righteouſneſs and Holineſs of Life, thy Servant *GEORGE*, our moſt gracious King and Governour;

We beſeech thee to hear us, good Lord.

XVI. That it may pleaſe thee to rule his Heart in thy Faith, Fear and Love, and that he

IV. *Paraphraſe on the Interceſſion.*

XIV. And ſince thou doſt vouchſafe to hear the Prayers of Repenting Sinners, we who by Reaſon of our manifold Tranſgreſſions, dare not aſſume to our ſelves a greater Title, beſeech thee to protect thy Holy Church, and enable it to maintain, in exact Purity, all the Parts of the Chriſtian Faith; and that it be not over-run by Infidelity, or poiſoned by Hereſie. *Which Petition, O gracious God, we beg of thee to grant us.*

XV. That out of thy Goodneſs, thou wouldeſt be pleaſed to preſerve and confirm, in the Exerciſe of the true Religion, thy Servant *GEORGE*, our gracious King, whom thy eſpecial Providence hath ſet over us. That he may act with *Righteouſneſs* in all the publick Adminiſtrations of his high Office; and with *Holineſs* in all the particular Obligations of Chriſtian Life. *Which Petition, O gracious God, we beg of thee to grant us.*

XVI. That thou, in *whoſe hand the Hearts of Princes are*, Prov. 21. wouldeſt vouchſafe ſo to direct his, that he may always continue in a ſteady *Faith* of all thy Revelations and Promiſes; in a juſt *Fear* of thy ſupreme Authority; and in a Love of thy Commands; that his Truſt and *Affiance* may be more grounded upon thy Protection and good Providence, than upon the Secular Arm; And that in all his Actions, he may ſtudy not ſo much to aggrandiſe his own *Glory*, as to promote thine. *Which Petition, O gracious God, we beg of thee to grant us.*

may

may evermore have Affiance in thee, and ever ſeek thy Honour and Glory;

We beſeech thee to hear us, good Lord.

XVII. That it may pleaſe thee to be his Defender and Keeper, giving him the Victory over all his Enemies;

We beſeech thee to hear us, good Lord.

XVIII. That it may pleaſe thee to bleſs and preſerve his Royal Highneſs *GEORGE*, Prince of Wales, the Princeſs and their Iſſue, and all the Royal Family;

We beſeech thee to hear us, good Lord.

XIX. That it may pleaſe thee to illuminate all Biſhops, Prieſts and Deacons, with true Knowledge and Underſtanding of thy Word, and that both by their Preaching and Living, they may ſet it forth and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

XVII. That it would pleaſe thy Goodneſs to defend his Perſon from all the Dangers he is expoſed to; And whenever he is engaged in War for the Sake of his Countries Liberties or Religion, make him victorious over all his Enemies who oppoſe him. *Which Petition, O gracious God, we beg of thee to grant us.*

XVIII. That thou wouldeſt be pleaſed to afford thy Bleſſing and Protection to his Royal Highneſs *GEORGE* Prince of Wales, the Princeſs and their Iſſue, and all other Branches of the Royal Family, which by our Laws are Capable of ſucceeding in the Throne of this Nation. *Which Petition, O gracious God, we beg of thee to grant us.*

XIX. That thou wouldeſt be pleaſed to *illuminate*, with the Gifts of thy Grace, thoſe whom thou haſt ordered to be *Lights to the World*. Matt. 5. 14. The three Orders of the Clergy, Biſhops, Prieſts, and Deacons; That, by thy Bleſſing upon their Studies, they may have a ſufficient Underſtanding of *thy Word* the Holy Scriptures; And that they may recommend the Doctrine of thy holy Religion, as well by the good Examples of their Lives, as by the Excellence of their Preaching. *Which Petition, O gracious God, we beg of thee to grant us.*

XX. That

XX. That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with Grace, Wiſdom, and Underſtanding;

We beſeech thee to hear us, Good Lord.

XXI. That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them Grace to execute Juſtice, and to maintain Truth;

We beſeech thee to hear us, good Lord.

XXII. That it may pleaſe thee to bleſs and keep all thy People;

We beſeech thee to hear us, good Lord.

XXIII. That it may pleaſe thee to give to all Nations, Unity, Peace, and Concord;

We beſeech thee to hear us, good Lord.

XX. That thou wouldeſt be pleaſed to confer upon the *Lords of the Privy Council*, (on whoſe wiſe Determinations the Welfare of the Nation does in a great meaſure depend) and upon the reſt of the *Nobility* (to whoſe Judgments the laſt Recourſe of Juſtice is made) the Spirit of *Wiſdom*, to underſtand what is juſt and fitting, and *Grace* to adviſe or adjudge it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXI. That thou wouldeſt be pleaſed to afford thy Bleſſing and Protection to all the other Magiſtrates of the Nation, Judges, Juſtices, *&c.* giving them ſuch a Portion of thy Grace, as may ſecure them from Prejudice or Corruption, and enable them to *execute Juſtice* indifferently to all Men, and to maintain the *Truth* and Honour of Religion and the Laws. *Which Petition, O gracious God, we beg of thee to grant us.*

XXII. That thou wouldeſt be pleaſed to extend thy Favour and Protection to all the Subjects of this Kingdom, who are become *thy People*, by embracing the true Reformed Religion. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIII. Deſiring thee to reach out thy Goodneſs further, even to all foreign Nations, by making them to live in *Peace and Unity* with their Neighbouring Princes and States, and in *Concord* among their own People. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIV. That

XXIV. That it may pleaſe thee to give us an Heart to love and dread thee, and diligently to live after thy Commandments;

We beſeech thee to hear us, good Lord.

XXV. That it may pleaſe thee to give to all thy People increaſe of Grace, to hear meekly thy Word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit;

We beſeech thee to hear us, good Lord.

XXVI. That it may pleaſe thee to bring into the Way of Truth, all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

XXIV. That thou wouldeſt be pleaſed to incline the Hearts of thy Servants the Church and People of this Nation, to a ſincere Love and juſt *Fear* of thee, and a *diligent Obedience* of thy Commands. *Which Petition, O gracious God, we beg of thee to grant us.*

XXV. That thou wouldeſt be pleaſed to enable them, every day more and more, to increaſe in Grace, and to make continual Improvements upon what they have already received; that they may with Humility and due Attention hearken to the pious Inſtructions of their Paſtors, that they may not hear them with Prejudice, or a Prepoſſeſſion of ſtiff, reſolved Opinions, but with pure and diſintereſted Thoughts, as becomes a meek Diſciple of Jeſus Chriſt; and that they may *bring forth the Fruits of the Spirit, Love, Joy, Peace, Long-ſuffering*, &c. Gal 5; 22, 23. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVI. Next we addreſs our ſelves to thee, for thoſe who are without the Church, and that thou wouldeſt be pleaſed to reduce into the Catholick Faith, and to bring into the Boſom of the Church, all who by Heretical Opinions, or by unjuſt Separations, have departed from it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVII. That

XXVII. That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the Weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our Feet;

We beſeech thee to hear us, good Lord.

XXVIII. That it may pleaſe thee to ſuccour, help, and comfort all that are in Danger, Neceſſity, and Tribulation;

We beſeech thee to hear us, good Lord.

XXIX. That it may pleaſe thee to preſerve all that travel by Land or by Water, all Women labouring of Child, all ſick Perſons and young Children, and to ſhew thy pity upon all Priſoners and Captives; *We beſeech thee to hear us, good Lord.*

XXVII. That thou wouldeſt be pleaſed to confirm and *ſtrengthen* all the more perfect Chriſtians in the Faith which they profeſs, and the good Reſolutions they have made; that they be not perverted by any bad Opinions, nor fall into any foul Sin: To give Help and Comfort to the *Weak-hearted* Chriſtians, whoſe tender Conſciences are afflicted by Doubts and Scruples, and Suſpicions of offending God by innocent Actions: To give true Repentance to thoſe who *fall* into any heinous Sin, that they may riſe again into a State of Piety: and laſtly to make ſuch a Spirit of Goodneſs to obtain among us, that all Vice being baniſhed, we may obtain a compleat Victory over the Devil. *Which Petition*, &c.

XXVIII. That thou wouldeſt be pleaſed to afford Succour and Aſſiſtance to all Perſons in *Danger*, Relief to all in *Neceſſity*, and Comfort to all in Adverſity or *Tribulation*. *Which Petition*, &c.

XXIX. And ſince many Perſons cannot joyn with us in the publick Congregation to pray to God; We put up our Petitions in their behalf; That thou wouldeſt be pleaſed to defend all Travellers by Land from Robbers and unlucky Accidents; All Mariners and Paſſengers at Sea, from Rocks and Pirates, Storms and Tempeſts: All *Women* under the Pains of Child-birth: All Perſons whatſoever who are under any dangerous Pain or *Sickneſs*: All *young Children* who are apt unwarily to run into danger: And all that are detained in Priſon or Captivity, eſpecially thoſe who are ſo for the ſake of Religion. *Which Petition*, &c. XXX. That

XXX. That it may pleaſe thee to defend and provide for the Fatherleſs Children and Widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, Good Lord.

XXXI. That it may pleaſe thee to have Mercy upon all Men;

We beſeech thee to hear us, Good Lord.

XXXII. That it may pleaſe thee to forgive our Enemies, Perſecutors, and Slanderers, and to turn their Hearts;

We beſeech thee to hear us, good Lord.

XXX. That thou wouldeſt be pleaſed to protect and take Care of the Widows and Orphans, to whom thou art like to be the faſteſt Friend; and to afford the like Aſſiſtance to all others, who are deſtitute of Comfort. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXI. And leſt our Enumeration ſhould not reach all Particulars, of Perſons who need thy Help, we beſeech thee to extend thy Mercy to all Men, who in ſome kind or other want it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXII. And in obedience to thy Commands, *Matt.* 5. 24. we pray to thee to forgive all that are *Enemies* to us; All that are breathing out Proſecution againſt us; And all that raiſe malicious Reports upon us. *Which Petition, O gracious God, we beg of thee to grant us.*

V. *The* SUPPLICATION.

XXXIII. THat it may pleaſe thee to give and preſerve to our uſe, the kindly Fruits of the Earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

V. *Paraphraſe on the Supplication.*

XXXIII. That thou wouldeſt be pleaſed to preſerve the Fruits of the Earth from all Blights, Mildews, and other Accidents which may hinder their Growth; and ſo kindly to ripen them, that when in their proper Seaſon they are come to Perfection, we may, through thy Favour, enjoy them. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXIV. That

XXXIV. That it may pleaſe thee to give us true Repentance, to forgive us all our Sins, Negligences and Ignorances, and to endue us with the Grace of thy Holy Spirit, to amend our Lives according to thy Holy Word.

We beſeech thee to hear us, good Lord.

XXXV. Son of God, we beſeech thee to hear us.

Son of God, we beſeech thee to hear us.

XXXVI. O Lamb of God, that takeſt away the Sins of the World,

XXXVII. *Grant us thy Peace.*

O Lamb of God, that takeſt away the Sins of the World, *Have Mercy upon us.*

XXXVIII. O Chriſt, hear us.

O Chriſt, hear us.

XXXIX. Lord, have Mercy upon us.

Lord, have Mercy upon us.

XXXIV. But above all things we beg of thee, that thou wouldeſt be pleaſed to grant the Grace of true Repentance for all that we have done amiſs; To forgive us all our deliberate Acts of Sin; All our Sins of *Negligence* or Infirmity; And all our Sins of *Ignorance*; And, that thou wouldeſt aſſiſt us with ſufficient Grace, to ſubdue all ill Habits which we have indulged our ſelves in; To rectifie every evil Tendency and Affection in us, and to amend our Lives according to that moſt exact Pattern which the Goſpel has ſet us. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXV. O thou eternal *Son of God*, our Mediator and Interceſſor, hear theſe our Prayers, and preſent them to the Father.

XXXVI. O thou Lamb of God, who tho' thou wert veiled with our Fleſh, yet thou kneweſt no Sin, but wert the Pattern of perfect Innocency, thou who wenteſt as *a Lamb to the Slaughter* to expiate our Guilt.

XXXVII. Afford us that Peace which was purchaſed by thy precious Blood.

XXXVIII. O Chriſt, thou true Meſſias and Saviour of the World, hearken unto our Prayers.

XXXIX. O thou who art our Lord by Purchaſe and Redemption, have Mercy upon us, and pardon our Sins.

¶ *Then*

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into Temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

We addreſs our ſelves, &c. See above *p.* 9.

XL. *Prieſt.* O Lord, deal not with us after our Sins.

Anſw. Neither reward us after our Iniquities.

XL. O Lord we beſeech thee, (in the Pſalmiſt's Words, *Pſal.* 103. 10.) *Deal not with us*, &c. *i. e.* Do not puniſh us as our Sins have deſerved.

XLI. ¶ Let us pray.

O God, merciful Father, that deſpiſeſt not the Sighing of a contrite Heart, nor the Deſire of ſuch as be Sorrowful; Mercifully aſſiſt our Prayers that we make before thee in all our Troubles and Adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe Evils which the Craft and Subtilty of the Devil or Man worketh againſt us, be brought to nought; and by the Providence of thy Goodneſs they may be diſperſed, that we thy Servants being

being hurt by no Perſecutions, may evermore give Thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

XLII. *O Lord, ariſe, help us, and deliver us for thy Names ſake*, Pſal. 44. 26.

XLIII. O God, we have heard with our Ears, and our Fathers have declared unto us, the noble Works that thou didſt in their days, and in the old time before them, *Pſal.* 44. 1.

XLIV. *O Lord, ariſe, help us, and deliver us for thine honour*, Pſal. 44. 26.

XLV. Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: World without end. *Amen.*

XLI. Let us unite our Devotions now in one common Prayer.

O God, whoſe fatherly Mercy is ready to ſuccour all thy poor Creatures in diſtreſs, thou who deſpiſeſt not a broken and contrite Heart, *Pſal.* 51. 17. and *from whom our Groanings are not hid*, Pſal. 38. 9. we beſeech thee to aſſiſt and quicken by the help of thy holy Spirit, our Prayers which we pour out before thee in the Time of our Afflictions: And be pleaſed ſo far graciouſly to hear our Prayers, that all the ill Deſigns, which are contrived againſt thy Church by Devils and wicked Men, may by thy good Providence be ſo defeated and brought to nothing, that, all Perſecution being baniſhed out of the World, the Church may be ſettled in a perfect State of Tranquillity, for evermore to praiſe thee. Which we beg for Jeſus Chriſt's ſake. *Amen.*

XLII. O Lord, lie no longer a patient Beholder of our Sufferings, but riſe up with haſte to aſſiſt us, and deliver us for the Sake of thy Name by which we are called, and for the ſake of the true Religion which we profeſs.

XLIII. The ſacred Annals record what mighty Things thou haſt done for the Sake of thy Church in former Times.

XLIV. O Lord, ariſe up and ſhew the ſame Deliverance in our Time, and thereby vindicate thine own Honour, in ſuccouring thy Servants.

XLV. All Glory be aſcribed to God the Father, God the Son, and God the Holy Ghoſt, the three Perſons of the ever-bleſſed Trinity.

As they have exiſted in glorious Felicity from all Eternity, and are glorious ſtill, and will be ſo for ever.

XLVI. From our Enemies defend us, O Chriſt.

Graciouſly look upon our Afflictions, Exod. 2. 25.

XLVII. Pitifully behold the Sorrows of our Hearts:

Mercifully forgive the Sins of thy People, Pſal. 25. 17.

XLVIII. Favourably with Mercy hear our Prayers.

O Son of David, have Mercy upon us, Matt. 9. 27.

XLVIII. Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt, Pſal. 4. 1.

XLIX. *Prieſt.* O Lord, let thy Mercy be ſhewed upon us,

Anſw. As we do put our truſt in thee, *Pſal.* 33. 22.

XLVI. From all our Enemies both Spiritual and Temporal defend us, O our dear Saviour; and graciouſly regard us in our diſconſolate Condition preſſed down under the Weight of ſo much Sin, and the Fear of ſo much Puniſhment.

XLVII. We beſeech thee to look down with Compaſſion upon the Sorrows we ſuſtain, for having offended ſo good and powerful a God; and forgive the Sins of Us, who indeed, by outward Profeſſion, have intituled our ſelves to be thy People, tho' by our heinous Offences we have moſt grievouſly provoked thee.

XLVIII. But we flie for Relief to thee, O Chriſt, who art our bleſſed Lord and Redeemer; O do thou hear our Prayers; do thou intercede for us to thy eternal Father and preſent our Petitions before him.

XLIX. O Lord, extend thy Mercy to us, not in ſuch Meaſure as we deſerve, for then we ſhould totally deſpair of it; but according to the Earneſtneſs of our Deſires, and our Sincerity, that we do not truſt, for our Deliverance or Pardon for our Sins, in any other beſides Thee.

L. Let us pray.

LI. WE humbly beſeech thee, O Father, mercifully to look upon our Infirmities, and for the Glory of thy Name, turn from us all thoſe Evils that we moſt righteouſly have deſerved; and grant that in all our Troubles, we may put our whole Truſt and Confidence in thy Mercy, and evermore ſerve thee in Holineſs and Pureneſs of Living, to thy Honour and Glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

L. After this Reſponſory Devotion, let us addreſs our ſelves to God in joynt and continued Prayer.

LI. We do with the moſt humble Proſtration of Mind and Body, beſeech thee, kind and indulgent Father, out of thy great Mercy which thou beareſt to all thy Creatures, to look down with a compaſſionate Sence upon our Infirmities and Frailties, by which we have been led to thoſe Sins we have provoked thee by, and to divert that Puniſhment from us, which we have ſo juſtly merited; beſeeching thee to grant, that in all the Troubles, which befal us by reaſon of our Sins; (if thou in thy unſearchable Wiſdom ſhalt think fit to continue them upon us,) that we may not truſt in our own Arm, nor in the Aſſiſtance (as ſome do) of Saints and Angels, but that we may put our whole Confidence in thy Mercy; and notwithſtanding thy Hand may lie ſevere upon us, yet give us Grace and Perſeverance to ſerve thee by an holy and unblamable Life, which may tend to thy Honour and Glory. And this we beg for the Sake of Jeſus Chriſt, who is the only Mediator and Advocate whom God has accepted for us, 1 *Tim.* 2. 5. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us Grace at this time, with one accord to make our common Supplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their Requeſts; Fulfil now, O Lord, the Deſires and Petitions of thy Servants, as may be moſt expedient for them; granting us in this World knowledge of thy Truth, and in the World to come Life everlaſting. *Amen.*

Paraphraſe on the Prayer of St. Chryſoſtom.

All-powerful God, to whoſe Grace and Favour we owe it, that we have had this opportunity of Addreſſing our ſelves unto thee, in the publick Service of the Church; and who haſt promiſed, in thy holy Word, that *when two or three are gathered together in thy Name thou art in the midſt of them*, Matt. 18. 19. and that what *they agree on, ſhall be done for them in Heaven*, ib. v. 18. relying therefore upon thy gracious Promiſe, which thou haſt been pleaſed to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, ſo far forth (eſpecially as to Temporal Bleſſings) as thou in thy heavenly Wiſdom ſhalt judge expedient: Deſiring thee however, of thy Goodneſs, to grant us all neceſſary Knowledge in the Truths of Religion, whilſt we live in this World, and when we ſhall paſs to the other, that thou wouldeſt beſtow upon us everlaſting Life. *Amen.*

2 Cor. 13. 14.

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Paraphraſe on the Bleſſing.

I now cloſe, my Chriſtian Brethren, this Part of the Service with the Benediction uſed by St. *Paul*, 2 *Cor.* 13. 14. committing both you and my ſelf to the Care and Protection of the ever-bleſſed Trinity; beſeeching the Great God, who is three Perſons in one Nature; That the Grace obtained for us by our bleſſed Lord Jeſus in our Redemption may abſolve us: That the Love of the Father, who is now reconciled to us through his Blood, may juſtifie us: And laſtly, That by partaking of the Communion of the Holy Ghoſt, we may be ſanctified. *Amen.*

Prayers and Thankſgivings upon ſeveral Occaſions, to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy Kingdom and the Righteouſneſs thereof, all things neceſſary to their bodily Suſtenance; Send us, we beſeech thee, in this our Neceſſity, ſuch moderate Rain and Showers, that we may

receive the Fruits of the Earth to our Comfort, and to thy Honour, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Prayer for Rain.

O Lord our Father, who dwelleſt in Heaven, and who by thy Son Jeſus Chriſt our Lord, haſt promiſed to thoſe that *ſeek the Kingdom of Heaven, and the Righteouſneſs thereof*, that *all outward Things ſhall be added unto them*, Matt. 6. 33. We beſeech thee to ſend us, in this our great Neceſſity, now the Ground is parched up for lack of Moiſture, ſuch a moderate Rain as may refreſh the dry Earth by its fatning Moiſture; ſo that it may yield forth its accuſtomed Fruits to the Comfort of us thy poor Creatures, who muſt expect our Suſtenance therefrom; That thereby we may be enabled to uſe them to thy Honour and Glory. Which we beg for the ſake of Jeſus Chriſt our Saviour. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the Sin of Man didſt once drown all the World, except eight Perſons, and afterward of thy great Mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our Iniquities have worthily deſerved a Plague of Rain and Waters, yet upon our true Repentance thou wilt ſend us ſuch Weather, as that we may receive the Fruits of the Earth in due ſeaſon, and learn both by thy Puniſhment to amend our Lives, and for thy Clemency to give thee Praiſe and Glory, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Prayer for fair Weather.

O Almighty God who upon ſeeing that *all Fleſh had corrupted his Way upon the Earth*, Gen. 6. 12. didſt deſtroy all the World, excepting eight Perſons of the Family of *Noah*; and afterwards didſt plant thy Rainbow in the Heavens, in token *that the Waters ſhould no more become a Flood to deſtroy all Fleſh*, Gen. 9. 15. We humbly beg of thee, that, altho' we, for our Sins, have very well deſerved as great a Plague of Waters, as thou in thy Juſtice couldeſt inflict upon us, Thou wouldeſt

wouldeſt vouchſafe to befriend us with ſuch ſeaſonable Weather, That upon our Repentance, the kindly Heat of the Sun ripening the Fruits of the Earth, we may gather them for our Uſe in the proper Time: And that hereby we reflecting upon thy Chaſtiſement, may learn to live more holily for the future, and conſidering thy Mercy which has ſpared us after ſo many Provocations, we may have a new Occaſion of praiſing and adoring thy Goodneſs, which is thy moſt glorious Attribute. And this we beg for the ſake of Jeſus Chriſt our Saviour. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all Kings, and Governour of all things, whoſe Power no Creature is able to reſiſt, to whom it belongeth juſtly to puniſh Sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the Hands of our Enemies; abate their Pride, aſſwage their Malice, and confound their Devices, that we being armed with thy Defence, may be preſerved evermore from all Perils to glorifie thee, who art the only giver of all Victory, through the Merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Prayer in Time of War, &c.

O Almighty God, *King of Kings*, 1 Tim 6. 15. and *whoſe Kingdom ruleth over all*, Pſal. 103. 19. whoſe Will and Power no one is able to reſiſt, *Acts* 11. 17. whoſe ſole Property it is to puniſh Offenders with exact Juſtice, and to ſhew thy Mercy by ſparing thoſe who truly repent them of their Sins. Therefore we beſeech thee to ſave and deliver us out of our Enemies Hands; Quell their *Pride*, by which they have ſo haughtily deſpiſed our Force, and invaded our Rights; *Aſſwage their Malice*, by which they proſecute us with ſo much Eagerneſs and Fury; And defeat all their *Devices* and Stratagems which they advance againſt us; So that we being guarded by thy Defence, which is the beſt Armour, we may be ſaved from all Perils and Dangers which attend this War; and if thou art pleaſed, by thy gracious Providence, to determine the Victory on our Side, we may aſcribe it to thee the only Giver of it. And this we earneſtly deſire, for the Merits of thy only Son Jeſus Chriſt, *Amen.*

¶ *In the Ember-Weeks, to be ſaid every day, for thoſe that are to be admitted into Sacred Orders.*

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious Blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the Minds of thy Servants the Biſhops and Paſtors of thy Flock, that they may lay Hands ſuddenly on no Man, but faithfully and wiſely make choice of fit Perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy Function, give thy Grace and heavenly Benediction, that both by their Life and Doctrine they may ſet forth thy Glory, and ſet forward the Salvation of all Men, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Prayer in Ember Week.

All-powerful God, and our gracious Father, who dwelleſt in the higheſt Heavens, and *haſt purchaſed to thy ſelf a Church, by the Blood of thy own dear Son*, Acts 20. 28. Eph. 5. 25. We beſeech thee, that thou wouldeſt by thy eſpecial Providence, look down upon the ſame; And, by thy heavenly Direction, guide the Minds of the Biſhops and their aſſiſting Presbyters, in the Office of Ordination; ſo that following the Apoſtle's Advice, 1 Tim. 1. 22. *They may lay hands ſuddenly on no Man*, but that they may with Wiſdom and Fidelity chooſe out Perſons well qualified by their Learning and Piety to be admitted into the Offices of the Miniſtry. And we beſeech thee further, as for thoſe who ſhall be taken into any of the Eccleſiaſtical Orders at this Time that thou wouldeſt afford them ſuch large Portions of thy Grace and Bleſſing, that by the Piety of their Lives, and the Soundneſs of their Doctrine, they may adorn the Holy Profeſſion they are engaged in, and that they may ſet forth thy Glory, by promoting the Salvation of Souls. Through Jeſus Chriſt our Lord. *Amen.*

¶ A

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldſt be pleaſed to direct and proſper all their Conſultations to the Advancement of thy Glory, the Good of thy Church, the Safety, Honour and Welfare of our Sovereign and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours upon the beſt and ſureſt Foundations, that Peace and Happineſs, Truth and Juſtice, Religion and Piety, may be eſtabliſhed among us for all Generations. Theſe and all other Neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

Paraphraſe on the Prayer for the Parliament.

O God, who art graciouſly pleaſed to hear us, upon whatever Occaſion we addreſs our ſelves to thee, we beſeech thee to beſtow thy Bleſſing upon this whole Nation, but more particularly upon the Parliament now convened, under the King's Majeſty; That thou wouldeſt be pleaſed by thy Holy Spirit ſo to govern their Debates and Reſolutions, as may beſt tend to promote God's Glory, the Churches Good, the Safety of the King's Perſon, the Reputation and Welfare of Him and the Kingdoms which he governs; That all Things that are wanting in our Conſtitution, or perverted therein by the Craft of deſigning Men, may by their Wiſdom be rectifyed and amended, ſo that ſuch wholſom Laws may be enacted by them, that Peace, Juſtice and Piety, may be ſecured among us by a perpetual Eſtabliſhment. Theſe and all other Things which thou in thine infinite Wiſdom ſhalt judge convenient, either for that Auguſt Aſſembly, or for thy Holy Church eſtabliſhed among us; or laſtly, for our ſelves, we humbly beg for Jeſus Chriſt's ſake. *Amen.*

¶ *A*

¶ *A Collect or Prayer for all Conditions of Men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

I. O God, the Creator and Preſerver of all Mankind, we humbly beſeech for all Sorts and Conditions of Men, that thou wouldſt be pleaſed to make thy ways known unto them; thy ſaving Health unto all Nations. II. More eſpecially we pray for the good Eſtate of the Catholick Church, that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of Truth, and hold the Faith in Unity of Spirit in the Bond of Peace, and in Righteouſneſs of Life. III. Finally we commend to thy Fatherly Goodneſs all thoſe who are any ways afflicted or diſtreſſed in Mind, Body, or Eſtate, [**eſpecially thoſe for whom our Prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral Neceſſities, giving them Patience under their Sufferings, and a happy Iſſue out of all their Afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* *This to be ſaid when any deſire the Prayers of the Congregation.*

Paraphraſe on the Prayer for all Conditions, &c.

I. O God, who by thy Omnipotence didſt create Mankind, and by thy Providence doſt preſerve them; we beſeech thee to extend thy Bleſſing to all our fellow Creatures, of whatſoever Rank or Condition or Country; and to grant that the Light of the Goſpel may be ſpread through the remoteſt Corners of the Earth, as was predicted by the Pſalmiſt, *Pſal.* 67. 2. II. But more particularly, we put up our Petitions for the Welfare of the Catholick Church, beſeeching thee, that the whole Body of Chriſtians, whereſoever

ever disperſed, may profeſs the true Orthodox and Catholick Faith; That they may hold this Faith (as the Apoſtle ſpeaks) *In Unity of Spirit, and in the Bond of Peace*, Eph. 4. 3. not broke in Pieces by uncharitable Schiſms and Separations, but united together by the ſpiritual Bonds of Chriſtian Grace and Charity; but chiefly we pray, That all who profeſs the Name of Chriſt, may credit their holy Profeſſion by a vertuous and pious Life. III. Laſtly, we commend to thee, who lookeſt upon all thy Creatures with a fatherly Compaſſion, all Perſons who labour under any Affliction, or are diſtreſſed by any Calamity: All thoſe whoſe *Minds* are depreſſed by melancholy Thoughts, that are tormented by too fearful Apprehenſions of their Spiritual Condition, or are groaning under the diſmal Agonies of Deſpair: All thoſe, whoſe *Bodies* labour under any ſick or painful Diſeaſe; Or whoſe *Eſtates* are impaired by Loſs, or by the Oppreſſion of powerful Adverſaries; That thou wouldeſt be pleaſed to afford Comfort and Relief to them, as ſhall be agreeable to their reſpective Wants, and a happy Iſſue out of all their Troubles, either by making their Condition more deſirable in this World, or by removing them to a better. All which we beg in the Name of Jeſus Chriſt. *Amen.*

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe Nature and Property is ever to have Mercy and to forgive; Receive our humble Petitions; and though we be tied and bound with the Chain of our Sins, yet let the Pitifulneſs of thy great Mercy looſe us, for the Honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

Paraphraſe.

O God, who in thy holy Word haſt revealed as much of thy Nature and Divine Attributes, as is requiſite for us Mortals to be let into, and haſt particularly declared one of them to be thy Readineſs to have Mercy upon Sinners, and to forgive them upon their Repentance, *Pſal.* 136. 1. *Exod.* 34. 6. We beſeech thee favourably to receive theſe our Petitions, which we offer up to thee with a deep and humble Senſe of our Unworthineſs: And though our Sins have got ſuch a Dominion over us, that we are become Slaves to them,

and

and lie as it were fetter'd with their Chains, yet as by thy all-powerful Grace thou canſt, ſo we beg of thee that of thy great Pity and Mercy, thou wouldſt free us from the ſame. And this we pray thee to grant, for the Honour of Jeſus Chriſt, who is our Mediator, and intercedes for us at thy right Hand. *Amen.*

THANKSGIVINGS.

¶ *A General Thankſgiving.*

I. ALmighty God, Father of all Mercies, we thine unworthy Servants do give thee moſt humble and hearty Thanks for all thy Goodneſs and loving Kindneſs to us, and to all Men [* *Particularly to thoſe who deſire now to offer up their Praiſes and Thankſgivings for thy late Mercies vouchſafed unto them.*] II. We bleſs thee for our Creation, Preſervation, and all the Bleſſingsof this Life, But above all, for

* *This to be ſaid when any that have been pray'd for, deſire to return Praiſe.*

Paraphraſe on the General Thankſgiving.

I. O all-powerful God, who art the Father of all Mercies, and the God of all Comfort, 2 *Cor.* 1. 3. And who art the Author and Giver of all the good Things, which thy Creatures enjoy; we thy ſinful Servants, who are not *worthy of the leaſt of thy Mercies*, Gen. 22. 10. ſince thou haſt been graciouſly pleaſed to beſtow many of Them ſo liberally upon us, we do with the moſt humble Adoration of Thee, and with the moſt hearty Senſe of thy Benefits, pay our publick Thanks in the Congregation of thy People, for the many and long-continued Inſtances of thy Goodneſs reached out unto us; thanking thee not only for Favours conferred upon our ſelves, but (as by thy holy Word we are obliged to do) *giving Thanks for all Men*, 1 Tim. 2. 1.

II. We thank thee for the Benefits of our *Creation*, That thou didſt not let us lie in a State of Non-Exiſtence, for ever ſleeping in the dark Womb of Eternity; but haſt raiſed us into glorious Beings capable of Reaſon and Immortality: We bleſs thee for our *Preſervation*, whereby thou haſt defended us all our Lives long from the innumerable Dangers

we

for thine ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt; for the Means of Grace, and for the Hope of Glory. III. And we beſeech thee, give us that due Senſe of all thy Mercies, that our Hearts may be unfeignedly thankful, and that we may ſhew forth thy Praiſe, not only with our Lips, but in our Lives, by giving up our ſelves to thy Service, and by walking before thee in Holineſs and Righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all Honour and Glory, World without end. *Amen.*

we have been ſubject to, from Pain, Sickneſs, Want, and all the vaſt Troop of outward Accidents to which we have been expoſed: Praiſing thee likewiſe for all *the Bleſſings of this Life*, for Health, Food, Maintenance, Friends and Benefactors, and a thouſand other Satisfactions which we richly enjoy. But above all, we magnifie thy holy Name for that unvaluable and unſpeakable Love to us, without which all Temporal Enjoyments had ſignified nothing, in redeeming the whole World which was loſt and undone, and for ever ſubject to the Divine Wrath, by the precious Blood of our Saviour Jeſus Chriſt. We bleſs thee likewiſe for the *Means of Grace*, which thou haſt afforded us; for our Admiſſion into the Church by Baptiſm; for the ſtrengthening of our Faith, and our Reſtitution to thy Favour after our Fall, by the Sacrament of the Lord's Supper; for the Advantages we receive by publick Prayer and the Preaching of God's Word. And laſtly, we praiſe thee for the *Hope* which thou haſt given us of a bleſſed Immortality in another Life, which enables us to overcome the Terrors of Death; which buoys up our Spirits under the moſt preſſing Afflictions in this World, and aſſures to us an everlaſting Happineſs in the next.

III. And now we beg of thee to enlarge in one particular thy Mercies yet farther to us, and that is, to afford us thy Grace, that we may have a juſt Senſe of all theſe Mercies; that we may be *unfeignedly thankful for them*; and that we may let the Remembrance of them ſink into the very Bottom of our Hearts; not ſuffering our Gratitude to terminate only in a verbal Thankſgiving; but purpoſing

to

to make the beſt Returns we are able, by dedicating our ſelves intirely to thy Service; and reſolving never wilfully to offend ſo gracious a God, but to ſpend our whole Lives in that *Holineſs and Righteouſneſs*, which the Rules, which thou haſt given us in thy Goſpel, oblige us to. Which we pray thee to grant, for the ſake of Jeſus Chriſt our Lord, to whom with thee and the Holy Ghoſt, the three Perſons of the ever-bleſſed Trinity, to whom we owe all theſe Divine Favours, be aſcribed eternal Honour and Glory. *Amen.*

¶ *For Rain.*

O God, our heavenly Father, who by thy gracious Providence doſt cauſe the former and the latter Rain to deſcend upon the Earth, that it may bring Forth Fruit for the uſe of Man; We give thee humble Thanks that it hath pleaſed thee in our great Neceſſity to ſend us at the laſt a joyful Rain upon thine Inheritance, and to refreſh it when it was dry, to the great Comfort of us thy unworthy Servants, and to the Glory of thy Holy Name through thy Mercies in Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Thankſgiving for Rain.

O God, who though dwelling in thy immortal Glory in Heaven, doſt never the leſs bear a Fatherly Care to us thy poor Creatures, and contriveſt all Things for their Good and Benefit, who doſt for their ſakes ſend *the former and the latter Rain*, (that is, the Rain which in the Eaſtern Countries uſually falls at the two Seaſons of the Year, Spring and Autumn) *on the Earth, that Men may gather their Corn, and Wine, and Oil*, Deut. 11. 14. We in deep and humble Senſe of thy Goodneſs, do return thee our bounden Thanks, for relieving us in our late great neceſſity, by *ſending a gracious Rain upon thine Inheritance, and refreſhing it when it was weary*, Pſal. 68. 9. which Bleſſing, as we acknowledge to be a *great Comfort* to us, ſo we hope, by our good and thankful uſe thereof, to make it tend to thy Honour and Glory; which we beg for thy Mercy's ſake, vouchſafed us in Jeſus Chriſt our Lord. *Amen.*

¶ *For*

¶ *For Fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late Plague of immoderate Rain and Waters, and in thy Mercy haſt relieved and comforted our Souls by this ſeaſonable and bleſſed Change of Weather; we praiſe and glorifie thy holy Name for this thy Mercy, and will always declare thy loving Kindneſs from Generation to Generation, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Thankſgiving for fair Weather.

O righteous Lord God, who for our Diſobedience, and our manifold Tranſgreſſions of thy holy Laws, didſt puniſh us by the late great Rains and Floods, but didſt afterwards in thy great Mercy ſpare us, and comfort us, by ſending us this happy and ſeaſonable Alteration of Weather; For this Mercy we return thee our moſt hearty Thanks in the Congregation of thy People here aſſembled; and do promiſe continually hereafter to bear in Mind this ſo great Love and Kindneſs exhibited to us; and *be always ſhewing forth thy Praiſe from Generation* to Generation, *Pſal.* 79. 13. *Amen.*

The

The (a) Collects, (b) Epiſtles, and Goſpels, to be uſed throughout the Year.

¶ *Note, that the Collect appointed for every Sunday, or for every Holiday that hath a (c) Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

The firſt Sunday in (d) Advent.

The Collect.

ALmighty God, give us Grace that we may caſt away the Works of Darkneſs, and put upon us the Armour of Light, now in the time of this mortal Life (in which thy Son Jeſus Chriſt came to viſit us in great Humility;) that in the laſt Day, when he ſhall come again in his glorious Majeſty, to judge both the Quick and Dead, we may riſe to the Life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas-Eve.*

(a) Collects.] They are called Collects, becauſe they are collected out of the Epiſtles and Goſpels of the Day they ſerve for, or however out of ſome other Parts of Scripture.

(b) Epiſtles.] They are called Epiſtles, becauſe for the moſt Part they are ſome ſhort Portions of the Epiſtolary Books in the New Teſtament; or though ſome few of them are taken from the *Acts*, or other of the canonical Books, they receive their Denomination from the greater Part.

(c) Vigils.] They were called Vigils, becauſe the Chriſtians, in the primitive Times, uſed to be up all Night before the great Feſtivals of the Year, *Chriſtmas*, *Eaſter*, &c. exerciſing themſelves in Faſting and Prayer, as we read in *Tertullian*, Lib. 2. *ad Uxorem.* And in *Euſebius*, Lib. 2. Cap. 17. *in Vit. Conſt.* Lib. 4. Afterwards they began to be celebrated in the Nights before the Nativities of the Martyrs, *Tripart. Hiſt.* Lib. 5. Cap. 38. Hence ſome Scandals ariſing therefrom, the Council of *Eliberis* in the 35th Canon, forbad Women to be preſent in the Cemiteries, thoſe Nights the Vigils were celebrated. At laſt, about the Year 420, a little after St. *Jerom*'s Time, the nocturnal Vigils were totally aboliſhed

abolished, and were turned into Preparation Fasts, to precede some of the principal Festivals of the Church. *Vid. Polyd. Virg. de rer. Invent.* Lib. 6. Cap. 4.

(d) *Advent*] The Church has set aside these *Sundays* of *Advent*, and the Week-Days which follow after them, as a solemn Time of Preparation for the great Feast of the Nativity, as *Lent* is before the Feast of the Resurrection, and therefore this Time is called by some old Writers *Altera Quadragesima*: For as the Preaching of the Baptist did prepare the Way of Christ's Coming to his Kingdom of Grace; so is the Devotion which the Church requires in this Solemnity designed, to prepare us for his Second Coming, which is to Judgment, and to enter upon his Kingdom of Glory. The Roman Ritualists would have the Celebration of this holy Season to be Apostolical, and that it was instituted by St. *Peter*, *Durand.* Lib. 6. Cap. 2. The precise Time of its Institution is not so easily determinable. It certainly had its Beginning before the Year 450, because *Maximus Taurienſis*, who lived about that Time, wrote an Homily upon it.

Paraphrase on the Collect for the First Sunday in Advent.

Almighty God, we beseech thee to give us thy Grace, that we may *cast off the Works of Darkness*, those Sins, and other Failures which Men were subject to, whilst they lay under the Blindness of a Gentile Ignorance; and that we may put *on the Armour of Light*, Rom. 13. 12. that Christian Defence against Sin, which the clear Manifestations and Spiritual Assistances of the Gospel have afforded us, as long as God Almighty shall think fit to continue us in this mortal Life of ours, which the eternal Son of God, in the greatest Humility and Condescension was once pleased to enter into, and to take upon him our Nature: So that being prepared with these Qualifications, when he shall come again with all the majestick Glory of his Divine and Humane Nature, and attended with his holy Angels, *Matt.* 25. 31. to judge the World, we may rise to everlasting Life. Which we beg for the sake of our blessed Saviour, who liveth and reigneth, together with the Father and the Holy Ghost, for ever in the Heavens. *Amen.*

The Epistle.

Owe no man, &c. Rom. 13. v. 8. *to the end.*

The Gospel.

When they drew nigh, &c. Matt. 21. *to* v. 14.

The Lessons.

Morning, 1 *Lesson* Isa. 1.

Evening, 1 *Lesson* Isa. 2.

The Second Sunday in Advent.

The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by Patience, and Comfort of thy holy Word, we may embrace and ever hold faſt the bleſſed Hope of everlaſting Life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

Paraphraſe on the Collect of the ſecond Sunday in Advent.

O ever-bleſſed God, who haſt informed us by thy Apoſtle St. *Paul*, that *all Things which were written aforetime* in the Holy Scriptures, *were written for our Learning*, Rom. 15. 4. grant that we may with ſuch diligent Attention and pious Diſpoſitions, read and obſerve what is written therein, and lay them up in our Hearts, that we may receive thereby ſuch *Patience and Comfort*, as may afford us the *Hope of everlaſting Life*, *Rom.* 15. 4. which thou haſt given, through the Merits of Jeſus Chriſt our Saviour. *Amen.*

The Epiſtle.

Whatſoever things were, &c. Rom. 15. v. 4. *to* v. 14.

The Goſpel.

And there ſhall be ſigns, &c. Luke 21. v. 25. *to* v. 34.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 5.
Evening, 1 *Leſſon* Iſa. 24.

The Third Sunday in Advent.

The Collect.

O Lord Jeſu Chriſt, which at thy firſt coming didſt ſend thy Meſſenger to prepare thy way before thee; Grant that the Miniſters and Stewards of thy Myſteries, may likewiſe ſo prepare and make ready thy way, by turning the Hearts of the Diſobedient to the Wiſdom of the Juſt, that at thy ſecond coming to judge the World, we may be found an acceptable People in thy ſight, who liveſt and reigneſt with the Father and the holy Spirit, ever one God, World without end. *Amen.*

Paraphraſe on the Collect of the third Sunday in Advent.

O Lord Jeſus Chriſt, who at thy firſt Advent, when thou didſt vouchſafe to converſe with us Men in the Fleſh, didſt ſend thy Meſſenger *John* the Baptiſt to be thy Harbinger to prepare thy Way before thee, *Matt.* 11. 10. as was predicted, *Mal.* 3. 1. we beſeech thee to afford ſuch a Bleſſing to the pious Labours of the Paſtors of the Church, who are the *Miniſters of Chriſt*, and *Stewards of the Myſteries of God*, 1 Cor. 4. 1. that they (like *John* the Baptiſt) may *prepare thy way before thee*, by *turning the Hearts of the Diſobedient to the Wiſdom of the Juſt*, Luke 1. 17. that at thy ſecond Advent when thou *ſhalt come to judge the World*, 2 Tim. 4. 1. we may *be acceptable in the ſight of God our Saviour*, 1 Tim. 2. 3. who liveſt and reigneſt in equal Glory with God the Father and the Holy Ghoſt to all Eternity. *Amen.*

The Epiſtle.

Let a Man ſo account, &c. 1 Cor. 4. v. 1. *to* v. 6.

The Goſpel.

Now when John *had*, &c. Matt. 11. v. 2. *to* v. 11.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 25.

Evening, 1 *Leſſon* Iſa. 26.

(e) *The Fourth Sunday in Advent.*

The Collect.

O Lord, raiſe up (we pray thee) thy Power, and come among us, and with great Might ſuccour us; that whereas through our Sins and Wickedneſs, we are ſore let and hindred in running the Race that is ſet before us, thy bountiful Grace and Mercy may ſpeedily help and deliver us, through the Satisfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be Honour and Glory, World without end. *Amen.*

(e) This *Sunday* of *Advent* being one of the Ember-Weeks, it will be requiſite to ſay ſomething here concerning them. They are called *Ember* from the Greek Word Ἡμέραι, which ſignifies the Days, or ſet Times; and the *Latins* call them the *Quatuor Tempora*; becauſe they are four of them, one in every Seaſon of the Year. They are of very great Antiquity in the Church; moſt certainly they were of univerſal Uſe in *Leo* the Great's Time, who lived *A. D.* 450, for he gives ſeveral Reaſons for the Uſe of them in the Church. *Leo Mag.* Ser. 2. 3. 8. 9. *Dec. Menſ.* Afterwards by the Authority of the old Canon-Law. (*Grat. Decret.* Par. I. Diſt. 27.) the Ordinations of the Clergy were confined to the *Embers*; which was likewiſe confirmed by ſome of our *Engliſh* Councils; That of *Winton*, held *A. D.* 1076; that of *Lambeth* under *Simon Mepham*, *A. D.* 1237.

Paraphraſe on the Collect of the Fourth Sunday in Advent.

O Lord, we beſeech thee to *ſtir up thy ſtrength, and come and help us*, Pſal. 80. 2. and to afford the powerful Aſſiſtance of thy Grace, that we be not retarded by *the weight of Sin which doth ſo eaſily beſet us*, but *may run with patience the Race which is ſet before us*, Heb. 12. 1. and that thy bountiful Grace, which thou doſt freely beſtow on all that devoutly ask it, may defend and deliver us from all Temptations which may aſſault us, through the Merits and Satisfaction of Jeſus Chriſt, &c. *Amen.*

The Epiſtle.

Rejoyce in the Lord, &c. Phil. 4. v. 4. *to* v. 8.

The Goſpel.

This is the Record, &c. John 1. v. 19. *to* v. 29.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 30.

Evening, 1 *Leſſon* Iſa. 32. (f) The

(f) *The Nativity of our Lord, or the Birth-Day of* CHRIST, *commonly called* Chriſtmas-Day.

The Collect.

ALmighty God, who haſt given us thine only begotten Son to take our Nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy Children by Adoption and Grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, World without end. *Amen.*

(f) *The Nativity.*] This Feaſt of our Saviour's Nativity, ſeems to have had its Beginning in the firſt, or at leaſt in very early Times of Chriſtianity. It was celebrated in the Perſecution of *Maximin* the Emperor, who burnt a Church at *Nicomedia*, which was full of Chriſtians, aſſembled for the keeping this Feſtival. *Niceph.* Hiſt. l. 7. *Gregory Nyſſen* calls it the *Feſtival of Feſtivals*, Greg. Nyſ. in laudibus Baſ. St. *Chryſoſtom* ſays, *Among us Chriſtians the Nativity of Chriſt is the chiefeſt Feſtival*, Hom. 88.

Paraphraſe on the Collect of the Nativity of Chriſt.

O Almighty God, who *haſt given thy only begotten Son*, Joh. 3. 16. *not to take upon him the Nature of Angels, but to take on him the Seed of Abraham*, Heb. 2. 16. and to be born of a pure Virgin, which Birth we do this Day gratefully commemorate: Grant us, we pray thee, thy Grace, that we being *born again* into a Spiritual Life, *John* 3. 3. 1 *Pet.* 1. 23. *may receive the Adoption of Sons*, *Gal.* 4. 5. and may *daily be renewed in the Spirit of our Minds*, Eph. 4. 23. by the Operations of the Holy Ghoſt: Which we beg for the ſake of our ſame bleſſed Lord, *&c. Amen.*

The Epiſtle.

God, who at ſundry times, &c. Heb. 1. v. 1. *to* v. 13.

The Goſpel.

In the beginning was the, &c. John 1. v. 1. *to* v. 15.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 9. *to* v. 8.
2 *Leſſon* Luke 2. *to* v. 15.

Evening, 1 *Leſſon* Iſa. 7. v. 10. *to* v. 17.
2 *Leſſon* Tit. 3. v. 4. *to* v. 9. (g) *St.*

(g) *St.* Stephen's *Day,*

The Collect.

GRant, O Lord, that in all our Sufferings here upon Earth for the Teſtimony of thy Truth, we may ſtedfaſtly look up to Heaven, and by Faith behold the Glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our Perſecutors, by the Example of thy firſt Martyr St. *Stephen*, who prayed for his Murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God, to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.*

(g) St. *Stephen*, whoſe Feſtival is this Day celebrated, was an early Proſelyte to Chriſtianity, and a Man of ſingular Holineſs, being deſcribed to be *a Man full of the Holy Ghoſt*, *Acts* 6. 5. He was the firſt Perſon choſen by the Apoſtles into the then new-erected Office of Deacons, *ibid.* He was brought before the Sanhedrim or Jewiſh Council, for Preaching that the Jewiſh Oeconomy ſhould be abrogated, and the Temple deſtroyed, *Acts* 6. 14. But *Stephen* vindicating his Doctrine, by ſeveral Paſſages of the Old Teſtament, and making therefrom ſome Reflections on the cruel and perſecuting Temper of the Jews; they outragiouſly carried him out of the City and ſtoned him, *Acts* 7. 58. I do not find exactly how ancient the Celebration of the Feſtival of St. *Stephen* is; it was probably obſerved in St. *Chryſoſtom*'s Time, who has ſeveral Homilies upon his Memory, which may be thought to be preached upon this Feſtival; in one of which he calls him the Top of the Martyrs, the Στέφανος, or Crown, of the Church, Hom. I. In the Second Homily he calls him, The *Glory of the Church*, the *Champion of Religion*, the *Leader up of the Martyrs*. *Gregory Nazianzen*, in another Oration upon him, calls him the *great* Stephen, *whoſe Temples were bound*

bound with the first Crown of Martyrdom. Naz. Orat. de Steph.

Paraphrase on the Collect for St. Stephen's *Day.*

O Lord, we beseech thee to grant, that *in all our Sufferings in this present World,* Rom. 8. 18. for the Testimony of the Gospel, we may, like St. *Stephen,* stedfastly look up to Heaven, *Acts.* 7. 55. and by the Firmness of our Faith may have an Ante-view *of the Glory which shall be revealed hereafter in us,* Rom. 8. 18. and *being filled with the Holy Ghost,* Acts 5. 55. as the blessed Saint, the first who wore the Martyrial Crown, was, may learn *to bless them who persecute us,* Rom. 12. 14. Matt. 5. 44. animated thereunto by the Example of this noble Martyr, who pray'd for his Murtherers, that thou, O blessed Jesus, wouldst *not lay their Sin to their Charge,* Acts 7. 20. who *standest at the right Hand of God,* now, as St. *Stephen* saw thee then, to afford all Spiritual Strength and Succour to those who suffer for thee our only Mediator and Advocate. *Amen.*

The Epistle.

Stephen *being full of the,* &c. Acts 7. v. 55. *to the end.*

The Gospel.

Behold, I send unto you, &c. Matt 23. v. 34. *to the end.*

The Lessons.

Morning, 1 *Lesson* Prov. 28.
2 *Lesson* Acts 6. v. 8. & cap. 7. *to* v. 30.

Evening, 1 *Lesson* Eccles. 4.
2 *Lesson* Acts 7. v. 30. *to* v. 55.

(h) St. John *the Evangeliſt's Day.*

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright Beams of Light upon thy Church, that it being enlightned by the Doctrine of thy bleſſed Apoſtle and Evangeliſt St. *John*, may ſo walk in the Light of thy Truth, that it may at length attain to the Light of everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

(h) *John* the Evangeliſt was a *Galilean* by Birth, the Son of *Zebedee* and *Salome*; his elder Brother was *James*; not he who was ſirnamed *the Juſt*, and who was the Brother of our Lord, *Matt.* 13. 55. *Gal.* 1. 19. and the Son of *Alphæus*, Mark 3. 18. He, and his Brother *James*, were named by our Saviour, *The Sons of Thunder*, Mark 3. 17. for their peculiar Zeal and Fervency for his Honour, which we ſee manifeſted in St. *John*'s ſedulous Aſſertion of our Lord's Divinity. He was the moſt beloved by our Saviour of all his Diſciples, *John* 13. 23. After ſtaying ſome time with the bleſſed Virgin in his Houſe at *Jeruſalem*, to whoſe Care by our Saviour ſhe was committed, *John* 19. 27. probably till her Death: He then travelled to preach the Goſpel in *Aſia*; but ſome ſay ſhe accompanied him to *Epheſus*, *Act. Eph.* Tom. 2. c. 21. But however, that he preached in *Aſia Minor*, the beſt Writers of Antiquity allow, *Orig.* Lib. 1. *in Gen. Euſeb.* Hiſt. Lib 3. Cap. 1. *Greg. Naz. ad Aria. Chryſ.* Hom. 1. *in Joh. Tertul.* Lib. 4. *cont. Marc.* and was probably the Founder of the Seven Churches, *Epheſus*, *Smyrna*, &c. mentioned in his Apocalypſe, *Rev.* 1. 4. From *Epheſus* he was carried Priſoner to *Rome*, upon account of the Doctrine he taught, ſome think from a malicious Accuſation of *Ebion*, others of *Apollonius*; and this in the Year of Chriſt 92. There he was condemned to be thrown into a Caldron of boiling Oil, but being miraculouſly preſerved, came out from thence alive. Afterwards he was baniſhed into the Iſland of *Patmos*, one of the *Sporades*. *Tertul. de Præſcript.* Cap. 36. *Hier. in Mat.* Cap. 20. where he wrote his Revelations. He was afterwards by *Nero* the Emperor recalled from his Baniſhment, and then returned to *Epheſus*, where he reclaimed a young Man, his former Convert, relapſed into a diſſolute Courſe of Life, *Euſeb.* lib. C. 17. He wrote his three Epiſtles to con-

confute the Hereſie of *Baſilides*, and other Hereticks, who denied the Divinity of our Saviour. *Epiph. Hæreſ.* 24 Laſt of all he wrote his Goſpel, to ſupply the Omiſſions of the other Evangeliſts, ſome few Years before his Death. *Iren.* Lib. 3. C. 1. He ſurvived till the Reign of *Trajan*, and died above Ninety Years of Age. *Epiph. Hær.* 51.

Paraphraſe on the Collect for St. John *the Evangeliſt's Day.*

O gracious God, we beſeech thee to illuminate the Hearts of all Chriſtians, by the Force of the Evangelical Light manifeſted in the ſacred Books of the Writers of the New Teſtament; eſpecially by the myſterious Truths revealed in the Goſpel of St. *John*, that they may *walk honeſtly as in the day*, Rom. 13. 13. not walking in the *Darkneſs* of a Pagan Ignorance, *but as Children of Light*, Eph. 5. 8. *who know the Truth*, John 8. 32. and after this Life ſpent in Conformity to the holy Doctrines therein revealed, they may *have the Light of* everlaſting *Life*, John 8. 12. And this we beg for Jeſus Chriſt his ſake. *Amen.*

The Epiſtle.

That which was from, &c. 1 John 1. v. 1. *to the end.*

The Goſpel.

Jeſus ſaid unto Peter, *&c.* John 21. v. 19. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Eccl. 5.
2 *Leſſon* Rev. 1.

Evening, 1 *Leſſon* Eccl. 6.
2 *Leſſon* Rev. 22.

(i) *The Innocents-Day.*

The Collect.

O Almighty God, who out of the Mouths of Babes and Sucklings haſt ordained Strength, and madeſt Infants to glorifie thee by their Deaths; Mortifie and kill all vices in us, and ſo ſtrengthen us by thy Grace, that by the Innocency of our Lives, and Conſtancy of our Faith even unto Death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

(i) The Celebration of the Martyrdoms of the Innocents was ancient. *Tertullian* reckons them among the Martyrs, *Adv. Val.* Cap. 2. And ſo does St. *Cyprian*, Lib. 4. Ep. 6. And *Prudentius* has an Hymn upon their Feſtival. *Salvete flores Martyrum*, &c.

Paraphraſe on the Collect for Innocents-Day.

O All-powerful God, who *out of the Mouths of Babes and Sucklings* haſt ordained *ſtrength*, Pſal. 8. 2. and madeſt the young Children at *Bethlehem*, who were ſlain by *Herod*, to glorifie thee by their Martyrdom ſuffered upon account of Chriſt, we beſeech thee ſo to enable us by thy Spiritual Aſſiſtances, that, *by mortifying our Members which are upon the Earth, Fornication, Uncleanneſs*, &c. *Col.* 3. 5. we may have theſe and all other Vices as perfectly killed in us, as the Children were in that Maſſacre, and that by living holy Lives, as alſo by conſtant adhering to the Faith, and *reſiſting unto Blood*, Heb. 12. 4. (if thou art pleaſed to call us to it) we may glorifie thy holy Name; and this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I looked, and lo, a Lamb, &c. Rev. 14. v. 1. *to* v. 6.

The Goſpel.

The Angel of the Lord, &c. Matt. 2. v. 13. *to* v. 19.

The Leſſons.

Morning, 1 *Leſſon* Jer. 31. *to* v. 18.

Evening, 1 *Leſſon* Wiſd. 1.

The Sunday after Chriſtmas-*Day.*

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our Nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy Children by Adoption and Grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, World without end. *Amen.*

Paraphraſe on the Collect for the Sunday after Chriſtmas-*Day.*

O Almighty God, who *haſt given thy only begotten Son*, John 3. 16. *Not to take upon him the Nature of Angels, but to take on him the Seed of Abraham*, Heb 2. 16. and to be born of a pure Virgin, which Birth we do this Day gratefully commemorate: Grant us, we pray thee, thy Grace, that we being *born again* into a Spiritual Life, *John* 3. 3. 1 *Pet.* 1. 23. *may receive the Adoption of Sons*, Gal. 4. 5. and may *daily be renewed in the Spirit of our Minds*, Eph. 4. 23. by the Operations of the Holy Ghoſt: Which we beg for the ſake of our ſame bleſſed Lord, *&c. Amen.*

The Epiſtle.

Now I ſay, that the Heir, &c. Gal. 4. v. 1. *to* v. 8.

The Goſpel.

The Birth of Jeſus, &c. Matt. 1. v. 18. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Iſa. 37.
Evening, 1 *Leſſon* Iſa. 38.

(k) *The Circumciſion of Chriſt.*

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the Law for Man; Grant us the true Circumciſion of the Spirit, that our Hearts and all our Members being mortified from all worldly and carnal Luſts, we may in all things obey thy bleſſed Will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

(k) This Feaſt is celebrated by the Church, to commemorate the Active Obedience of Jeſus Chriſt in *fulfilling all Righteouſneſs*, which is one Branch of the meritorious Cauſe of our Redemption; and by that means abrogating the ſevere Injunctions of the Moſaical Eſtabliſhment, and putting us under the eaſier Terms of the Goſpel. This Feaſt is older than St. *Bernard*'s Time, who has ſome Homilies upon it.

Paraphraſe on the Collect for the Circumciſion of Chriſt.

O Almighty God, who didſt cauſe thy bleſſed Son to undergo the troubleſome Rite of Circumciſion, That he might *fulfil the Law of* Moſes and all Righteouſneſs, *Matt.* 5. 17. Grant us the *true Circumciſion of the Heart in the Spirit, and not in the Letter*, Rom. 2. 29. that *our Hearts and all our Members may be mortified*, Col. 3. 5. and weakned from the *fleſhly Luſts which war againſt our Souls*, 1 Pet. 2. 11. and inſtead of obeying our Luſts, may perform a *perfect and compleat* Obedience to *all the Will of God*, 1 Theſſ. 3. 12. And this we pray for, for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Bleſſed is the Man, &c. Rom. 4. v. 8. *to* v. 15.

The Goſpel.

And it came to paſs, &c. Luke 2. v. 15. *to* 22.

The Leſſons.

Morning, 1 *Leſſon* Gen. 17. 2 *Leſſon* Rom. 2.
Evening, 1 *Leſſon* Deut. 10. v. 12. 2 *Leſſon* Col. 2.

¶ *The*

¶ *The ſame Collect, Epiſtle, and Goſpel ſhall ſerve for every Day after, unto the Epiphany.*

The (l) Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

The Collect.

O God, who by the leading of a Star, didſt manifeſt thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by Faith, may after this Life have the Fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

(l) Epiphany.] The Church celebrates this Feaſt, to ſhew our Gratitude to God in manifeſting the Goſpel to the Gentile World, and vouchſafing to them equal Privileges with the Jews, who had been all along his peculiar People. The firſt Inſtance of this divine Favour was, in declaring the Birth of Chriſt to the Wiſe Men of the Eaſt, *Matt.* 2. 9. The ancient Church called this Feaſt Ἐπιφάνεια, or The Appearance or Manifeſtation, and was the common Name for this and for *Chriſtmas-day*. And as that was the greater, this was the leſſer *Epiphany*. This Feſtival was obſerved in the Time of *Nazienzen*, whoſe Sermon *upon the holy Lights* is upon this day. *Epiphanius* and *Chryſoſtom* have likewiſe Sermons upon it. St. *Auſtin* in his Time ſpeaks of it as univerſally celebrated by the Catholick Church, and neglected by none but the Schiſmatical Donatiſts. *Aug. de Temp.* Serm. 32.

Paraphraſe on the Collect for the Epiphany.

O God, who by guiding the Wiſe Men of the Eaſt by a Star, *Matt.* 2. 9. didſt diſcover that thy eternal Son was manifeſt in the Fleſh, 1 *Tim.* 3. 16. and that Salvation was come to the Gentiles, *Rom.* 11. We beſeech thee, of thy Goodneſs, to grant, that whereas, through this thy Favour, we, that formerly were Gentiles, are now come to the Knowledge of thee by Faith, which is but a Knowledge *in part, and ſeeing through a Glaſs darkly*, 1 Cor. 13. 12. we may in the other World, enjoy the Knowledge and Happineſs of the Beatifick Viſion, when we *ſhall know even as we are known*, ibid. and be *for ever with the Lord*; through Jeſus Chriſt our Lord. *Amen.*

The

The Epiſtle.

For this cauſe, I Paul, &c. Eph. 3. v. 1. *to* v. 13.

The Goſpel.

When Jeſus was born in, &c. Matt. 2. v. 1. *to* v. 13.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 60. 2 *Leſſ.* Luke 3. *to* v. 23.
Evening, 1 *Leſſon* Iſa. 49. 2 *Leſſ.* John 2. *to* v. 12.

The Firſt Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee mercifully to receive the Prayers of thy People which call upon thee, and grant that they may both perceive and know what things they ought to do, and alſo may have Grace and Power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the Firſt Sunday after Epiphany.

O Lord, we beſeech thee of thy infinite Mercy to hear the Prayers of thy People, which call upon thee in the publick Prayers of the Church, and *grant us ſuch a Meaſure of* Faith and Chriſtian *Knowledge,* Rom. 12. 3. that we may both know our Duty, and diligently practiſe the ſame. And this we earneſtly deſire for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I beſeech you therefore, &c. Rom. 12. v. 1. *to* v. 6.

The Goſpel.

Now his Parents went, &c. Luke 2. v. 41. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Iſa. 44.
Evening, 1 *Leſſon* Iſa. 46.

The Second Sunday after Epiphany.

The Collect.

ALmighty and everlasting God, who doſt govern all things in Heaven and Earth; Mercifully hear the Supplications of thy People, and grant us thy Peace all the days of our Life, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the Second Sunday after Epiphany.

O All-powerful and eternal God, who art *Lord of Heaven and Earth*, Acts 17. 24. mercifully hear the Petitions which are put up by thy People here gathered together, and grant us, all the Days of our Life, *Peace with God through Jeſus Chriſt our Lord*, Rom. 5. 1. *Amen.*

The Epiſtle.

Having then Gifts, &c. Rom. 12. v. 6. *to* v. 16.

The Goſpel.

And the third day there, &c. John 2. v. 1. *to* v. 12.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 51.
Evening, 1 *Leſſon* Iſa. 53.

The Third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look down upon our Infirmities, and in all our Dangers and Neceſſities ſtretch forth thy right Hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the Third Sunday after Epiphany.

O All-powerful and eternal God, we beſeech thee of thy great Mercy, to grant us thy Holy Spirit to help our Infirmities, *Rom.* 8. 26. and in our Dangers both ſpiritual and temporal, ſtretch out thy right Hand, *Exod.* 15. 12. in our Defence. Which we beg for Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Be not wiſe in your, &c. Rom. 12. v. 16. *to the end.*

The Goſpel.

When he was come down, &c. Matt. 8. v. 1. *to* v. 14.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 55.
Evening, 1 *Leſſon* Iſa. 56.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great Dangers, that by reaſon of the Frailty of our Nature we cannot always ſtand upright; Grant to us ſuch Strength and Protection, as may ſupport us in all Dangers, and carry us through all Temptations, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the fourth Sunday after Epiphany.

O Lord, who knoweſt us to be placed in the Midſt of many and great Dangers, both of Enemies and our Sins, who knoweſt *how frail we are*, Pſal. 39. that we cannot, notwithſtanding the utmoſt of our Endeavours, always continue in our Duty, but have always ſome Neglects thereof to anſwer for; we beſeech thee to afford us ſuch Strength and Protection from thy Grace and Heavenly Providence, as may ſupport us in all Dangers we may be in from our Enemies, or any untoward Accidents which may befal us, and enable us to overcome all Temptations which may aſſault us. And this we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Let every Soul be ſubject, &c. Rom. 13. v. 1. *to* v. 8.

The Goſpel.

And when he was entred, &c. Matt. 8. v. 22. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Iſa. 57.
Evening, 1 *Leſſon* Iſa. 58.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and Houſhold continually in thy true Religion, that they who do lean only upon the Hope of thy heavenly Grace, may evermore be defended by thy mighty Power; through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the fifth Sunday after Epiphany.

O Lord, we beſeech thee to preſerve continually the holy Church, which *is the Houſhold of God*, Eph. 2. 14. in the Profeſſion of the true Faith; and that we who do not depend upon our own Strength and Abilities, but only upon the Hopes of thy Divine Grace freely beſtowed upon us, may be defended by the ſame mighty Power of thy Grace *which is ſufficient for us*, to enable us to withſtand all Temptations. And this we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Put on therefore (as the, &c. Col. 3. v. 12. *to* v. 18.

The Goſpel.

The Kingdom of Heaven, &c. Matt. 13. v. 24. *to* v. 31.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 59.
Evening, 1 *Leſſon* Iſa. 64.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the Works of the Devil, and make us the Sons of God, and Heirs of eternal Life; Grant us, we beſeech thee, that having this hope, we may purify our ſelves even as he is pure; that when he ſhall appear again with Power and great Glory, we may be made like unto him in his eternal and glorious Kingdom, where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth ever one God, World without end. *Amen.*

Paraphraſe on the Collect for the ſixth Sunday after Epiphany.

O God, whoſe eternal Son left his bleſſed Immortality, and *was manifeſted for this purpoſe*, that *he might deſtroy the Works of the Devil*, 1 John 3. 8. and that he might make us Sons of God, *Gal.* 4. 6. and *Heirs of Salvation*, Hebr. 1. 14. grant us therefore, we beſeech thee, thy heavenly Grace, to *purifie our ſelves even as he is pure*, John 3. 3. that when at his ſecond coming he ſhall appear *in the Clouds of Heaven with Power and great Glory*, Mat. 24. 30. *that our vile Bodies may be faſhioned like unto his glorious Body*, Phil. 3. 21. and inherit his eternal Kingdom, where, with thee, O Father, and with thee, O Holy Ghoſt, he liveth and reigneth one God in Trinity of Perſons, to all Eternity. *Amen.*

The Epiſtle.

Behold what manner of love, &c. 1 John 3. v. 1. *to* v. 9.

The Goſpel.

Then if any Man ſhall ſay, &c. Mat. 24. v. 23. *to* v. 32.

The Leſſons.

Morning, 1 *Leſſon* Iſa. 65.

Evening, 1 *Leſſon* Iſa. 66.

The Sunday called † Septuageſima, or the Third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the Prayers of thy People, that we who are juſtly puniſhed for our Offences, may be mercifully delivered by thy Goodneſs, for the Glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, World without end. *Amen.*

† The Reaſon why this *Sunday* is called *Septuageſima*, and the two following *Sexageſima* and *Quinquageſima*, is this: Becauſe *Lent* was called *Quadrageſima*; the *Sunday* before that was called by the next round Number, and ſo ſtiled *Quinquageſima*; the next whole Number being Sixty, gave the Denomination of *Sexageſima*; and upon the like Account *Septuageſima* alſo received its Name.

Paraphraſe on the Collect for Septuageſima Sunday.

O Lord, we beſeech thee, out of thy great Favour and Compaſſion, to hear the Prayers of thy People here aſſembled for thy Worſhip; that we whom thou doſt juſtly chaſtiſe by Afflictions for our Offences committed againſt thee, may mercifully be delivered from them, when thy Goodneſs ſhall think it fitting and profitable for us. And this we beg for the ſake of Jeſus Chriſt our Saviour, *&c. Amen.*

The Epiſtle.

Know ye not that they, &c. 1 Cor. 9. v. 24. *to the end.*

The Goſpel.

The Kingdom of Heaven, &c. Matt. 20. v. 1. *to* v. 17.

The Leſſons.

Morning, 1 *Leſſon* Gen. 1.
Evening, 1 *Leſſon* Gen. 2.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; mercifully grant that by thy Power we may be defended againſt all Adverſity, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the ſecond Sunday before Lent.

O Lord, who knoweſt the Secrets of all Mens Hearts, and ſeeſt that we do not confide in any Thing that we are able to do of or for our ſelves; conſidering the Frailty of our Nature, and the Weakneſs of our Abilities: Mercifully grant, that by thy omnipotent Power we may be defended from all Adverſities ſpiritual and temporal which may befal us. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Ye ſuffer Fools gladly, &c. 2 Cor. 11. v. 19. *to* v. 32.

The Goſpel.

When much People were, &c. Luke 8. v. 4. *to* v. 16.

The Leſſons.

Morning, 1 *Leſſon* Gen. 3.
Evening, 1 *Leſſon* Gen. 6.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our Doings without Charity are nothing worth; ſend thy holy Ghoſt, and pour into our Hearts that moſt excellent Gift of Charity, the very Bond of Peace and of all Virtues, without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

Paraphraſe on the Collect for the Sunday before Lent.

O Lord, who haſt taught us, that the moſt excellent Things which we can do, *if we have not Charity, profit us nothing*, 1 Cor. 13. 2. *pour* into our Hearts this moſt excellent *Gift of the Holy Ghoſt*, Acts 10. 45. which is the *Bond of Peace*, Eph. 4. 3. and of *Perfectneſs*, Col. 3. 14. without which, every *one is dead whilſt he liveth*, 1 Tim. 5. 6. Grant this for thy only Son Jeſus Chriſt his ſake. *Amen.*

The Epiſtle.

Though I ſpeak with the, &c. 1 Cor. 13. v. 1. *to the end.*

The Goſpel.

Then Jeſus took unto, &c. Luke 18. v. 31. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Gen. 9. *to* v. 20.
Evening, 1 *Leſſon* Gen. 12.

The first day of (a) Lent, commonly called (b) Ash-Wednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are Penitent; Create and make in us new and contrite Hearts, that we worthily lamenting our Sins, and acknowledging our Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read, every day in Lent, after the Collect appointed for the day.*

(a) *Lent.*] The *Lent* observed now in the Church, was altered from the original Practice thereof by *Gregory* the Great, about the Year of Christ 590. Formerly the *Lent* began the Sunday after *Quinquagesima*, which is our first Sunday of *Lent*, and ended at *Easter*, containing in all 42 Days. From which, substracting the six Sundays not to be fasted on, there remained 36 fasting Days, the 10th part of 360 Days, which the ancient Year was reputed to consist of. And so was thought to be a Tithe of the Year consecrated to God's Service. To these 36 Fasting-Days of the old *Lent*, *Gregory* adds four Days more, to equal it to the Time of our Saviour's Fasting, making it to begin on *Ash-Wednesday* three Days after *Quinquagesima*, and so it has stood ever since. The Ancients were of Opinion, that this Time of Fasting was observed from Apostolical Tradition, *Euseb.* Hist. Eccl. Lib. 5. Cap. 22. And though formerly in many Places the Fast did not last 40 Days, yet *Irenæus* says, in his time, some Christians fasted so long, *Euseb.* Eccl. Hist. Lib. 5. Cap. 24.

(b) *Ash-Wednesday.*] This day had formerly two Names, one was, *The Head of the Fast*; the other was, *The Day of Ashes*: The first Compellation was given, because *Lent* began that Day. The other received its Name from a Custom in the ancient Discipline which was exercised upon this Day. An Account whereof we have in *Gratian*, I. Part Decr. Dist. 50. 'In the first Day of *Lent*, the 'Penitents must present themselves before the Bishop, 'clothed with Sack-cloth, with 'naked Feet, and with Eyes 'turned to the Ground; and 'this in the Presence of the 'principal

‘ principal of the Clergy of the
‘ the Dioceſs, who are to in-
‘ ſpect the Sincerity of their
‘ Repentance. Theſe are to in-
‘ troduce them into the Church;
‘ and the Biſhop all in Tears,
‘ with the reſt of the Clergy,
‘ ſhall ſay the Seven Penetен-
‘ tial Pſalms. Then riſing from
‘ Prayers, ſhall throw Aſhes
‘ upon them, and cover their
‘ Heads with Sackcloth; and
‘ then with frequent Sighs, ſhall
‘ declare to them, *That as* Adam
‘ *was thrown out of Paradiſe,*
‘ *ſo they muſt be thrown out of*
‘ *the Church.* Then the Biſhop
‘ ſhall command the Officers to
‘ turn them out of the Church-
‘ Doors. And all the Clergy
‘ ſhall follow after, repeating
‘ that Curſe upon *Adam, In*
‘ *the Sweat of thy Brows thou*
‘ *ſhalt eat thy Bread.* And ſo
‘ muſt the like Penance be in-
‘ flicted upon them the next
‘ Day, when the Sacrament is
‘ adminiſtred, which was the
‘ *Sunday* following. And this
‘ to the end that the Penitents
‘ obſerving in how great a Diſ-
‘ order the Church was, by
‘ reaſon of their Crimes, they
‘ ſhould not lightly eſteem of
‘ Penance,

This is that *Godly Diſcipline* which our Church, in the Office of Commination, *wiſhes to be reſtored*; and ſhe has been above an Hundred and Fifty Years a wiſhing it; but through the Perverſeneſs of ſome People in every Generation ſince, could never find an Opportunity to reſtore it.

Paraphraſe on the Collect for the firſt Day of Lent.

O Almighty and Eternal God, who art ſo far from hating thy Creatures, that thou *loveſt thoſe whom thou chaſteneſt*, Heb. 12. and art *gracious and merciful to thoſe who turn unto thee*, Joel 3. 14. we beſeech thee to *make us clean Hearts, and to renew right Spirits within us*, Pſal. 50. 10. that we being affected with ſuch a *godly Sorrow that worketh Repentance*, 2 Cor. 7. 10. and acknowledging what *wretched* Perſons *we are*, Rom. 7. 24. may obtain of thee, *the Father of Mercies*, 2 Cor. 1. 3. ſuch an entire Forgiveneſs of our Sins, as thou mayeſt *remember them no more*, Jer. 31. 38. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Turn ye even to me, &c. Joel 2. v. 12. *to* v. 18.

The Goſpel.

When ye faſt, be not as the, &c. Matt. 6. v. 16. *to* v. 22.

Proper Pſalms.

Morning, Pſal. 6. 32. 38.
Evening, Pſal. 102. 130. 142.

The

The First Sunday in Lent.

The Collect.

O Lord, who for our ſake didſt faſt Forty Days and Forty Nights; give us Grace to uſe ſuch Abſtinence, that our Fleſh being ſubdued to the Spirit, we may ever obey thy godly Motions in Righteouſneſs and true Holineſs, to thy Honour and Glory, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, World without end. *Amen.*

Paraphraſe on the Collect for the First Sunday in Lent.

O Lord Jeſus Chriſt, who to ſhew us an Example of Abſtinence, and to conquer the Temptations of the Devil, didſt faſt Forty Days and Forty Nights, *Matt.* 4. 2. Give us Grace to follow after thy Copy in this Virtue, as far as our Nature will allow us; that whenſoever the *Fleſh luſteth againſt the Spirit*, Gal. 5. 17. we may be able by thy Aſſiſtance to conquer its Temptations, and may obey thoſe holy Suggeſtions which thou doſt inſtil into our Minds, by leading good and religious Lives anſwerable to thoſe Dictates of thy Holy Spirit, which thou art pleaſed to afford us, as may tend to the Honour of thee, O bleſſed Saviour, who liveſt and reigneſt, &c. *Amen.*

The Epiſtle.

We then as Workers, &c. 2 Cor 6. v. 1. *to* v. 11.

The Goſpel.

Then was Jeſus led up of, &c. Matt. 4. v. 1. *to* v. 12.

The Leſſons.

Morning, 1 *Leſſon* Gen. 19. *to* v. 30.
Evening, 1 *Leſſon* Gen. 22.

The

The Second Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no Power of our ſelves to help our ſelves; Keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adverſities which may happen to the Body, and from all evil Thoughts which may aſſault and hurt the Soul, through Jeſus Chriſt our Lord.

Paraphraſe on the Collect for the ſecond Sunday in Lent.

O Lord, who ſeeſt that we are not *ſufficient of our ſelves to think*, much leſs to do *any thing as of our ſelves, but our Sufficiency is of thee*, 1 Cor. 3. 5. we beſeech thee, that thou wouldeſt by thy watchful Providence, defend both our Souls and our Bodies; the one from unhappy Accidents and Attempts of our Enemies, the other from all Temptations and evil Suggeſtions which may betray us into Sin. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

We beſeech you, Brethren, &c. 1 Theſſ. 4. v. 1. *to* v. 9.

The Goſpel.

Jeſus went thence, and, &c. Matt. 15. v. 21. *to* v. 29.

The Leſſons.

Morning, 1 *Leſſon* Gen. 27.
Evening, 1 *Leſſon* Gen. 34.

The Third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty Deſires of thy humble Servants, and ſtretch forth the right Hand of thy Majeſty to be our Defence againſt all our Enemies, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the third Sunday in Lent.

We beſeech thee, Almighty God, graciouſly to hear the Prayers of the Church, which they earneſtly put up unto thee, and to ſtretch forth the right Hand of thy Power and Majeſty ſpeedily and ſtrenuouſly, to defend us from all our Enemies Ghoſtly and Bodily. For the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Be ye therefore Followers, &c. Eph. 5. v. 1. *to* v. 15.

The Goſpel.

Jeſus was caſting out a,&c. Luke 11. v. 14. *to* v. 29.

The Leſſons.

Morning, 1 *Leſſon* Gen. 39.
Evening, 1 *Leſſon* Gen. 42.

The fourth Sunday in Lent.

The Collect.

GRant, we beſeech thee, Almighty God, that we, who for our evil Deeds do worthily deſerve to be puniſhed, by the Comfort of thy Grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

Paraphraſe on the Collect for the fourth Sunday in Lent.

Grant, we beſeech thee, O All-powerful God, That we *who*, by our Temporal Adverſities, *are puniſhed leſs than our Iniquities deſerve*, Ezra 9. 13. and for our Tranſgreſſions againſt thy Divine Law do dread thy eternal Vengeance falling upon us, may by thy merciful Goodneſs be delivered from our Afflictions, and by the powerful Influences of thy Grace, ſtirring us up to the Amendment of our Lives, may avoid the everlaſting Puniſhment due to our Sins. And this we deſire for the ſake of our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle.

Tell me, ye that deſire, &c. Gal. 4. v. 21. *to the end.*

The Goſpel.

Jeſus went over the Sea, &c. John 6. v. 1. *to* v. 15.

The Leſſons.

Morning, 1 *Leſſon* Gen. 43.
Evening, 1 *Leſſon* Gen. 45.

The fifth Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy People; that by thy great Goodneſs they maybe governed and preſerved evermore, both in Body and Soul, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the fifth Sunday in Lent.

We beg of thee, O Almighty God, to look down with Pity and Compaſſion upon thy People which now pray unto thee; that by thy gracious Providence they may have their Bodies preſerved from all Misfortunes, and their Souls defended from Sin and Temptation. Which we ask for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Chriſt being come an, &c. Heb. 9. v. 11. *to* v. 16.

The Goſpel.

Jeſus ſaid, Which of you, &c. John 8. v. 46. *to* v. 59.

The Leſſons.

Morning, 1 *Leſſon* Exod. 3.
Evening, 1 *Leſſon* Exod. 5.

The Sunday (a) next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender Love towards Mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our Flesh, and to suffer Death upon the Cross, that all Mankind should follow the Example of his great Humility; Mercifully grant that we may both follow the Example of his Patience, and also be made partakers of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

(a) *Sunday next before.*] This is called *Palm-Sunday*, or the *Sunday of Boughs*, because of the Peoples strewing them in our Saviour's passage to *Jerusalem*. In the primitive Times this Day the Bread was delivered to the Catechumens, who now after long Instruction in the Points of Christianity, were become Competents, and compleatly fitted for Baptism, which they were to receive at *Easter*.

Paraphrase on the Collect for the Sunday next before Easter.

O all powerful and eternal God, who art a God of *tender Mercy*, James 5.11. and *hast sent thy Son in Likeness of sinful Flesh*, Rom. 8 3. though he was before in the Form of God, &c. *Phil.* 2. 6. and *being found in Fashion as a Man, to humble himself, and become obedient unto Death, even the Death of the Cross*, Phil. 2. 8. shewing by this the most unparalleled Example of Humility: We beseech thee of thy Goodness to give us Grace, that we may take Copy from his Humility and Patience whilst we continue here, and may share with him in his blessed Resurrection hereafter. And this we beg for Jesus Christ his sake. *Amen.*

The Epistle.

Let this mind be in you, &c. Phil. 2. v. 5. *to* v. 12.

The Gospel.

When the morning was come, &c Matt. 27. v. 1. *to* v. 55.

The Lessons.

Morning, 1 *Lesson* Exod. 9. 2 *Lesson* Exod. 10.
Evening, 1 *Lesson* Mat. 26. 2 *Lesson* Heb. 5. *to* v. 11.

(b) *Monday*

(b) Monday before Easter.

The Epistle.

Who is this that cometh, &c. Isa. 63. v. 1. *to the end.*

The Gospel.

After two days was the, &c. Mark 14. v. 1. *to the end.*

(b) *Monday before.*] This Week, from the extraordinary Devotion of the Church in it, was called, The *Great Week*, and the Holy Week, and was so anciently observed, that the Observation thereof is attributed to the Apostles, *Epiph. ad Audian.*

Tuesday before Easter.

The Epistle.

The Lord God hath, &c. Isa. 50. v. 5. *to the end.*

The Gospel.

And straightway in the, &c. Mark 15. v. 1. *to* v. 40.

Wednesday before Easter.

The Epistle.

Where a Testament is, &c. Heb. 9. v. 16. *to the end.*

The Gospel.

Now the Feast of, &c. Luke 22. v. 1. *to the end.*

The Lessons.

Morning, 1 *Lesson* Hos. 13. 2 *Lesson* John 11. v. 45.
Evening, 1 *Lesson* Hos. 14.

(c) Thursday before Easter.

The Epistle.

In this that I declare, &c. 1 Cor. 11. v. 17. *to the end.*

The Gospel.

The whole multitude of, &c. Luke 23. v. 1. *to* v. 50.

The Lessons.

Morning, 1 *Lesson* Dan. 9. 2 *Lesson* John 13.
Evening, 1 *Lesson* Jer. 31.

(c) *Thursday.*] This is called *Maunday Thursday*, by the Latins *Dies Mandati*, because Christ gave the Mandat, or Commandment, to celebrate the Eucharist this Day.

(d) *Good*

(d) Good-Friday.

The Collects.

I. ALmighty God, we beſeech thee graciouſly to behold this thy Family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up to the Hands of wicked Men, and to ſuffer Death upon the Croſs, who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, World without end. *Amen.*

(d) Good-Friday.] This Day was obſerved very anciently in the Church. *Euſebius* ſays, it was celebrated not only in his Time, but long before, with Watching and Faſting, and with diligent hearing and reading the Scriptures, *Euſeb.* Hiſt. Eccl. Lib. 2. c. 17. *Conſtantine* made a Law for a general Vacancy from Labour upon this Day, *Vit. Conſt.* Lib. 4. cap. 8. And St. *Auſtin* reckons *the Paſſion of our Lord* among thoſe Days which were of catholick and univerſal Obſervation, *Aug. in Gal.* c. 4. It was anciently obſerved, at the Concluſion of the Faſt, and the publick Service of this Day, which uſed to be continued very late, that there was a general Abſolution to all the People, pronounced with a very loud Voice by the Prieſt, and no one was to break the Faſt by eating before the Abſolution was given, 4 Conc. *Toled.* Can. 6.

Paraphraſe on the Collects for Good-Friday.

I. O Almighty God, we beſeech thee to bleſs with thy eſpecial Grace and Favour thy *Houſhold*, Eph. 2. 19. the Church, for whoſe ſake our Saviour, that he might *purchaſe it with his own Blood*, Acts 20. 28. was contented to be perfidiouſly betrayed, *Luke* 22. 1. and to be delivered into *wicked Hands who crucified and ſlew him*, Acts 2. 23. but who now liveth again, and reigneth with the Father and the Holy Ghoſt triumphantly for ever in Heaven. *Amen.*

II. ALmighty and everlaſting God, by whoſe Spirit the whole Body of the Church is governed and ſanctified; Receive our Supplications and Prayers which we offer before thee for all Eſtates of Men in thy holy Church, that every Member of the ſame in his Vocation and Miniſtry,

ſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

II. O All-powerful God, by whoſe Spirit the Church is preſerved in Unity, *Eph.* 4. 3. and every individual Member thereof is ſanctified, *Rom.* 15. 16. we beſeech thee graciouſly to hear our Prayers which we offer up to thy Divine Majeſty for all Eſtates of Men in the Church, for Princes, Subjects, Clergy, Laity, Rich and Poor, &c. that all of them in their ſeveral Callings and Stations may ſerve thee, by being uſeful in their reſpective Ways in their Generations; by living ſober Lives; and by a devout Worſhip of thee. And this we beg for the ſake of Jeſus Chriſt our Saviour. *Amen.*

III. O Merciful God, who haſt made all Men, and hateſt nothing that thou haſt made, nor wouldeſt the Death of a Sinner, but rather that he ſhould be converted and live; Have Mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all Ignorance, Hardneſs of Heart, and contempt of thy Word; and ſo fetch them home, bleſſed Lord, to thy Flock, that they may be ſaved among the Remnant of the true Iſraelites, and be made one Fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, World without end. *Amen.*

III. O moſt gracious and merciful God, who haſt made all Men, and art ſo far from hating what thou haſt made, that thou ſo *lovedſt the World, as to give thy only begotten Son, that they might have eternal Life*, John 3. 16. who *haſt no Pleaſure that the Wicked ſhould die, but that he ſhould return from his ways and live*, Ezek. 18. 23. Shew thy Mercy in the Converſion of all the Jews, Turks, and Infidels, take from them all Ignorance, in not having heard of, or not underſtanding, thy Word; all Hardneſs of Heart, and Contempt of thy Word, in not attending to, or deſpiſing thy Revelations; and ſo bring home thy *ſtray Sheep*, Luke 15. 4. that they may be ſaved among the *Remnant of Iſraelites, which are according to the Election of Grace*, Rom. 11. 5. and that they may be *one Fold*, under one Shepherd, *John* 10. 7. Jeſus Chriſt our Lord, who, &c. *Amen.*

The Epiſtle.

The Law having a ſhadow, &c. Heb. 10. v. 1. *to* v. 26.

The Goſpel.

Pilate *therefore took Jeſus*, &c. Joh. 19. v. 1. *to* v. 38.

The Leſſons.

Morning, 1 *Leſſon* Gen. 22. *to* v. 20.
2 *Leſſon* John 18.
Evening, 1 *Leſſon* Iſa. 53.
2 *Leſſon* 1 Pet. 2.

Proper Pſalms.

Morning, Pſal. 22. 40. 54.
Evening, Pſal. 69. 80.

Eaſter-Even.

The Collect.

GRant, O Lord, that as we are baptized into the Death of thy bleſſed Son our Saviour Jeſus Chriſt; ſo by continual mortifying our corrupt Affections, we may be buried with him, and that through the Grave and Gate of Death, we way paſs to our joyful Reſurrection, for his Merits, who died and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for Eaſter-Even.

O Lord, we beſeech thee to grant, that as we are *baptized into our Saviour's Death*, Rom. 6. 2. ſo by *mortifying our inordinate Affections*, Col. 3. 5. we may likewiſe be *buried with him*, Rom. 6. 4. ſo that we may paſs through Death, as a Gate to give us Entrance to a joyful Reſurrection, through the Merits of him who *died for our Sins, and roſe again for our Juſtification*, Rom. 4. 25. *Amen.*

The

The Epiſtle.

It is better, if the Will, &c. 1 Pet. 3. v. 17. *to the end.*

The Goſpel.

When the even was come, &c. Mat. 27. v. 57. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Zech. 9. 2 *Leſſon* Luke 23. v. 50.
Evening, 1 *Leſſon* Ex. 13. 2 *Leſſon* Heb. 4.

(e) Eaſter-Day.

¶ *At Morning Prayer, inſtead of the Pſalm,* O come let us, *&c. theſe Anthems ſhall be ſung or ſaid.*

I. CHriſt our Paſſover is ſacrificed for us: therefore let us keep the Feaſt. Not with the old Leaven, neither with the Leaven of Malice and Wickedneſs: but with the unleavened Bread of Sincerity and Truth, 1 *Cor.* 5. 7.

(e) Eaſter-Day.] This great Feaſt was ſo anciently obſerved by the Church, that none in former Times doubted, but that it was eſtabliſh'd by Apoſtolical Authority. The *Aſiaticks* alledged the Authority of St. *John*, for their Way of keeping it the 14th Day of the firſt Moon after the Equinox. The Weſtern Church ſaid, they kept their *Eaſter* after the Example of St. *Peter* and St. *Paul*, not till the *Sunday* after the Full Moon of the firſt Month. Hence aroſe that great Quarrel about the Celebration of *Eaſter* in the Church, in the Time of *Victor*, *A. D.* 200. which is a manifeſt Argument that this Feſtival was generally obſerved, though not in the ſame manner, long before that Age.

Paraphraſe.

I. Chriſt our Paſchal Lamb is ſacrificed for us, let us therefore keep a Feaſt as well as the *Jews*; not with the Leaven of the *Jewiſh* Law, 1 *Cor.* 5. 7. nor with that Leaven of *Malice and Wickedneſs* which our Saviour taxes the *Phariſees* with, *Matt.* 16. 6. *Mark* 8. 15. but with the unleavened Bread of Sincerity and true Piety, which becomes the excellent Profeſſion of us Chriſtians.

II. CHriſt being raiſed from the dead, dieth no more: Death hath no more Dominion over him. For in that he died, he died unto Sin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto Sin: but alive unto God through Jeſus Chriſt our Lord, *Rom.* 6. 9.

II. Chriſt being riſen from the Dead, cannot die now any more, as having conquered Death by his Divine Power, and as being gone to Heaven, a Place where Death hath no Dominion. For, foraſmuch as it was requiſite for him to die once to ſatisfie for the Sins of the World, ſo the once dying of ſuch a Perſon, was abundantly ſufficient to make Satisfaction for the Sins of all Men. And foraſmuch as now he liveth, he liveth for ever, in the eternal Glory of the Godhead. Therefore I would have you improve this Truth for your Edification. Be you likewiſe dead unto Sin, and have no manner of Perception or Reliſh of its Pleaſure: And by living a Divine and Spiritual Life, live unto God, and as much as may be, partake of the Heavenly Pleaſures even in this World.

III. CHriſt is riſen from the Dead: and become the firſt-fruits of them that ſlept. For ſince by Man came Death: by Man came alſo the Reſurrection of the Dead. For as in *Adam* all die: even ſo in Chriſt ſhall all be made alive, 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: World without end. *Amen.*

III. Chriſt is riſen from the Dead, and as under the Levitical Law, the Crop was ſanctified by the Firſt fruits offer'd to God, *Lev.* 23. 9. ſo is Chriſt as it were the Firſt-fruits of all thoſe, who having been dead riſe up to eternal Life. For ſince, by the Man *Adam*, Death came upon all Men; ſo by Chriſt made Man, ſhall all Men riſe again with their Bodies.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt, haſt overcome Death, and opened unto us the Gate of everlaſting Life; We humbly beſeech thee, that as by thy ſpecial Grace preventing us, thou doſt put into our Minds good Deſires; ſo by thy continual Help we may bring the ſame to good Effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, World without end. *Amen.*

Paraphraſe on the Collect for Eaſter-day, and the Monday and Tueſday in Eaſter-Week.

O Almighty God, who by the *Reſurrection of Jeſus Chriſt from the Dead, haſt begotten us to a lively hope of* our own Immortality, [1 *Pet.* 1. 3. and haſt by that *opened the Door,* John 10. 3. to eternal Life; we humbly beſeech thee, that as by thy *preventing Grace* thou doſt put into our Minds good Reſolutions, ſo by thy *aſſiſting Grace* thou wouldeſt enable us to bring the ſame to Perfection. Which we pray thee to do, for the ſake of Jeſus Chriſt our Lord, *&c. Amen.*

The Epiſtle.

If ye then be riſen with Chriſt, &c. Col. 3. v. 1. *to* v. 8.

The Goſpel.

The firſt day of the Week, &c. John 20. v. 1. *to* v. 11.

The Leſſons.

Morning, 1 *Leſſon* Exod. 12. 2 *Leſſ.* Rom. 6.
Evening, 1 *Leſſon* Exod 14. 2 *Leſſ.* Acts 2. v. 22.

Proper Pſalms.

Morning, Pſal. 2. 57. 111.
Evening, Pſal. 113. 114. 118.

Monday in Eaſter-week.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt, haſt overcome Death, and opened unto us the Gate of everlaſting Life; We humbly beſeech thee, that as by thy ſpecial Grace preventing us, thou doſt put into our Minds good Deſires, ſo by thy continual help we may bring the ſame to good Effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee, and the Holy Ghoſt, ever one God, World without end. *Amen.*

The Epiſtle.

Peter *opened his mouth*, &c. Acts 10. v. 34. *to* v. 44.

The Goſpel.

Behold, two of his Diſciples, &c. Luk. 24. v. 13. *to* v. 36.

The Leſſons.

Morning, 1 *Leſſon* Exod. 16. 2 *Leſſon* Matt. 28.
Evening, 1 *Leſſon* Exod. 17. 2 *Leſſon* Acts 3.

Tueſday in Eaſter-Week.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt, haſt overcome Death, and opened unto us the Gate of everlaſting Life; We humbly beſeech thee, that as by thy ſpecial Grace preventing us, thou doſt put into our Minds good Deſires, ſo by thy continual help we may bring the ſame to good Effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee, and the Holy Ghoſt, ever one God, World without end. *Amen.*

The Epiſtle.

Men and Brethren, &c. Acts 13. v. 26. *to* v. 42.

The Goſpel.

Jeſus himſelf ſtood in the,&c. Luke 24. v. 36. *to* v. 49.

The Leſſons.

Morning, 1 *Leſſ.* Exod. 20. 2 *Leſſ.* Luke 24. *to* v. 13.
Evening, 1 *Leſſ.* Exod. 32. 2 *Leſſ.* 1 Cor. 15.

The firſt Sunday after Eaſter.

The Collect.

ALmighty Father, who haſt given thy only Son to die for our Sins, and to riſe again for our Juſtification; Grant us ſo to put away the Leaven of Malice and Wickedneſs, that we may alway ſerve thee in Pureneſs of living and Truth, through the Merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the firſt Sunday after Eaſter.

O Almighty Father, who didſt *deliver* thy only Son to die *for our Offences, and to be raiſed again for our Juſtification*, Rom. 4. 25. grant that we may *put away the Leaven of Malice* and Wickedneſs, and may continually ſerve thee in *Sincerity and Truth*. And this we deſire thee to grant, for the Merits of our bleſſed Saviour Jeſus Chriſt. *Amen.*

The Epiſtle.

Whatſoever is born of God,&c. 1 John 5. v. 4. *to* v. 13.

The Goſpel.

The ſame day at evening, &c. John 20. v. 19. *to* v. 24.

The Leſſons.

Morning, 1 *Leſſon* Numb. 16.
Evening, 1 *Leſſon* Numb. 22.

The ſecond Sunday after Eaſter.

The Collect.

ALmighty God, who haſt given thy only Son to be unto us both a Sacrifice for Sin, and alſo an Enſample of godly Life; Give us Grace that we may always moſt thankfully receive that his ineſtimable Benefit, and alſo daily endeavour our ſelves to follow the bleſſed Steps of his moſt holy Life, through the ſame Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the ſecond Sunday after Eaſter.

O Almighty God, who haſt ſent thy only Son into the World, to be a Sacrifice and Satisfaction for Sin, by ***bearing our Sins in his Body on the Tree***, 1 Pet. 2. 24. and by *ſuffering for us*, v. 21. as alſo to ***leave us an Example that we might follow his Steps***, in Meekneſs and Patience, v. 23. we beſeech thee to give us Grace that we may always preſerve in our Minds the profoundeſt Senſe of ſo unaccountable a Favour, as the Son of God dying for our Sins; and that we may likewiſe with the utmoſt Diligence endeavour to tread in his Steps, and to imitate that Life of unſpotted Holineſs and Purity, which he has ſet before us. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

This is thank-worthy, &c. 1 Pet. 2. v. 19. *to the end.*

The Goſpel.

Jeſus ſaid, I am the, &c. John 10. v. 11. *to* v. 17.

The Leſſons.

Morning, 1 *Leſſon* Numb. 23. 24.
Evening, 1 *Leſſon* Numb. 25.

The

The third Sunday after Easter.

The Collect.

ALmighty God, who ſheweſt to them that be in Error, the Light of thy Truth, to the Intent that they may return into the way of Righteouſneſs; Grant unto all them that are admitted into the Fellowſhip of Chriſt's Religion, that they may eſchew thoſe things that are contrary to their Profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

Paraphraſe on the Collect for the third Sunday after Easter.

O Almighty God, who didſt propagate the Light of the Goſpel, to the Intent that thou mighteſt reduce to Sobriety of Life, and Purity of Doctrine, thoſe who were miſguided by Pagan Ignorance and Immorality, and by Jewiſh Superſtition: We beſeech thee to grant, that all they who are ſo happy as to be admitted into the Communion of Chriſt's Religion, may avoid doing all thoſe things which their holy Religion condemns, and which would reproach them to their Adverſaries, 1 *Pet.* 2. 12. and that they may alſo practiſe all thoſe admirable Duties which the Goſpel recommends. And this we pray for our bleſſed Lord Jeſus Chriſt's ſake. *Amen.*

The Epiſtle.

Dearly beloved, I beſeech you, &c. 1 Pet. 2. v. 11. *to* v. 18.

The Goſpel.

Jeſus ſaid to his Diſciples, &c. John 16. v. 16. *to* v. 23.

The Leſſons.

Morning, 1 *Leſſon* Deut. 4.
Evening, 1 *Leſſon* Deut. 5.

The fourth Sunday after Eaſter.

The Collect.

O Almighty God, who alone canſt order the unruly Wills and Affections of ſinful Men; Grant unto thy People, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold Changes of the World, our Hearts may ſurely there be fixed, where true Joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the fourth Sunday after Eaſter.

O Almighty God, we being taught by thy holy Word, that *every good and perfect Gift cometh down from thee the Father of Lights*, Jam. 1. 17. and among theſe doſt afford us the Gift of managing our corrupt and carnal Affections, and inordinate Love of this World: We beſeech thee to grant, that we thy faithful People, being diveſted of theſe earthly Inclinations, may heartily love thy Commands, and above all things deſire thoſe Rewards which thou haſt promiſed to us for our Obedience; and that being unconcerned at all the Accidents of this World, our Hearts may be ſolely fixed upon the Joys of Heaven. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Every good Gift, and every, &c. Jam. 1. v. 17. *to* v. 22.

The Goſpel.

Jeſus ſaid unto his, &c. John 16. v. 5. *to* v. 15.

The Leſſons.

Morning, 1 *Leſſon* Deut. 6.
Evening, 1 *Leſſon* Deut. 7.

The fifth Sunday after Eaſter.

O Lord, from whom all good things do come; Grant to us thy humble Servants, that by thy holy Inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

Paraphraſe on the Collect for the fifth Sunday after Eaſter.

O Lord, from whoſe Grace all good Thoughts and Actions do proceed; Grant to us thy humble Servants now aſſembled in thy Preſence, that by the Inſpiration of thy Holy Spirit, we may obtain ſuch a Meaſure of thy Grace, as to be *Doers of thy Word, and not Hearers only*, James 1. 22. and that whatever good things we ſhall here think of, thou wouldeſt enable us by thy gracious Direction to perform the ſame in the future Actions of our Life. And this we earneſtly pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Be ye doers of the Word,&c. Jam. 1. v. 22. *to the end.*

The Goſpel.

Verily, verily I ſay, &c. John 16. v. 23. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Deut. 8.
Evening, 1 *Leſſon* Deut. 9.

(a) *Aſcen-*

(a) *Aſcenſion-day.*

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the Heavens; ſo we may alſo in Heart and Mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghoſt, one God, World without end. *Amen.*

(a) *Aſcenſion-day.*] This Feaſt of the Aſcenſion is not ſo often mentioned in early Writers, as other Feſtivals which relate to our Lord; but the Reaſon is, That this ſeemed to be ſwallowed up in the great Feaſt of the Pentecoſt, which indeed was but the one Reſurrection-Feaſt continued from *Eaſter* to *Whitſuntide*. See *Tertullian de Idololatria*. But if we will be governed by the Teſtimony of St. *Auſtin*, he ſays, that the Obſervation of this Feſtival was grounded upon a Tradition of the Church, derived down from the Apoſtles Times; and that upon *this Ground, Good-Friday, Eaſter, and Aſcenſion-day were celebrated with an Anniverſary Religion*, Aug. Epiſt. 118.

Paraphraſe on the Collect for Aſcenſion-day.

O Almighty God, we humbly beſeech thee, that as we do verily believe that our bleſſed Lord Jeſus Chriſt did aſcend up into Heaven from the Atteſtation of thy holy Word, and the Teſtimony of ſo many Eye-Witneſſes which beheld him, *Acts* 1. 10. ſo may we in this Life aſcend thither in our Hearts, by ſetting our Affections on Heavenly Things, *Col.* 3. 2. and after the general Reſurrection, may go to live for ever there; with him who reigneth with thee, and the Holy Ghoſt, one God, World without end. *Amen.*

The Epiſtle.

The former Treatiſe, &c. Acts 1. v. 1. *to* v. 12.

The Goſpel.

Jeſus appeared unto the, &c. Mark 16. v. 14. *to the end.*

The

The Leſſons.

Morning, 1 *Leſſon* Deut. 10.
2 *Leſſon* Luke 24. v. 44.
Evening, 1 *Leſſon* 2 Kings 2.
2 *Leſſon* Eph. 4. *to* v. 17.

Proper Pſalms.

Morning, Pſal. 8. 15. 21.
Evening, Pſal 24. 47. 108.

Sunday after Aſcenſion-day.

The Collect.

O God the King of Glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy Kingdom in Heaven; We beſeech thee, leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us into the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the Holy Ghoſt, one God, World without end. *Amen.*

Paraphraſe on the Collect for the Sunday after Aſcenſion-day.

O God the King of Glory, *Pſal.* 24. 9. who didſt lift up thy Son our Saviour Chriſt in a moſt triumphant manner from Earth to Heaven to the Honours of thy Kingdom there; we beſeech thee not to leave us comfortleſs, *John* 14. 18. but in thy due time to exalt us to the ſame State of Happineſs where he is gone to prepare a Place for us. *John* 14. 3. who liveth and reigneth, &c. *Amen.*

The Epiſtle.

The end of all things, &c. 1 Pet. 4. v. 7. *to* v. 12.

The Goſpel.

When the Comforter, &c. John 15. v. 26. *and part of (the 16th Chapter to* v. 4.

The Leſſons.

Morning, 1 *Leſſ.* Deut. 12. *Evening*, 1 *Leſſ.* Deut. 13.

(b) *Whit-*

(b) *Whitſunday.*

The Collect.

GOD, who as at this time didſt teach the Hearts of thy faithful People, by the ſending to them the Light of thy Holy Spirit; Grant us by the ſame Spirit to have a right Judgment in all things, and evermore to rejoyce in his holy Comfort, through the Merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the Unity of the ſame Spirit, one God, World without end. *Amen.*

(b) *Whitſunday.*] The Name of this *Sunday* in the old Latin Church was *Dominica in albis*, and from thence called in Engliſh *Whitſunday*. The Reaſon of this Name is, becauſe this Day being a remarkable Time for Baptiſm, the Catechumens who were then baptized (as thoſe likewiſe who were baptized before at *Eaſter*) appeared in the Church in their *White* Garments which were put on at their Baptiſm. The *Greeks* for the ſame Reaſon call it *Bright Sunday*, becauſe of the Number of white ſhining Garments which were then wore, *Cyril. Catech.* Some contend that this Feſtival was as old as the Apoſtles Time, and that it was to the Chriſtian and not the Jewiſh Pentecoſt, which St. *Paul* haſtened, *Acts* 20. Certainly it was inſtituted in *Tertullian*'s Time, who ſays, they (the Chriſtians) *kept a Feaſt from* Eaſter *to* Pentecoſt, *De Coron. Mil.* §. IV. St. *Chryſoſtom* mentions it a Feaſt in his Time, when he ſays, *Our firſt Feaſt is Chriſt's Nativity, our ſecond the Reſurrection, our third the Pentecoſt*, Hom. 88. Tom. 5.

Paraphraſe on the Collects for Whitſunday, and the Monday and Tueſday in Whitſun-Week.

O God, who didſt formerly at the Feaſt of Pentecoſt, *Acts* 2. 1. in a miraculous manner illuminate the Minds of the Apoſtles and firſt Chriſtians, by the Deſcent of the Holy Ghoſt upon them, we beſeech thee to afford us ſuch Influences of the ſame Spirit, as may *guide us into all Truth*, John 16. 13. neceſſary for our Salvation, and to give us the *Joy of the Holy Ghoſt*, Rom. 14. 17. that we may always rejoyce in his holy Comfort, through the Merits of Jeſus Chriſt our Saviour, &c. *Amen.*

The

The Epiſtle.

When the day of Pentecoſt, &c. Acts 2. v. 1. *to* v. 12.

The Goſpel.

Jeſus ſaid unto his Diſciples, &c. Joh. 14. v. 15. *to* v. 31.

The Leſſons.

Morning, 1 *Leſſon* Deut. 16. *to* v. 18.
2 *Leſſon* Acts 10. v. 34.

Evening, 1 *Leſſon* Iſa. 11.
2 *Leſſon* Acts 19. *to* v. 21.

Proper Pſalms.

Morning, Pſal. 48. 68.

Evening, Pſal. 104. 145.

Monday in Whitſun-week.

The Collect.

GOD, who as at this time didſt teach the Hearts of thy faithful People, by the ſending to them the Light of thy Holy Spirit; Grant us by the ſame Spirit to have a right Judgment in all things, and evermore to rejoyce in his holy Comfort, through the Merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the Unity of the ſame Spirit, one God, World without end. *Amen.*

The Epiſtle.

Then Peter *opened his*, &c. Acts 10. v. 34. *to the end.*

The Goſpel.

God ſo loved the World, &c. John 3. v. 16. *to* v. 22.

The Leſſons.

Morning, 1 *Leſſon* Gen. 11. *to* v. 10.
2 *Leſſon* 1 Cor. 12.

Evening, 1 *Leſſon* Numb. 11. v. 16. *to* v. 30.
2 *Leſſon* 1 Cor. 14. *to* v. 26.

Tueſday

Tueſday in Whitſun-Week.

The Collect.

GOD, who as at this time didſt teach the Hearts of thy faithful People, by the ſending to them the Light of thy Holy Spirit; Grant us by the ſame Spirit to have a right Judgment in all things, and evermore to rejoyce in his holy Comfort, through the Merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the Unity of the ſame Spirit, one God, World without end. *Amen.*

The Epiſtle.

When the Apoſtles who, &c. Acts 8. v. 14. *to* v. 18.

The Goſpel.

Verily, verily I ſay unto, &c. John 10. v. 1. *to* v. 11.

The Leſſons.

Morning, 1 *Leſſon* 1 Sam. 19 v 18.
2 *Leſſon* 1 Theſſ. 5. v. 12. *to* v. 24.
Evening, 1 *Leſſon* Deut. 30.
2 *Leſſon* 1 John 4. *to* v. 14.

(c) Trinity Sunday.

The Collect.

ALmighty and everlaſting God, who haſt given unto us thy Servants Grace, by the Confeſſion of a true Faith, to acknowledge the Glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldſt keep us ſtedfaſt

ſtedfaſt in this Faith, and evermore defend us from all Adverſities, who liveſt and reigneſt, one God, World without end. *Amen.*

(c) *Trinity Sunday.*] This Feſtival is not of ſo ancient a Date as the reſt of the great Feaſts of the Year. Its Original at the higheſt, cannot be ſet beyond the Year 800 after Chriſt. But however, ſince the Inſtitution thereof was pious, our Reformers have very juſtly thought fit to retain it For to have omitted ſo remarkable a Feſtival, would have occaſioned great Scandal, and drawn Reproach from their Adverſaries of the Church of *Rome*, who, no doubt, had ſuch an Handle been given them, would have reproached them of Arianiſm.

Paraphraſe on the Collect for Trinity Sunday.

O All-powerful and Eternal God, who by thy Divine Grace afforded to us, haſt impowered us to avoid all Heretical Opinions, and to profeſs the Catholick Faith in acknowledging the one Eſſence of the Deity in three Perſons: We beſeech thee to preſerve us *ſtedfaſt in this Faith*, 1 *Pet.* 5. 9. and that thou wouldeſt defend us from all ſpiritual and temporal Calamities which may befal us; and this we earneſtly beg of thee, O thou that liveſt and reigneſt, one God, notwithſtanding the Diverſity of Perſons in thy Eſſence, to all Eternity. *Amen.*

The Epiſtle.

After this I looked, &c. Rev. 4. v. 1. *to the end.*

The Goſpel.

There was a man of, &c. John 3. v. 1. v. 16.

The Leſſons.

Morning, 1 *Leſſon* Gen. 1.
2 *Leſſon* Matt. 3.
Evening, 1 *Leſſon* Gen. 18.
2 *Leſſon* 1 John 5.

The first Sunday after Trinity.

The Collect.

O God, the Strength of all them that put their truſt in thee; Mercifully accept our Prayers: and becauſe through the Weakneſs of our mortal Nature we can do no good thing without thee, grant us the help of thy Grace, that in keeping thy Commandments we may pleaſe thee both in Will and Deed, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the firſt Sunday after Trinity.

O God, who art *a Buckler to all that truſt in thee*, 2 Kings 18. 20. mercifully receive our Prayers which we, in this Congregation aſſembled, put up to thee: And becauſe through the Frailty of our Humane Nature, we are not able to do any Good without thy Divine Aſſiſtance, we beſeech thee to grant us ſuch a plentiful Meaſure of thy Grace, as may enable us to pleaſe thee by an uniform Obedience to all thy Commands, not only by abſtaining from ill Actions, and doing all the Good we can, but by avoiding all unlawful Thoughts and Deſires. And this we ask for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Beloved, let us love, &c. 1 John 4. v. 7. *to the end.*

The Goſpel.

There was a certain rich, &c. Luk. 16. v. 19. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Joſhua 10.
Evening, 1 *Leſſon* Joſhua 23.

The ſecond Sunday after Trinity.

The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt Fear and Love; Keep us, we beſeech thee, under the Protection of thy good Providence, and make us to have a perpetual Fear and Love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the ſecond Sunday after Trinity.

O God, who never faileſt to aſſiſt thoſe by thy good Providence, who being educated in thy true Religion, do conſcientiouſly fear and love thee: We beſeech thee to preſerve us thy Servants by the ſame merciful Providence, and give us Grace to have always thy Fear before our Eyes, and thy Love in our Hearts. And this we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Marvel not, my Brethren, &c. 1 Joh. 3. v. 13. *to the end.*

The Goſpel.

A certain man made, &c. Luke 14. v. 16. *to* v. 25.

The Leſſons.

Morning, 1 *Leſſon* Judges 4.
Evening, 1 *Leſſon* Judges 5.

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us; and grant that we to whom thou haſt given an hearty Deſire to pray, may by thy mighty Aid be defended and comforted in all Dangers and Adverſities, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the third Sunday after Trinity.

O Lord, we beſeech thee mercifully to hear the Prayers of thy faithful People here aſſembled, and whereas thou by thy Grace haſt afforded us thoſe religious Diſpoſitions of joyning in the publick Devotions of the Church, we beſeech thee to grant thoſe Petitions we now put up to thee, and particularly that thou wouldſt vouchſafe by thy omnipotent Power, to deliver us from our Afflictions, and Misfortunes, whether ſpiritual or temporal, which may be hard upon any of us, or if thou doſt not think fit to remove them, to give us Comfort under them. And this we beg for Jeſus Chriſt his ſake. *Amen.*

The Epiſtle.

All of you be ſubject, &c. 1 Pet. 5. v. 5. *to* v. 12.

The Goſpel.

Then drew near unto, &c. Luke 15. v. 1. *to* v. 11.

The Leſſons.

Morning, 1 *Leſſon* 1 Sam. 2.
Evening, 1 *Leſſon* 1 Sam. 3.

The fourth Sunday after Trinity.

The Collect.

O God, the Protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy Mercy, that thou being our Ruler and Guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

Paraphraſe on the Collect for the fourth Sunday after Trinity.

O God, who *workeſt great things for them that truſt in thee*, Pſal. 31. 19. *whoſe hand is ſtrong*, Pſal. 89. 13. for the Protection of thy Servants, and without whoſe Grace no Action can be performed which is good and holy; We beſeech thee to add to thy former Benefits and Favours, the Continuance of thy providential Guidance and Protection of us; that we may ſo comport our ſelves in paſſing through the Affairs of this Life, as that we may not miſs of the Happineſs of the other. Which we deſire for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I reckon that the ſufferings, &c. Rom. 8. v. 18. *to* v. 24.

The Goſpel.

Be ye therefore merciful, &c. Luke 6. v. 36. *to* v. 43.

The Leſſons.

Morning, 1 *Leſſon* 1 Sam. 12.
Evening, 1 *Leſſon* 1 Sam. 13.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this World may be ſo peaceably ordered by thy Governance, that the Church may joyfully ſerve thee in all godly Quietneſs, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the fifth Sunday after Trinity.

O Lord, we beſeech thee to order, by the Conduct of thy heavenly Providence, the Courſe of Humane Affairs, that, all Perſecutions and Times of Dangers, being kept off from thy Church, we and all Chriſtian People may enjoy a State of Peace and Tranquility, that we may be more at Leiſure to pay our Devotions to thee. Which we deſire for the ſake of Jeſus Chriſt our Lord, *Amen.*

The Epiſtle.

Be all of one mind, &c. 1 Pet. 3. v. 8. *to* v. 15.

The Goſpel.

It came to paſs, that, &c. Luke 5. v. 1. *to* v. 12.

The Leſſons.

Morning, 1 *Leſſon* 1 Sam. 15.
Evening, 1 *Leſſon* 1 Sam. 17.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs man's underſtanding; pour into our Hearts ſuch love towards thee, that we loving thee above all things, may obtain thy Promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the ſixth Sunday after Trinity.

O God, who haſt *prepared for them that love thee, things which neither Eye hath ſeen, nor Ear hath heard, nor hath it entered into the Heart of Man to conceive*, 1 Cor. 2. 9. we beſeech thee to infuſe into our Hearts ſuch an hearty Love of thee, as we loving thee above all Things, may ſet our ſelves to a diligent Practice of what thou haſt commanded, that we may obtain thy Promiſes of eternal Life, which are ſo great, as they exceed all other Wiſhes. This we beg for the ſake of our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle.

Know ye not, that ſo many, &c. Rom 6. v. 3. *to* v. 12.

The Goſpel.

Jeſus ſaid unto his, &c. Matt. 5. v. 20. *to* v. 27.

The Leſſons.

Morning, 1 *Leſſon* 2 Sam. 12.
Evening, 1 *Leſſon* 2 Sam. 19.

The ſeventh Sunday after Trinity.

The Collect.

LOrd of all Power and Might, who art the Author and Giver of all good things; Graft in our Hearts the Love of thy Name, increaſe in us true Religion, nouriſh us with all Goodneſs, and of thy great Mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the ſeventh Sunday after Trinity.

O Lord, whoſe Omnipotence gives thee Power to afford all good Things both ſpiritual and temporal and thy Goodneſs diſpoſes thee to confer them upon thy Creatures: We beſeech thee, that thou wouldeſt by the Influence of thy holy Spirit, implant in our Hearts a ſincere Love of thee, to make thoſe Seeds of Religion which thou mayſt find in us to ſpring up, and to flouriſh and bring to Perfection all that may tend to Piety and Goodneſs, and keep us all our Lives in a Perſeverance of Holineſs. And this we beg for Jeſus Chriſt his ſake. *Amen.*

The Epiſtle.

I ſpeak after the manner, &c. Rom. 6. v. 19. *to the end.*

The Goſpel.

In thoſe days the, &c. Mark 8. v. 1. *to* v. 10.

The Leſſons.

Morning, 1 *Leſſon* 2 Sam. 21.
Evening, 1 *Leſſon* 2 Sam. 24.

The eighth Sunday after Trinity.

The Collect.

O God, whoſe never-failing Providence ordereth all things both in Heaven and Earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the eighth Sunday after Trinity.

O God, whoſe continually-watchful Providence does order and diſpoſe of all Things in Heaven and Earth: We beſeech thee to keep us from being injured either by Afflictions or Calamities, and to afford us all Things which may be beneficial to our Spiritual or Temporal Affairs. And this we beg for Jeſus Chriſt his ſake. *Amen.*

The Epiſtle.

Brethren, we are Debtors, &c. Rom. 8. v. 12. *to* v. 18.

The Goſpel.

Beware of falſe Prophets, &c. Matt. 7. v. 15. *to* v. 22.

The Leſſons.

Morning, 1 *Leſſon* 1 Kings 13.
Evening, 1 *Leſſon* 1 Kings 17.

The

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy Will, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the ninth Sunday after Trinity.

O Lord, we beſeech thee to grant us ſuch a Portion of thy Holy Spirit, that we may think and do ſuch Things as we ought; and whereas the Source of all our good Actions is from thy Grace, we beſeech thee to give us ſuch a ſufficient Meaſure thereof, as we may thereby be enabled to perform thoſe Commands which it has been thy good Pleaſure to enjoyn us. And this we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, I would not that, &c. 1 Cor. 10. v. 1. *to* v. 14.

The Goſpel.

Jeſus ſaid unto his, &c. Luke 16. v. 1. *to* v. 10.

The Leſſons.

Morning, 1 *Leſſon* 1 Kings 18.
Evening, 1 *Leſſon* 1 Kings 19.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful Ears, O Lord, be open to the Prayers of thy humble Servants; and that they may obtain their Petitions, make them to ask ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the tenth Sunday after Trinity.

O Lord, we beſeech thee, that thou wouldeſt let *the Ears of thy Mercy be opened unto the Prayers of thy Servants*, Pſal. 34. 15. and that they may obtain what they ask for, give them thy Holy Spirit to aſſiſt them in their Devotions, that they may ask ſuch Things as they may lawfully deſire, and are fitting for them to ask And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Concerning ſpiritual gifts, &c. 1 Cor. 12. v. 1. *to* v. 12.

The Goſpel.

And when he was come, &c. Luke 19. v. 41. *to* v. 47.

The Leſſons.

Morning, 1 *Leſſon* 1 Kings 21.
Evening, 1 *Leſſon* 1 Kings 22.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty Power moſt chiefly in ſhewing Mercy and Pity; Mercifully grant unto us ſuch a Meaſure of thy Grace, that we running the way of thy Commandments, may obtain thy gracious Promiſes, and be made Partakers of thy heavenly Treaſure, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the eleventh Sunday after Trinity.

O God, whoſe Almighty Power is diſcovered not by uncontroulable Actions governed by an unaccountable Will, but by kind and merciful Diſpenſations to thy Creatures: We beſeech thee out of thy great Mercy and Goodneſs to afford us ſuch a Portion of thy Grace, that we may *ſo run* in our Chriſtian Courſe, *that we may obtain*, 1 Cor. 9. 24. and may be made Partakers of thoſe Promiſes of another Life which thou haſt made to us, and *thoſe Treaſures in Heaven*, Matt. 6. 20. which thou haſt laid up for us. And this we pray for Jeſus Chriſt's ſake. *Amen.*

The Epiſtle.

Brethren, I declare unto, &c. 1 Cor. 15. v. 1. *to* v. 12.

The Goſpel.

Jeſus ſpake this Parable, &c. Luke 18. v. 9. *to* v. 15.

The Leſſons.

Morning, 1 *Leſſon* 2 Kings 5.
Evening, 1 *Leſſon* 2 Kings 9.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire or deſerve; pour down upon us the abundance of thy Mercy, forgiving us thoſe things whereof our Conſcience is afraid, and giving us thoſe good things which we are not worthy to ask, but through the Merits and Mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

Paraphraſe on the Collect for the twelfth Sunday after Trinity.

O all-powerful and eternal God, who art more ready to hear our Prayers than we are to offer them, and who art uſed to grant us more good Things than we can think of to deſire them, or much leſs can pretend to deſerve them; we beſeech thee to let us partake of thy abundant Mercy, in forgiving our manifold Tranſgreſſions with which our Conſciences are burthened, and which render us obnoxious to thy Anger; and in beſtowing upon us thoſe Bleſſings, which our many Provocations of thy Goodneſs have rendered us unworthy to ask of thee. And this we deſire for the ſake of thy Son our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle.

Such truſt have we, &c. 2 Cor. 3. v. 4. *to* v. 10.

The Goſpel.

Jeſus departing from the, &c. Mark 7. v. 31. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* 2 Kings 10.
Evening, 1 *Leſſon* 2 Kings 18.

The

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose only Gift it cometh, that thy faithful People do unto thee true and laudable Service; Grant we beseech thee, that we may so faithfully serve thee in this Life, that we fail not finally to attain thy heavenly Promises, through the Merits of Jesus Christ our Lord. *Amen.*

Paraphrase on the Collect for the thirteenth Sunday after Trinity.

O all-powerful and ever-gracious God, to whose bountiful Goodness it is owing, that we have this Opportunity of praying to thee, and praising thee; we beseech thee to give us Grace, that we may serve thee with that Devotion and Obedience to thy Commands in this Life, as we may attain the glorious Promises of the other. Which we pray for the sake of Jesus Christ our Lord. *Amen.*

The Epistle.

To Abraham *and his Seed*, &c. Gal. 3. v. 16. *to* v. 23.

The Gospel.

Blessed are the Eyes, &c. Luke 10. v. 23. *to* v. 38.

The Lessons.

Morning, 1 *Lesson* 2 Kings 19.
Evening, 1 *Lesson* 2 Kings 23.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the Increaſe of Faith, Hope, and Charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the fourteenth Sunday after Trinity.

O all-powerful and eternal God, make the Chriſtian Graces of Faith, Hope and Charity, which thou haſt implanted in our Hearts by the Inſpiration of thy Holy Spirit, continually to increaſe in us by the Operations of the ſame; and that we may obtain the glorious Rewards of another Life, make us to love, above all Things, to obey thy Commands in this. All this we pray, for the ſake of Jeſus Chriſt our Saviour. *Amen.*

The Epiſtle.

I ſay then, Walk in the, &c. Gal. 5. v. 16. *to* v. 25.

The Goſpel.

And it came to paſs, &c. Luke 17. v. 11. *to* v. 20.

The Leſſons.

Morning, 1 *Leſſon* Jer. 5.
Evening, 1 *Leſſon* Jer. 22.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual Mercy. And becauſe the Frailty of Man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our Salvation, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the fifteenth Sunday after Trinity.

We beſeech thee, O Lord, to preſerve thy Church with the continual Watchfulneſs of thy good Providence: And becauſe the Infirmity of our Humane Nature is ſuch, that we are apt frequently to fall into Sin, we beg thy Aſſiſtance to keep us from any ſtrong Temptation, which may be a Snare to our Innocence, and to ſuccour us with all Helps which may further our Salvation. And this we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Ye ſee how large a letter, &c. Gal. 6. v. 11. *to the end.*

The Goſpel.

No man can ſerve two, &c. Matt. 6. v. 24. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Jer. 35.
Evening, 1 *Leſſon* Jer. 36.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual Pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy Succour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the ſixteenth Sunday after Trinity.

O Lord, we humbly beſeech thee, of thy great Mercy and Compaſſion, to cleanſe thy Church from all Corruption of Doctrine, or Impurity of Manners, which may creep into it; and becauſe it cannot ſafely continue without thy Aſſiſtance, we beſeech thee, that thou wouldeſt, by thy Almighty Protection, preſerve it. Which we ask for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I deſire that ye faint not, &c. Eph. 3. v. 13. *to the end.*

The Goſpel.

And it came to paſs, the, &c. Luke 7. v. 11. *to* v. 18.

The Leſſons.

Morning, 1 *Leſſon* Ezek. 2.
Evening, 1 *Leſſon* Ezek. 13.

The ſeventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy Grace may always prevent and follow us; and make us continually to be given to all good Works, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the ſeventeenth Sunday after Trinity.

O Lord, we pray that thy *preventing* Grace may ſtir us up to good Actions, and that thy *Aſſiſting Grace* may further our good Reſolutions and Endeavours; and be pleaſed by thy heavenly Inſpirations, to give ſuch a Bent to our Souls, that we may continually be inclined to obey thy Commands. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I therefore the Priſoner, &c. Eph. 4. v. 1. *to* v. 7.

The Goſpel.

It came to paſs, as Jeſus, &c. Luke 14. v. 1. *to* v. 12.

The Leſſons.

Morning, 1 *Leſſon* Ezek. 14.
Evening, 1 *Leſſon* Ezek. 18.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy People Grace to withſtand the Temptations of the World, the Fleſh, and the Devil, and with pure Hearts and Minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the eighteenth Sunday after Trinity.

O Lord, we beſeech thee to afford the powerful Influences of thy Divine Grace to us thy Servants here aſſembled, and all other Chriſtian People throughout the whole Catholick Church; that we may be able to conquer all Temptations wherewith we may be aſſaulted by the World, the Fleſh, or the Devil; and grant that we may, in Holineſs and Purity of Life, obey the Precepts of thy Holy Religion. Which we deſire for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I thank my God always, &c. 1 Cor. 1. v. 4. *to* v. 9.

The Goſpel.

When the Phariſees had, &c. Matt. 22. v. 34. *to the end*

The Leſſons.

Morning, 1 *Leſſon* Ezek. 20.
Evening, 1 *Leſſon* Ezek. 24.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy holy Spirit may in all things direct and rule our Hearts, through Jesus Christ our Lord. *Amen.*

Paraphrase on the Collect for the nineteenth Sunday after Trinity.

O God, whereas without thy Assistance it is impossible to obey thy Commands, we beseech thee of thy great Mercy to afford us such a Portion of thy holy Spirit, as may direct our Hearts and all our Faculties, to perform our Duty which thou hast required of us. And this we pray for the sake of Jesus Christ our Lord. *Amen.*

The Epistle.

This I say therefore, &c. Eph. 4. v. 17. *to the end.*

The Gospel.

Jesus entered into a Ship, &c. Matt. 9. v. 1. *to* v. 9.

The Lessons.

Morning, 1 *Lesson* Dan. 3.
Evening, 1 *Lesson* Dan. 6.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and moſt merciful God, of thy bountiful Goodneſs keep us, we beſeech thee, from all things that may hurt us; that we being ready both in Body and Soul, may chearfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the twentieth Sunday after Trinity.

O Almighty and moſt gracious God, we beſeech thee out of thy great Bounty, to preſerve us from all Temporal and Spiritual Miſchiefs; that both our Bodies and Souls being under thy Defence and Care, we may with Promptneſs and Alacrity diſcharge our Duty in all the Particulars enjoyned us. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

See then that ye walk, &c. Eph. 5. v. 15. *to* v. 22.

The Goſpel.

Jeſus ſaid, the Kingdom, &c. Matt. 22. v. 1. *to* v. 15.

The Leſſons.

Morning, 1 *Leſſon* Joel 2.
Evening, 1 *Leſſon* Mic. 6.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful People, Pardon and Peace, that they may be cleanſed from all their Sins, and ſerve thee with a quiet Mind, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the one and twentieth Sunday after Trinity.

O merciful Lord, we beſeech thee grant to us thy faithful Servants Pardon for our Tranſgreſſions againſt thee, and Quiet in all our Circumſtances of Life; that we may be cleanſed from our Sins by thy Remiſſion of them, and that we may pay our conſtant Devotions to thee, freed from all Troubles and Diſtractions. Which we deſire for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

My Brethren, be ſtrong in, &c. Eph. 6. v. 10. *to* v. 21.

The Goſpel.

There was a certain noble, &c. Joh. 4. v. 46. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Hab. 2.
Evening, 1 *Leſſon* Prov. 1.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee to keep thy Houſhold the Church in continual Godlineſs, that through thy Protection it may be free from all Adverſities, and devoutly given to ſerve thee in good Works, to the Glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the two and twentieth Sunday after Trinity.

O Lord, we beſeech thee to preſerve thy Church which is thy Houſhold, *Eph.* 2. 19. in a conſtant Exerciſe of Holineſs and Vertue; and likewiſe that thou would'ſt protect it from all Calamities; ſo that it may glorifie thy holy Name, by ſuch good Actions, as may be ſuitable to the Profeſſion of Chriſtians. Which we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I thank my God upon, &c. Phil. 1. v. 3. *to* v. 12.

The Goſpel.

Peter *ſaid unto Jeſus*, &c. Matt. 18. v. 21. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Prov. 2.
Evening, 1 *Leſſon* Prov. 3.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our Refuge and Strength, who art the Author of all Godlineſs; Be ready we beſeech thee, to hear the devout Prayers of thy Church; and grant that thoſe things which we ask faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the three and twentieth Sunday after Trinity.

O God our Refuge in the day of Trouble, Pſal. 59. 16. *our Strength*, *Pſal.* 46 1. and who art the Spring and Riſe of all Religious Actions; we beſeech thee that thou wouldeſt be pleaſed readily to hear the publick Devotions of this thy National Church, that are in their reſpective Congregations now addreſſing themſelves to thee: And grant that thoſe things which we ſhall *ask in Faith*, James 1. 6. we may effectually obtain for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, be followers, &c. Phil. 3. v. 17. *to the end.*

The Goſpel.

Then went the Phariſees, &c. Matt. 22. v. 15. *to* v. 23.

The Leſſons.

Morning, 1 *Leſſon* Prov. 11.
Evening, 1 *Leſſon* Prov. 12.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, abſolve thy People from their Offences; that through thy bountiful Goodneſs we may all be delivered from the Bands of thoſe Sins, which by our Frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

paraphraſe on the Collect for the four and twentieth Sunday after Trinity.

O Lord, we beſeech thee to remit the Sins of thy humble Servants upon their ſerious Repentance of them; ſo that by thy Mercy and Goodneſs we may be freed from the Bonds of thoſe Sins by which we are now fettered, and which by Frailty of our Human Nature we have fell into. Grant this, O Divine heavenly Father, for the ſake of thy dear Son Jeſus Chriſt our bleſſed Lord and Saviour. *Amen.*

The Epiſtle.

We give thanks to God, &c. Col. 1. v. 3. *to* v. 13.

The Goſpel.

While Jeſus ſpake theſe, &c. Matt. 9. v. 18. *to* v. 27.

The Leſſons.

Morning, 1 *Leſſon* Prov. 13.
Evening, 1 *Leſſon* Prov. 14.

The five and twentieth Sunday after Trinity.

The Collect.

STir up, we beſeech thee, O Lord, the Wills of thy faithful People, that they plenteouſly bringing forth the Fruit of good Works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Collect for the five and twentieth Sunday after Trinity.

We beſeech thee, O Lord, that thou wouldeſt be pleaſed, by thy heavenly Grace, to ſtir up the Wills and Affections of all Chriſtian People, that they may bring forth ſuch good Works as may adorn their holy Profeſſion, and may hereafter enjoy the everlaſting Rewards of another Life. And this we beg for Jeſus Chriſt his ſake. *Amen.*

The Epiſtle.

Behold, the dayes come, ſaith, &c. Jer. 23. v. 5. *to* v. 9.

The Goſpel.

When Jeſus then lift up, &c. John 6. v. 5. *to* v. 15.

The Leſſons.

Morning, 1 *Leſſon* Prov. 15.
Evening, 1 *Leſſon* Prov. 16.

¶ *If there be any more Sundays before Advent Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel, ſhall always be uſed upon the Sunday next before Advent.*

(a) Saint

(a) *Saint Andrew's day.*

The Collect.

ALmighty God, who didſt give ſuch Grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our ſelves obediently to fulfil thy holy Commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

(a) St. *Andrew.*] This Feſtival is celebrated in memory of St. *Andrew*, who was firſt of all a Diſciple of St. *John* the Baptiſt; but learning from his Maſter, that he was not the Meſſias, and hearing him ſay, upon the Sight of our Saviour, *Behold the Lamb of God*, he left the Baptiſt and became our Lord's Diſciple, *John* 1. 40. And being convinced himſelf of our Saviour's Divine Miſſion, by converſing with him ſome time at the Place of his Abode, he finds out his Brother *Simon*, whom afterwards our Lord ſurnamed *Peter*, telling him he had found the Meſſias, *ib.* v. 41. But he did not become our Saviour's conſtant Attendant till ſome time after, when *Jeſus walking by the Sea of* Galilee, *ſaw two Brethren*, Simon, *called* Peter, *and* Andrew *his Brother, caſting a Net into the Sea, bidding them follow him, and that he would make them Fiſhers of Men*, Matt. 4. 18. Henceforward he waited conſtantly upon our Saviour, and was inſtructed by his Doctrine as long as he ſtaid upon Earth. After his Aſcenſion, when the Apoſtles diſtributed themſelves to preach the Goſpel to the different Parts of the World, the Province which came to St. *Andrew*'s ſhare, was the Northern Part of the then known World, which was called by the Name of *Scythia*, as *Origen* and *Euſebius* inform us, *Orig.* Lib. 3. *in Gen. Euſeb.* Hiſt. Lib. 3. cap. 1. Afterwards he came back and preached the Goſpel in *Epirus*, *Greg. Naz. Orat. in Ar. Chryſ.* Hom. 12. Ap. The Modern Greeks are more particular in relating the Acts of his Apoſtleſhip. They tell us, that the Apoſtles caſting Lots for their Miſſion, St. *Andrew*'s Lot lighted to be to preach in *Cappadocia*, *Galatia*, and *Bithynia*; after this he penetrated

netrated the Coasts of the *Anthropophagi*, going up to both sides of the *Euxine* Sea, even to the most solitary parts of *Scythia*, and the very Bounds of the North: Afterwards travelling backward, he preach'd in the Country about *Byzantium* [afterwards named *Constantinople*], going through *Thracia*, *Macedonia* and *Achaia*; in which Provinces he continued a long time preaching the Gospel, and confirming it with great Miracles. At last he glorified God by his Martyrdom, being crucified at *Ægea*, (where he last preached) by the Proconsul of the place, a great Bigot to the Heathen Superstition. He was only tied to the Cross after his Scourging, and not nail'd as the usual way was; that his Death might be the more lingring. He shewed a wonderful Resignation and Alacrity under his Suffering, being pleased that he should undergo the same Death as his blessed Master did, *Niceph.* Hist. Lib. 2. cap. 3.

Paraphrase on the Collect for St. Andrew.

O Almighty God, who didst afford to St. *Andrew*, at his calling to the Apostleship, such a powerful Influence of the Grace of thy holy Spirit, that he readily followed our Saviour at his Command, and became his Disciple, *Matt.* 4. 16. Give us Grace with the same Alacrity, to obey that Call of thine which thou art pleased to make to us, when we hear thy Word read or preached, and that we may practise thy holy Laws, which we shall therein have made known to us. Which we beg for Christ his sake. *Amen.*

The Epistle.

If thou shalt confess with, &c. Rom. 10. v. 9. *to the end.*

The Gospel.

Jesus walking by the Sea, &c. Matt. 4. v. 18. *to* v. 22.

The Lessons.

Morning, 1 *Lesson* Prov. 20.
Evening, 1 *Lesson* Prov. 21.

(*b*) *St. Thomas the Apoſtle.*

The Collect.

ALmighty and everlaſting God, who for the more confirmation of the Faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sons Reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our Faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the Holy Ghoſt, be all Honour and Glory, now and for evermore. *Amen.*

(*b*) St. *Thomas.*] This Feſtival is kept in honour of the Memory of St. *Thomas* one of our Saviour's twelve Diſciples. His Lineage and Extraction is no where recorded in Scripture. Though 'tis very probable he was by Nation a *Galilean*, and 'tis certain that he was by Profeſſion a Fiſherman, and for ſome time Partner with *Peter*, John 21. 2. He appear'd very zealous in attending on the Perſon of his Maſter; for, when the reſt of the Diſciples diſſwaded Chriſt from going again into *Judea*, leſt the Jews ſhould ſtone him, *John* 11. 8. St. *Thomas* declares his Willingneſs to go and die there, v. 16. Indeed his Faith was but ſlow in returning after our Saviour's Crucifixion, ſo that he could not very ſoon credit the Report of his Reſurrection, *John* 20. 26. but, when our Saviour indulged him the Liberty of ſeeing and handling his yet freſh Wounds, which he received upon the Croſs, he made Amends for all by his noble Confeſſion, not only of the Truth of Chriſt's Reſurrection, but of his Divinity likewiſe, *John* 20. 28. After Chriſt's Aſcenſion *Thomas* his Apoſtleſhip was exerciſed in preaching the Goſpel to the *Parthians*, *Orig. in Gen.* Lib. 3. *Euſeb.* Lib. 3. cap 1. *Nazianzen* ſays, that he travelled in his Preaching as far as *India*. *Greg. Naz. Hom. ad Arian.* St. *Chryſoſtom* intimates his preaching in *Æthiopia*, when ſpeaking of St. *Thomas*, he ſays, *And* Thomas *has whitened the* Æthiopians, *Chryſ. Hom.* 12. *Apoſt.* *Theodoret* attributes the Converſion of other Nations to him, as of the *Perſians* and *Medes*, and aſſerts that he preached among the Indian *Brachmans*, *Theod. de ver. Ev.* Lib. 9. And indeed Relations of Travellers into

into *India* (ſince in the laſt Ages Commerce has been eſtabliſhed there,) do confirm, That there is a Tradition among the *Indians*, of St. *Thomas*'s preaching among them, *Oſor.* Hiſt. Lib. 2. His Martyrdom is reported to have happened in *India*, occaſioned by the *Brachmans*, the *Indian* Prieſts, who hated him for his preaching the Goſpel, and therefore ſtirred up ſome of the Rabble of Soldiers to murder him.

Paraphraſe on the Collect for St. Thomas.

O Almighty and eternal God, who didſt ſuffer the holy Apoſtle St. *Thomas* to be doubtful ſome time of the Truth of our Saviour's Reſurrection, that by the Recording of that Paſſage in the holy Scriptures, and the full Satisfaction which he received therein, thou haſt afforded us a greater Confirmation of our Faith; Grant us ſuch an undoubted Belief in thy Son our bleſſed Lord, and in all the Points of his holy Religion, that our Faith may in no wiſe be blamable in thy ſight. We beſeech thee, O Lord, to hear theſe our Prayers, through the Merits of the ſame Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be all Honour and Glory, now and for evermore. *Amen.*

The Epiſtle.

Now therefore ye are no,&c. Eph. 2.v. 19. *to the end.*

The Goſpel.

Thomas, *one of the twelve*,&c. Joh. 20.v.24. *to the end*

The Leſſons.

Morning, 1 *Leſſon* Prov. 23.

Evening, 1 *Leſſon* Prov. 24.

(c) *The Converſion of St.* Paul.

The Collect.

O God, who through the Preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the Light of the Goſpel to ſhine throughout the World; Grant, we beſeech thee, that we having his wonderful Converſion in remembrance, may ſhew

ſhew forth our Thankfulneſs unto thee for the ſame, by following the holy Doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

(c) This great Apoſtle was born at *Tarſus* the chief City of *Cilicia*, a Place remarkable for Trade, and where Learning and good Arts likewiſe eminently flouriſhed. His being born here did not intitle him to the Priviledges of a Roman Citizen, as ſome have thought; for it does not appear that *Tarſus* was a Roman Colony or *Municipium*; 'tis moſt probable that one of St. *Paul*'s Anceſtors had the Right of the Roman City given him in the Civil Wars, either between *Cæſar* and *Pompey*, or *Auguſtus* and *Anthony*; at which Time the Aſſiſtants that had done the Victor any conſiderable Service, were rewarded with this Priviledge. Having laid a Foundation of Human Literature at *Tarſus*, he travelled to *Jeruſalem* to ſtudy the Jewiſh Divinity under the Direction of *Gamaliel*, one of the moſt celebrated Rabbies of that Age. He joyned himſelf to the Sect of the Phariſees, a very Rigid Order among the Jews at that time, remarkable for their Zeal, and for their Tenaciouſneſs of every the leaſt Punctilio of the Moſaical Ceremonies. This occaſioned him to proſecute the Chriſtians, whom he thought to be Heretical Violators thereof, with a furious Severity; and to run into the mad Proceeding of thoſe cruel Zealots who took away St. *Stephen*'s Life. Being converted to Chriſtianity after a very miraculous manner, he made amends for his former Errors, by the wonderful Diligence of his Labours in preaching the Goſpel: for he propagated the Goſpel of Chriſt throughout all *Greece* and the *Leſſer Aſia*, in *Italy*, *Spain*, and *Illyricum*, eſtabliſhing Chriſtian Churches in the principal Towns thereof. Ancient Writers affirm, that he ſuffered Martyrdom at *Rome* under *Nero*, at the ſame time with St. *Peter*, *Euſeb. Chron. Epiph. Hæreſ.* 27. *Hieron. de Script. Eccl.* The moſt probable reaſon aſſigned for his Condemnation, was, his infecting ſeveral Roman Ladies with a foreign Religion, as the *Romans* uſed to call Chriſtianity, and particularly ſome Ladies with whom *Nero* had had formerly an unlawful Familiarity; but after their Converſion to Chriſtianity, refuſed his Embraces, *Ambroſ. in Auxen.* Which Story is not improbable, ſince *Suetonius*, *Tacitus*, and *Dio*, and indeed all that write of *Nero*, ſpeak of his debauching Numbers of Ladies, as well of chief Quality as others. Our Apoſtle for this pretended Crime, being condemned to Death, he being a Roman Citizen, could not be crucified by the Roman Laws, as his Collegue St. *Peter* was, and

and was therefore beheaded by a great Sword, which gave the occaſion for his being pictured with ſuch a Sword in his Hand. The Ancients ſpeak of a miraculous Occurrence happening at his Death, which was, that the Blood which flow'd from his Veins, was of milky colour, *Amb. Serm.* 68. *Chryſ. Orat. in prin. Ap.* Other Writers give an account of his Perſonage, from the Pictures I ſuppoſe they had ſeen of him. For *Euſebius* writes, that the Pictures of St. *Peter* and St. *Paul* were kept by ſome of the Chriſtians in his time, *Euſeb.* Hiſt. Lib. 7. cap. 14. St. *Chryſoſtom* ſays, that he was of a low Stature, but three Cubits high, *Chryſ. Hom. de princ. Ap.* And *Nicephorus* deſcribes him to be of a little Body and ſomewhat crooked, of a pale Face, and ſhewing more Years than he really was of; his Head was but of a moderate Size; he ſhew'd a ſparkling Vigour in his Eyes; the Hair of his Eye-brows turn'd a little downwards; he had a handſom bending of his Noſe, which was ſomewhat longer than Ordinary; his Beard was thick and long, and a little ſprinkled with grey Hairs, as were thoſe of his Head likewiſe.

Paraphraſe on the Collect for the Converſion of St. Paul.

O God, who by the Preaching of St. *Paul* didſt make the *Light of the glorious Goſpel of Chriſt to ſhine through the World*, 2 Cor. 4. 4. grant that we bearing in mind his wonderful Converſion, may ſhew our Thankfulneſs to thee for the great Benefits receiv'd from his Labours, by following the Doctrine which he has taught us in his Writings. Which we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

And Saul *yet breathing*, &c. Acts 9. v. 1. *to* v. 23.

The Goſpel.

Peter *anſwered and ſaid*, &c. Matt. 19. v. 27. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Wiſd. 5.
2 *Leſſon* Acts 22. *to* v. 22.
Evening, 1 *Leſſon* Wiſd. 6.
2 *Leſſon* Col. 2.

The

(d) *The Preſentation of Chriſt in the Temple, commonly called, The Purification of Saint Mary the Virgin.*

The Collect.

ALmighty and everlaſting God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the Temple in ſubſtance of our Fleſh; ſo we may be preſented unto thee with pure and clean Hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

(d) *The Preſentation of Chriſt.*] This Holiday is kept in memory of the Preſentation of Chriſt in the Temple. For it was a Precept, ***That every Male that openeth the Womb***, (*i. e.* every firſt-born Son) ***ſhould be holy unto the Lord***, Exod. 13. 2, 15. The firſt-born of the Cattle were to be reſerved for Sacrifices for God: And the firſt-born Children were to attend in the Service of the Temple or Tabernacle; or were to be redeemed by an offering of Mony or Sacrifice, *Numb.* 18. 16. And beſides, the Mother was obliged to ſeparate her ſelf 40 Days from the Congregation after the Birth of a Male, and 80 after the Birth of a Female; and then was to preſent a Lamb, if in good Circumſtances, or a couple of Pigeons, if ſhe was poor, *Lev.* chap. 12. This was exactly performed after the Birth of our Saviour, who came to *fulfil all Righteouſneſs*, and was willing in all Particulars of his Life, that a juſt Obedience ſhould be paid to the publick Ordinances of his Religion and Country.

This Feaſt is of conſiderable Antiquity in the Church; Thoſe that place the beginning of it the lateſt, ſay it commenced in *Juſtinian*'s time about the Year 540, upon the occaſion of ſome publick Calamities, as a great Earthquake, Showers of Blood, and ſome malignant Diſtempers following thereupon. The Greeks call this Feaſt by the name of *Hypante*, which ſignifies *the Meeting*, becauſe *Simeon* and *Anna* met our Lord in the Temple this Day. But I take this Feaſt to be much older than *Juſtinian*'s time; for St. *Chryſoſtom* mentions it as a Feaſt celebrated in the Church in his Days; for his CXXXVII. Hom. Tom. 5. is intituled, A Sermon upon the *Hypante* or *the Meeting*, &c.

Paraphraſe on the Collect for the Preſentation of Chriſt, &c.

O almighty and eternal God, we thy poor Servants do humbly

humbly beſeech thy infinite Majeſty, that as thy eternal Son having taken upon him our Humane Nature, was preſented according to the Moſaical Inſtitution in the Temple; ſo the ſame our bleſſed Mediator and Interceſſor being now in Heaven, may preſent us with pure and clean Hearts to God the Father. And this we beg for the ſake of the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Behold, I will ſend my, &c. Mal. 3. v. 1. *to* v. 6.

The Goſpel.

And when the days of, &c. Luke 2. v. 22. *to* v. 41.

The Leſſons.

Morning, 1 *Leſſon* Wiſd. 9.

Evening, 1 *Leſſon* Wiſd. 12.

(e) St. Matthias-day.

The Collect.

O Almighty God, who into the Place of the Traitor Judas didſt chooſe thy faithful Servant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true Paſtors, through Jeſus Chriſt our Lord. *Amen.*

(e) Matthias.] This day the Church keeps in memory of St. *Matthias*. He was, 'tis moſt probably thought, one of the Seventy Diſciples, and was a diligent Attendant upon our Saviour all the time of his Preaching, *Acts* 1. 21, 22. After the Death of *Judas*, he was by Lot choſen into the Number of the Apoſtles, *Acts* 1. 26. His firſt preaching was in *Judæa*, after which it is ſaid he went to preach in *Æthiopia* the leſſer, nigh the River *Apſarus* and the *Portus Hyſſi*, which is in the farther Part of *Cappadocia*; here he continued long, and, 'tis ſaid, was murdered by ſome of the barbarous People, *Hier. Script. Eccl.*

Paraphraſe on the Collect for St. Matthias.

O Almighty God, who didſt by thy Divine Power direct the Lot, whereby *Matthias* was choſen

choſen one of the Apoſtles, in the place of *Judas Iſcariot*, who had forfeited it by Treaſon againſt his Maſter: We humbly beſeech thee, that thou wouldſt by thy good Providence order, that all falſe Teachers he kept out of the Church, and that they may not poiſon the Souls of the Faithful by falſe Doctrine; but that it may be always under the Direction of good and Orthodox Miniſters. Which we ask for the ſake of Jeſus Chriſt. *Amen.*

The Epiſtle.

In thoſe days Peter, *&c.* Acts 1. v. 15. *to the end.*

The Goſpel.

At that time, Jeſus, &c. Matt. 11. v. 25. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Wiſd. 19.

Evening, 1 *Leſſon* Eccl. 1.

(f) The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy Grace into our Hearts, that as we have known the Incarnation of thy Son Jeſus Chriſt by the Meſſage of an Angel; ſo by his Croſs and Paſſion, we may be brought unto the Glory of his Reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

(f) Annunciation.] This Day is appointed by the Church in memory of the bleſſed Virgin, and particularly of the Meſſage of the Angel to her, concerning her being to bring forth the Meſſias our bleſſed Lord. This holy Perſon was a young Woman of the Tribe of *Judah*, who derived her Pedigree from King *David*, the Branches of that Royal Family, after many Deſcents, being reduced to a low Degree of Fortune. Some ancient Writers of the Church do write, that her Father's Name was *Joachim*, and her Mothers *Anna*, *Epiph. Hær.* 9. There was a Tradition, which pretty much obtained about 500 Years after Chriſt; That the bleſſed Virgin, at three Years old, was brought to the Temple, and educated under

the Direction of the High Prieſt, till the Time of her Eſpouſals, *Greg. Nyſſ. de Chriſt. Nat. Joh. Damaſc. Orthod. Fid.* cap. 13. *Evod. apud Niceph.* Lib. 2. cap. 3. But the firſt Relater of this odd piece of Hiſtory is *Gregory Nyſſene*, who wrote about the Year 370; for the latter Greek and Latin Authors have taken it upon truſt, without examination, from him, as being very fond of ſupporting the Truth of this Story, to give the better Countenance to Vows of Virginity and the Inſtitution of Nuns, which have been ſo frequent in the late Ages. But *Gregory* ſpeaks of this Story, as if he himſelf did not believe it; he ſays he had it out of an Hiſtory *of an uncertain Author*, of whom no body could tell who he was; and ſays no more in its favour, than *that it is not altogether abſurd*, as the Stories in ſuch Apocryphal Authors uſed to be.

Some have thought the bleſſed Virgin was of the Tribe of *Levi*, becauſe of her being Kin to *Elizabeth* who was Wife to *Zacharias* a Prieſt, who they thought was to marry into his own Tribe; but that is a Miſtake, and the Prieſts might marry into whatever Tribe they pleaſed, *Ezra* 2. 16. And if *Zacharias* married a Wife out of the Tribe of *Judah*, the Virgin *Mary* being of that Tribe, and her nigh Relation, might be Kinſwoman to *Elizabeth*, without being of the Tribe of *Levi*. Beſides, there is an ancient Tradition, That *Mary* was an only Child, and Heir to her Father's and Mother's Goods, *Epiph. Contr. Antidic.* and therefore was eſpouſed to *Joſeph*, as the next of Kin, according to the Moſaical Law, *Numb.* 36. 6. which will neceſſarily infer her to be of the ſame Tribe with *Joſeph* her Husband. That *Joſeph* was a Widower when he was eſpouſed to the bleſſed Virgin, and had ſeveral Children by his firſt Wife, is the unanimous Opinion of all the Greek Fathers for the firſt Ages, *Orig. in Mat.* 13. *Euſeb. Hiſt.* Lib. 2. cap. 1. *Epiph. Hæreſ.* 28. 78. *Greg. Nyſſ. de Reſur. Chriſt. Or.* 2. *Theoph. in Mat.* 27. and of many of the Latins, *Hil. in Mat.* 1. *Ambroſ. in Gal.* for theſe generally ſuppoſed that thoſe called *our Lord's Brethren* in the Goſpel, were *Joſeph*'s Children by his firſt Wife. But after all St. *Jerom* ſays, this Story they learned from Apocryphal Books of no Authority, and that our Lord's Brethren were his Couſin Germans, *Hieron. in Mat.* 12. to the ſame Opinion *Theodoret* aſſents, *Theod. in* cap. 1. *Gal.* Which of theſe Opinions is the moſt probable I will not pretend to determine. But, that ſhe was fifteen Years of Age at the time of her Eſpouſals with *Joſeph*; as ſome of the Ancients from Tradition do affirm it, *Greg. Nyſſ. Orat. de Chriſt. Nat.* So it may not be unreaſonable to ſuppoſe it to be true, that being the uſual Time of Marrying young Women among the Jews. The Ancients aſſigned ſeveral Reaſons to evince the Neceſſity

ſity of the Marriage of the holy Virgin, before her bringing forth our bleſſed Lord, which may have their weight. One Reaſon is given by *Ignatius*, That the *Devil might not know, but that her Child was born from Wedlock, and not of a Virgin.* Another Cauſe is alledged by St. *Ambroſe*, *That ſhe might avoid the Reproach of thoſe who did not know ſhe was impregnated by the Holy Ghoſt.* Some time after her Deſponſation to *Joſeph*, it was declared to her by an Angel, that ſhe ſhould bring forth one who ſhould be the Son of God, and who ſhould have an everlaſting Kingdom, *Luke* 1. 32. and that this extraordinary Off-ſpring which ſhould be born of her Body, ſhould not be produced after the uſual Way of Humane Conceptions, but by the Overſhadowing of the Holy Ghoſt, *Luke* 1. 35. The holy Scriptures record of her, that ſhe was a Perſon eminent for Devotion and holy Contemplation; for the obſerving and remarking the extraordinary Occurrences concerning her Son, and *pondering them in her Heart*, Luke 2. 19. for *keeping his wiſe Sayings in her Heart*, 2. 51. By her frequently following after him to hear his Divine Sermons, *Matt.* 12. 46. *Mark* 3. 32. *Luke* 8. 20. And laſtly, by conſtantly joyning her ſelf in the publick Devotion with the Apoſtles, *Acts* 1. 14. There was a Tradition in the Church, that ſhe travelled with St. *John* to *Epheſus*; for the Fathers of that Council, in an Epiſtle of theirs to the Clergy of *Conſtantinople*, mentioning *Epheſus*, ſay, *In which* John *the Divine, and the Deiparous Virgin* Mary *ſome time dwelt*, Act. Eph. Conc. c. 26. There are various Opinions about the time of her Death, ſome placing it in the fifty eighth Year of her Age, ſome in the Seventy ſecond, but moſt in the Sixty ſecond or third Year of her Age, and in the Year of Chriſt 48. Some Writers both in the Greek and Latin Church, tell a ſtrange Story about her Aſſumption into Heaven, and that with great Variety in their Relations; ſome affirming her to be conveyed thither alive like *Enoch* and *Elias*; others that after her Death ſhe aroſe again and was carried triumphantly into Heaven, *Mel. de. Tranſ. Vir. Niceph.* Hiſt. lib. 2. cap. 21. But as all the Legendary Hiſtory of this Tranſlation is taken out of Apocryphal Books, it deſerves not much credit; and tho' the Church of *Rome* has adopted this Story of the Aſſumption of the Bleſſed Virgin into her Belief and Worſhip, yet the Authors which ſupport this Hiſtory, are condemned by all the learned Authors of that Church. I muſt needs ſay this whimſical Notion is of conſiderable Antiquity, for 'tis undoubtedly as old as *Epiphanius* his time; but that Author in his Relation of this Matter ſays, 'He will 'do nothing to depreciate the 'Honour of the Virgin, and 'therefore will not give his 'Aſſent to that Opinion, nor

'yet contradict it, but rather 'aquieſce in the Scriptures which 'ſay nothing of it, *Epiph. Hæreſ.* 78. § 11. And I wiſh the Church of *Rome* had been as modeſt as this Writer, who is the beſt Author which they can quote, for any thing relating to this matter.

Paraphraſe on the Collect for the Annunciation, &c.

O Lord, we humbly pray that thou wouldſt be pleaſed to infuſe ſuch a Meaſure of Grace into our Hearts, that whereas thou haſt vouchſafed to make known thy Son Jeſus Chriſt's Incarnation, by a Meſſage of an holy Angel ſent to the bleſſed Virgin, ſo we may behave our ſelves with that Obedience to thy Commands, that we may, through the Merits of his Croſs and Paſſion, obtain that everlaſting Glory, which his Reſurrection has given us the moſt comfortable Hopes that we ſhall enter into. Which we earneſtly deſire, for the ſake of the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Moreover, the Lord ſpake, &c. Iſa. 7. v. 10. *to* v. 16.

The Goſpel.

And in the ſixth month, &c. Luke 1. v. 26. *to* v. 39.

The Leſſons.

Morning, 1 *Leſſon* Eccl. 2.

Evening, 1 *Leſſon* Eccl. 3.

(g) Saint Mark's-day.

The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly Doctrine of thy Evangeliſt St. *Mark*; Give us Grace, that being not like Children carried away with every blaſt of vain Doctrine, we may be eſtabliſhed in the Truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

(g) St. *Mark's-day.*] There being ſeveral *Marks* mentioned in Scripture, it is not ſo eaſie to determine, which of them was the Evangeliſt, who is this Day commemorated by the Church. We read of one *John Mark* mentioned *Acts* 12. 12. Peter *came*

came to the Houſe of Mary *the Mother of* John, *whoſe Surname was* Mark. We read of another *Mark*, *Siſters Son to* Barnabas, *Col.* 4. 10. We find likewiſe a *Mark* ſpoken of by St. *Peter*, *The Church which is at* Babylon *ſaluteth you, and ſo doth* Marcus *my Son*, 1 Pet. 1. 13. Now that *John* ſurnamed *Mark*, and *Mark* the Kinſman of *Barnabas* was the ſame Perſon, is evident from *Acts* 15. 37. where 'tis expreſly ſaid, that *Barnabas determined to take with him (and his Collegue St.* Paul) John *whoſe ſurname was* Mark; for why ſhould we think he ſhould take another *Mark* ſooner than *Mark* his Siſters Son? So that 'tis plain *John Mark* was the Aſſociate of *Paul* and *Barnabas*, and the ſame who is ſo often mentioned in St. *Paul*'s Epiſtles, 2 *Tim.* 4. 11. *Col.* 4. 10. *Phil.* 24.

It remains therefore the Queſtion, which of theſe two *Marks* was the Evangeliſt, *John Mark* the Companion of St. *Paul*, or the other *Mark* the Convert or Son, as he is called, of St. *Peter*, and who was likewiſe the Attendant upon his Perſon? But Antiquity, if we have regard to that, will determine for the latter. For the moſt ancient Writers of the Church affirm, that *Mark*, in his attendance upon St. *Peter*, wrote his Goſpel at the Command of St. *Peter*, that that great Apoſtle ſuperviſed it after it was done; and recommended it to the Church under the Authority of his Name, *Clem Alex. Stro.* lib. 6. *Euſeb.* Hiſt. lib. 2. cap. 15. *Athan. in Synopſ. Epiph. Hær.* 51. *Hierom. Script. Eccleſ.* Upon which Reaſon, *Tertullian* does not ſcruple to call his Goſpel, *The Goſpel according to St.* Peter, *Tertul. contr. Mar.* He wrote his Goſpel in the Year of Chriſt 45, as *Euſebius* relates. *Euſeb. Chron. A. D.* 45. He is ſuppoſed to be a Jew by Extraction, and that his Name was *Mordecai*, and he took *Marcus* as a Roman Name ſomething like in ſound, it being the Cuſtom of the Jews ſo to do, when they travelled from home, as Jeſus the Brother of *Onias* was called *Jaſo*, *Saul* was called *Paulus*.

He planted a Chriſtian Church at *Alexandria*, and was the firſt Biſhop of that Place, *Hier. Script. Eccl. Euſeb. Eccl.* Hiſt. lib. 2. cap. 15. The Particularities of his Martyrdom are not mentioned by any very early Writers: *Beda*, *Ado*, *Nicephorus* and *Metaphraſtes* ſay, that his Death was occaſioned by an Inſurrection of the Heathen Rabble upon him, as he was officiating in his Church at *Alexandria*; who tied a Rope about his Neck, and dragged him up and down the craggy Rocks by the Sea-ſide, till they had killed him.

Paraphaſe on the Collect for St. Mark.

O Almighty God, who haſt been graciouſly pleaſed to inſtruct thy Church by thoſe Divine Truths and Doctrines contained in the Goſpel written by the Evangeliſt St. *Mark*; we beſeech thee to afford us

thy Grace, that our Belief of thoſe holy Truths may be bottomed upon ſo firm a Foundation, that we *be not like Children toſſed to and fro, and carried about with every Wind of Doctrine*, Eph. 4. 14. but that we may be *eſtabliſhed in the preſent Truth*, 2 Pet. 1. 12. which the Goſpel has revealed unto us. And this we pray for Jeſus Chriſt his ſake. *Amen.*

The Epiſtle.

Unto every one of us, &c. Eph. 4. v. 7. *to* v. 17.

The Goſpel.

I am the true Vine, &c. John 15. v. 1. *to* v. 12.

The Leſſons.

Morning, 1 *Leſſon* Eccl. 4.

Evening, 1 *Leſſon* Eccl. 5.

(*h*) *Saint Philip and Saint James-day.*

The Collect.

O Almighty God, whom truly to know is everlaſting Life; Grant us perfectly to know thy Son Jeſus Chriſt to be the Way, the Truth, and the Life, that following the Steps of thy holy Apoſtles Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal Life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

(*h*) St. *Philip* and St. *James.*] Two Saints, are commemorated by the Church this Day, the firſt whereof is St. *Philip.*

I. *Of St.* Philip.

St. *Philip* was born at *Bethſaida* a Town of *Galilee*, a barren Country of *Judæa*, near the Sea of *Tiberias*, John 1. 44. Our Saviour living in this obſcure remote place, was pleaſed to chooſe his Diſciples out of the plain ordinary Men of this Neighbourhood, who were moſtly Fiſhermen, by reaſon of the nighneſs of the Sea of *Tiberias*, which was a great Lake well ſtored with Fiſh, and which therefore invited many of the neighbouring Inhabitants to take upon them that Profeſſion. He was the next, after St. *Andrew* and St. *Peter*, called to the Apoſtleſhip; and

and as ſome think before them; the other, after their firſt Call, returning to their Employs. He was the Perſon to whom the Greeks applied themſelves, that they might have ſome Knowledge of the Meſſias, *John* 12. 20. 'Twas he, whoſe Curioſity led him to know more of the Divine Nature than our Saviour was willing to reveal unto him, in his Addreſs to him, *Lord ſhew us the Father and it ſufficeth us*, John 14. 8. To whom our Saviour returns this gentle Rebuke, *Have I been ſo long with you, and yet haſt thou not known me*, Philip? *He that hath ſeen me hath ſeen the Father.* After our Saviour's Aſcenſion, he is recorded to have preached the Goſpel in the Higher *Aſia*, *Niceph.* lib. 2. cap 29. Others will have him to have joined with St. *Bartholomew*, in preaching to the *Scythians*, *Metaphr. in vit.* *Iſidorus* ſays, he converted the *Gauls*; but 'tis probable he means the *Gallogræci*, or Inhabitants of *Galatia*, *Iſid. de vita Sanct.* His laſt Preaching before his Death was in *Hierapolis*, a City of *Aſia Minor*, now called *Aleppo*, where he underwent his Martyrdom, as St. *Chryſoſtom* writes, *Chryſ. Hom. in Sanct.* And *Euſebius* expreſsly ſays, That *Philip* the Apoſtle having preach'd the Goſpel at *Hierapolis* was crucified, and whilſt he was faſtened to the Croſs, was killed by Stones thrown at him, *Euſeb. in Chron.* The latter Writers ſay, that the People of the Place were worked up to this Rage againſt him, for killing, by his Prayers, a great Serpent which they worſhipped; but this Story ſeems to be fabulous, partly becauſe this matter of Fact is not recorded in any good Author, and was never heard of till many Centuries after Chriſt; and partly, becauſe it does not appear that the *Phrygians* were addicted to any ſuch monſtrous Worſhip, they being infected by an Idolatry of another kind, *Eueſeb. Præp.* Lib. 2.

IV. *Of St.* James.

The Saint which is this day commemorated, is commonly called by the Name of *James the Leſs.* The Reaſon of this Compellation was, either becauſe he was leſs in Perſonage, as ſome have imagined; or, moſt probably, becauſe he was younger than the other, and not ſo much advanced in Years when he came to the Apoſtleſhip. He was the Son of *Alphæus*, otherways called *Cleopas*, *Luke* 24. 18. *John* 19. 21. and is for diſtinction-ſake called the Brother of the Lord, *Gal.* 1, 19. He was, after our Saviour's Reſurrection, conſtituted Biſhop of *Jeruſalem*, and ſeems to have preſided in the firſt Council held there, *Acts*, 15. and to have directed the Debates of the Apoſtles concerning the Jewiſh Ceremonies. There is mention made of him, and that too as of the Brother of Jeſus Chriſt, by *Joſephus*, who ſays, he was delivered up to be ſtoned by the Cruelty of *Ananus* the High-Prieſt, whoſe Death gave great Diſſatisfaction to the good People of the City,

Joſeph.

Joseph Ant. lib. 20. cap. 8. There was an extraordinary Opinion of his Sanctity throughout all the City of *Jerusalem* where he lived; from whence he got the Surname of *The Just*. His Martyrdom is recorded by the Ecclesiastical Historians after this manner. The Scribes and Pharisees being impatient at the great Growth of Christianity in *Judæa*, were resolved to set upon St. *James*, and by Menaces force him to renounce that Religion publickly before the People. And the better to do this, they hurry him up into a Gallery of the Temple, and would oblige him to make a Recantation before a Multitude of People who were gathered together upon the Rumour which was spread abroad concerning this matter. But instead of denying Christ, he made a publick Confession of him before that great Assembly, who thereupon almost unanimously cried out, *Hosanna to the Son of David*. Which so enraged the unbelieving Jews, that they threw him down headlong from the high place which they had set him on. But being not quite killed by his Fall, he prayed to God for Forgiveness to his Marderers. However, this did but enrage his spiteful Persecutors the more; and one of them being a Fuller, and having in his Hand a Staff which he made use of in his Trade to beat his Cloth in the Scouring, he struck him over the Head therewith, and killed him outright, *Euseb.* Hist. lib. 2. cap. 2.

Paraphrase on the Collect for St, Philip *and* James.

O all-powerful Creator, who *being the only true God it is eternal Life to know thee*, John 17. 3. give us Grace to have a perfect Knowledge of the admirable Pattern which our blessed Lord hath left us in this World, and that we may always acknowledge him to be *the Way, the Truth, and the Life*, John 14. 6. and that following the Steps of thy holy Apostles St. *Philip* and St. *James* in all Holiness of Living, we may not walk in the *broad way which leadeth to Destruction*, but the narrow way which leadeth unto *Life* eternal, *Matt.* 7. 13, 14. And this we pray for the sake of Jesus Christ our Lord. *Amen.*

The Epistle.

James *a Servant of God*, &c. James 1. v. 1. *to* v. 13.

The Gospel.

And Jesus said unto, &c. John 14. v. 1. *to* v. 15.

The Lessons.

Morning, 1 *Lesson* Eccl. 21.

Evening, 1 *Lesson* Eccl. 22.

(*i*) *Saint Barnabas the Apoſtle.*

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular Gifts of the Holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold Gifts, nor yet of Grace to uſe them alway to thy Honour and Glory, through Jeſus Chriſt our Lord. *Amen.*

(*i*) St. *Barnabas.*] St. *Barnabas* was of Jewiſh Extraction, tho' born in the Iſland of *Cyprus*, being deſcended from Parents of the Houſe of *Levi* who had ſettled in that Country, *Acts* 4. 36. He was ſent to *Jeruſalem* to perfect his Studies in the Jewiſh Law, under the Tuition of *Gamaliel*, *Luc. Presb. de Steph. Protom.* Some of the moſt ancient Writers do affirm, that he was one of the Seventy Diſciples ſent out to preach by our Saviour, *Luke* 10. 1. *Euſeb. Eccl. Hiſt.* lib. 2. cap. 1. *Epiph.* lib. 1. cap. 21. He readily complied with that Injunction of the Apoſtles, for throwing all their Wealth into a common Bank, for the better Propagation of the Goſpel, by ſelling his Land, and laying the Mony at the Apoſtles Feet, *Acts* 4. 37. which ſome Authors ſay, was not a little Field, but a very large Eſtate in *Cyprus*, *Metaphraſ. die* 11. *Maii.* His firſt publick Employ in the Miniſtry, was to ſettle a Chriſtian Church in *Antioch*, ſeveral Jews in that City being well diſpoſed to the Faith in Chriſt, by the Converſation and Preaching of ſome Chriſtians who were ſcattered abroad upon the Perſecution which aroſe about *Stephen*, and had fled to that City. Here his Labours had great Succeſs, and the Converts multiplying upon him very faſt, he goes to *Tarſus* to bring *Paul* thither, to be his Fellow-Labourer in that great Work of the Converſion of ſo populous a City. Here God bleſſed their joynt Labours with wonderful Succeſs, the Number of the Faithful growing ſo conſiderable, as to be diſtinguiſhed firſt by the Name of Chriſtians in that City, *Acts* 11. 22. &c. After ſome time of their continuance here, by the particular Direction of the Holy Ghoſt, *Niger Lucius* and *Manaen* were appointed to take care of the Churches in *Antioch*, and *Paul* and *Barnabas* were ſeparated to preach the Goſpel to the Gentiles at a more remote diſtance, *Acts* 13. 12. Which they accordingly did, planting many Churches in *Aſia Minor*, for the ſpace of three Years travelling

ling and preaching together. At last there happened a Contention between them, which occasioned them to part asunder and preach separately, which God ordered for the Good of the Church, the Gospel being further propagated by their single Preaching, than it would have been by the conjunct Labours of two such eminent Apostles. After this he is said to have settled the Gospel in his Native Country of *Cyprus*; and sailing from thence into *Italy* to have planted Christianity in *Milan*, not being suffered to come to *Rome*, by reason of the Edict of *Claudius*, which had prohibited all Jews to come into that City. He is the Author of an Epistle which is full of pious Instructions, and very full of Allegories according to the way of Writing used by the Jews. It was allowed for a genuine Piece of St. *Barnabas* by some of the best Criticks among the ancient Fathers, and who lived nighest to the Apostolical times; by St. *Clement* of *Alexandria*, *Strom.* lib. 2. by *Origen*, lib. 1. *cont. Cels.* and by *Tertullian de Pudic.*

Paraphrase on the Collect for St. Barnabas.

O Lord the Almighty God, whose holy Spirit did endow the Apostle *Barnabas* with such extraordinary and supernatural Gifts, as made the Heathens confess that there was a Divine Power inherent in him: We beseech thee to afford us a share of the *diversity of Gifts of thy holy Spirit*, so far forth as thou shalt judge necessary for our Salvation, and give us Grace likewise to make use of those Talents which thou hast imparted to us. All which we ask for the sake of Jesus Christ our Lord. *Amen.*

The Epistle.

Tidings of these things, &c. Acts 11. v. 22. *to the end.*

The Gospel.

This is my Commandment, &c. John 15. v. 12. *to* v. 17.

The Lessons.

Morning, 1 *Lesson* Eccl. 10.
2 *Lesson* Acts 14.
Evening, 1 *Lesson* Eccl. 12.
2 *Lesson* Acts 15. *to* v. 36.

(*k*) *Saint John Baptiſt.*

The Collect.

ALmighty God, by whoſe Providence thy Servant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son, our Saviour, by preaching of Repentance; Make us ſo to follow his Doctrine and holy Life, that we may truly repent according to his preaching, and after his Example conſtantly ſpeake the Truth, boldly rebuke Vice, and patienly ſuffer for the Truths ſake, through Jeſus Chriſt our Lord. *Amen.*

(*k*) St. *John Baptiſt.*] The Church has celebrated the Nativity of this Saint, as ſhe has done the Martyrdom or Day of Death of other Saints. For St. *John* the Baptiſt, tho' he laid down his Life for the Truth of his Preaching, yet he was not a Chriſtian Martyr, as our Saviour's Apoſtles were, who ſuffered in Teſtimony of the Goſpel of Jeſus Chriſt. However his Memory is celebrated by the Chriſtian Church, becauſe he was the Fore-runner of our Bleſſed Lord, and by Preaching the Doctrine of Repentance, paved the way for publiſhing the Goſpel. His Birth was foretold by an Angel, and brought to paſs after an uncommon manner, his Mother being paſt the uſual time of Child-bearing when ſhe conceived him, *Luke* 1. 13. His Office of being the Harbinger or Forerunner of Chriſt, was predicted by the Prophets; *Malachy* calls him, *the Meſſenger to prepare the way of the Lord*, Mal. 3. 1. And *Iſaiah* calls him, *The Voice of one crying in the Wilderneſs, Prepare ye the way of the Lord*, Iſa. 4. 3. He lived an auſtere and aſcetical Life; and till the time of his Preaching, took to a Retirement in the Wilderneſs, feeding upon Locuſts, a ſort of Graſhoppers in that Country, and wild Honey which the Bees had made within the hollows of Trees. His Apparel was ſuitable to this Hermetical Life, being only a rough Garment of Camels Hair tied to him with a leathern Girdle, *Matt.* 3. 4. He ſeemed to be an Imitator of the Prophet *Elijah*, who lived a Life of a not much unlike nature; whereupon the Prophetical Predictions of him give him the ſame Name, *Mal.* 4. 5. He had a Divine Commiſſion by the holy Spirit of God, to adminiſter the

the Rite of Baptiſm to thoſe who repented them of their Sins, *Luke.* 3. 2. and our Saviour was pleaſed to confirm the Truth of his Miſſion, by partaking of that holy Ceremony at his Hands, *Matt.* 3. 13. the Baptiſt at the ſame time acknowledging him to be the Meſſias, *Luke* 3. 16. He was impriſoned by *Herod* for preaching againſt his Inceſtuous Marriage with *Herodias* his Brother's Wife; and afterwards, by the Arts of that diſobliged Woman, was beheaded, *Matt.* 14. 6.

This Feſtival was anciently obſerved in the Church, for *Maximus Taurinenſis*, who lived about the Year of Chriſt 400, mentions it.

Paraphraſe on the Collect for St. John Baptiſt.

O all-powerful God, by whoſe all-wiſe Providence *John* Baptiſt was miraculouſly born of an aged Father and Mother, the Miniſtry of an holy Angel, and other wonderful Accidents attending it, *Luke* 1. 13. and who was likewiſe ſent to prepare the Way to the Goſpel of our bleſſed Saviour, by preaching the Doctrine of Repentance: Give us Grace that we may copy after thoſe excellent Rules, which his holy Doctrine and ſtrict Life has reached out to us, that we may heartily repent of all our Sins, as he by the conſtant Subject of his Preaching exhorted us, that we, like him, may not be afraid to declare the Truth for the ſake of any Terrors, but boldly rebuke Sin even in the moſt honourable Perſonages, and if thou art pleaſed to call us to it, may boldly lay down our Lives for Righteouſneſs-ſake. And this we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Comfort ye, comfort ye, &c. Iſa. 40. v. 1. *to* v. 12.

The Goſpel.

Elizabeth's *full time came,* &c. Lu. 1. v. 57. *to the end.*

The Leſſons.

Morning, 1 *Leſſon* Mal. 3.
2 *Leſſon* Matt. 3.

Evening, 1 *Leſſon* Mal. 4.
2 *Leſſon* Matt. 14. *to* v. 13.

(*l*) *Saint Peter's Day.*

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy holy Apoſtle Saint Peter many excellent Gifts, and commandedſt him earneſtly to feed thy Flock; Make, we beſeech thee, all Biſhops and Paſtors diligently to preach thy holy Word, and the People obediently to follow the ſame, that they may receive the Crown of everlaſting Glory, through Jeſus Chriſt our Lord. *Amen.*

(*l*) St. *Peter.*] This eminent Apoſtle was born at *Bethſaida* a Town of *Galilee*, John 1. 44. being by Profeſſion a Fiſherman, *Matt.* 4. 18. He was Brother to St. *Andrew*, and his elder Brother moſt probably; becauſe, in the Catalogue of the Apoſtles, he is mentioned before him, *Matt.* 10. 2. The Papiſts indeed are very loth to allow this, becauſe they would have him to be intituled to this Precedence by his pretended Supremacy; and therefore they rely moſt upon the Authority of *Epiphanius*, who ſays he was younger than St. *Andrew*, *Epiph. Hæreſ.* 51. But the Proteſtants bring the better Authorities of St. *Jerom* and St. *Chryſoſtom*, and many others, who aſſert that he was the elder Brother. He had in his Character ſome eminent Qualifications, which gave him a Diſtinction above the generality of the Apoſtles, tho' not what the Papiſts pretend, a Supremacy over them. He was the firſt of the Apoſtles who publickly profeſſed his Belief of the Divinity of our bleſſed Lord, *Matt.* 16. 16. Which frank Declaration of his made our Saviour promiſe him, that his Preaching and Confeſſion ſhould be a principal Foundation of the Church which he deſigned to build. He, together with *James* and *John*, had a particular Intimacy with our bleſſed Lord, as appears by his being with them ſo frequently in private, *Matt.* 17. 1. *Mark* 9. 2. *Matt.* 26. 37. He had a mighty Zeal for his Maſter, which prompted him to draw his Sword in his defence, and to cut off *Malchus*'s Ear, *John* 18. 26. But withal it muſt be ſaid, that theſe good Qualities were eclipſed by the Cowardiſe which he ſhewed, in denying his Maſter, *Mtt.* 26. 70. and by his Diſſimulation which he uſed

uſed in complying with the Jews, in the Obſervation of their Ceremonies, *Gal.* 2. 4.

After our Saviour's Aſcenſion, he did ſingular Service in the Propagation of the Goſpel; he by one Sermon converted 3000 Souls, *Acts* 2. 41. He was ſent by the Apoſtolical College, together with *John*, to confirm the new Converts that *Philip* had gained to the Faith in *Samaria*, which Office they diſcharged with great Faithfulneſs, *Acts* 18. 17. Tho' by the way, this Miſſion is not very conſiſtent with the Supremacy of this Apoſtle, which in latter Ages has been pretended; for ſuch a Papal Authority, as ſome Perſons would veſt St. *Peter* with, could hardly have brooked to have been ſent upon an Errand, and that too with a Collegue intruſted with equal Powers with himſelf. He was impriſoned by *Herod* about the Year of Chriſt 44, and was in a miraculous manner delivered from thence by the Miniſtry of an Angel, *Acts*, 12. 7. After this when the Apoſtles divided themſelves aſunder to preach the Goſpel (if we may credit the latter Greek Writers) he conſtituted a Chriſtian Church at *Cæſarea Paleſtinæ*, called otherwiſe *Turris Stratonis*; from thence he came to *Sidon* and placed another Biſhop there: He next converted many of the Inhabitants of *Berytus* another Town of *Phœnicia*, and ſettled a Biſhop likewiſe in that Country: He then extended the Goſpel to *Biblos* another City of *Phœnicia*, after that to *Tripolis*, next to *Antandros* a Town of *Phrygia*, proceeding to the Iſland of *Aradus*, to *Balanæa* and *Panta*, he carried on his Preaching to *Laodicæa*, where converting many, and curing the Sick, he ſettled a Biſhoprick, *Metaph. Surius.* But beſides St. *Peter*'s Preaching in theſe neighbouring Towns of *Judæa*, St. *Jerom* ſays, he converted many to the Faith in *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, and at laſt ſettled a Biſhoprick, where he himſelf ſome time preſided, in *Antioch*, *Hier. Script. Eccl* Some time after this he came to *Rome*, as *Euſebius*, *Irenæus*, St. *Cyprian*, *Lactantius*, and other Authors relate. But that he came hither in the ſecond Year of *Claudius A. D.* 45. as *Euſebius* in his *Chronicon* ſets it, can hardly be evinced. When he and St. *Paul* had for a conſiderable time preached here, their Miniſtry in the Goſpel was much hindred by the Magical Arts of *Simon* the Magician: But this Scorner having long beguiled the People by his Diabolical Tricks, he once gave out that they ſhould ſee him fly in a fiery Chariot, which by the Devil's Aſſiſtance he aſſaying to do, and being lift up to a conſiderable height in the Air, by the Prayers which theſe Saints put up to God, that the Devil's Power being over-ruled by the Divine Providence might fail him, he fell down to the Ground and broke his Hip; becoming thereby a Scorn to

all

all his former Admirers, the Pain and Vexation thereby ſhortly afterwards occaſioned his Death, *Arnob. adv. Gent.* lib. 2. *Cyril. Catech.* 6. *Euſeb.* Hiſt. lib. 2. cap. 14. *Epiph. Hær.* 21. This was the Cauſe, as ſome later Writers affirm, of St. *Peter*'s being thrown into Priſon at *Rome*, and likewiſe of his Martyrdom; *Nero* taking to himſelf the Affront which was done to the Magicians, which Sort of People he was particularly fond of. St. *Peter* being firſt ſcourged, was led out to be crucified upon the Hill called *Janiculus*, deſiring to be faſtned to the Croſs with his Head downwards, alledging, that he thought himſelf unworthy to die exactly after the ſame manner with his Lord, *Hier. Script. Eccl. Euſeb. Hiſt.* lib. 3. *Auguſt. de Sanct.* The more modern Greek Writers deſcribe his Perſonage thus; 'His Body was indifferently 'ſpare, upright and ſomewhat 'tall, his Face pale and in a 'manner white; the Hair of 'his Head and Beard curled 'tho' not Buſhy; his Eyes 'were black and ſomething 'Bloodſhot; his Eyebrows were 'thin, his Noſe longer than or-'dinary, being big at the End, 'and a little bending down-'wards, *Niceph.* lib. 2. cap. 37.

That *Peter* was a married Man, is mentioned in Scripture, his Wives Mother being ſpoke of there, *Mark* 8. 14. and that his Wife ſuffered Martyrdom, the ancient Writers do affirm; for *Clemens* of *Alexandria*, writes thus of her, 'Tis repor-'ted, that St. *Peter*, when he 'ſaw his Wife drawn to Execu-'tion, rejoyced at her being cal-'led to ſo great an Honour, and 'that ſhe was now going to her 'own home: That he exhorted 'her and comforted her, calling 'her by her proper Name, and 'bidding her remember her Sa-'viour; and telling her that now 'ſhe was going to be married in 'Heaven, *Clem. Alex. Strom.* lib. 7.

Paraphraſe on the Collect for St. Peter's *day.*

O all-powerful God, who by thy Son Jeſus Chriſt, didſt convey to thy Apoſtle St. *Peter*, many excellent and miraculous Gifts for the propagating the Goſpel, and didſt give a Command perſonally directed to him, but deſigned for the Uſe of all Miniſters of the Goſpel, *to feed thy Sheep*, John 21. 10. We beſeech thee that thy good Providence would ſo direct, that all Biſhops and inferior Paſtors may diligently preach thy holy Word, and the People may with a like Care practiſe what they ſhall deliver, and that they both, at the Reſurrection, *may receive a Crown of Glory*, 1 Pet. 5. 4. Which we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

About that time Herod, *&c.* Acts 12. v. 1. *to* v. 12.

The Goſpel.

When Jeſus came into, &c. Matt. 16. v. 13. *to* v. 20.

The Leſſons.

Morning, I *Leſſon* Ecclus. 15.
II *Leſſon* Acts 3.
Evening, I *Leſſon* Ecclus. 19.
II *Leſſon* Acts 4.

(m) *Saint James the Apoſtle.*

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his Father and all that he had, without delay was obedient unto the Calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal Affections, may be evermore ready to follow thy holy Commandments, through Jeſus Chriſt our Lord. *Amen.*

(m) St. *James.*] St *James* the Great, or the Elder, was one of the Sons of *Zebedee*, and Brother to St. *John*. His Mother's Name was *Mary*, otherwiſe called *Salome*, a Kinſwoman of the bleſſed Virgin. This was ſhe that came to our Saviour with a Petition in behalf of her two Sons *James* and *John*, that one might ſit on his Right Hand, and the other on his Left, in the Kingdom of Heaven, *Matt.* 20. 21. That this Importunity did not proceed ſo much from the Fondneſs of the Mother, as from the Ambition of her two Sons, whilſt they kept their uncorrected Nature, not yet ſufficiently cultivated by the Goſpel Doctrine, is plain; becauſe our Saviour directs himſelf to them, as well knowing it was they that had put her upon this unreaſonable Petition· *Ye know not what ye ask; are ye able to drink of the Cup that I drink of?* &c. Another Inſtance of the ungoverned Paſſions of theſe two Diſciples, and which the Evangelical Goodneſs and Wiſdom

Wiſdom taught by our Lord had not ſufficiently reſtrained, was, their calling for Fire from Heaven to fall upon the Samaritans, becauſe of their inhoſpitable Treatment of our bleſſed Lord, as *Elijah* had done before on the like Occaſion. For which indiſcreet and furious Zeal, our bleſſed Lord gently rebukes them, telling them, That they knew not what *Manner of Spirit* they were acted by; This cruel Imprecation did moſt certainly ſhew, they were not led by that Gentle Spirit which he had taught them; for he came among them, not to teach them by a cruel and bigotted Zeal to take away Mens Lives, but his chief Meſſage into the World was to ſave them, *Luke* 9. 55. The Spaniards have a Notion, that after our Saviour's Aſcenſion, he came to preach in their Country, upon which Account he is acknowledged the Tutelar Saint of *Spain*; but that is a Story raiſed without any Ground, no ancient Author making mention thereof, and it does not appear that this Apoſtle ever ſtirred out of *Judæa* during his Life, he undergoing Martyrdom there very early; for he was killed by *Herod* in the ſecond Year of *Claudius*, about eight Years after Chriſt's Aſcenſion. He was the firſt of the Apoſtles that ſuffered Martyrdom, being brought to that Tryal by the wicked vain Glory of *Herod Agrippa*, who being newly advanced to his Kingdom, was willing to do ſome popular Act to pleaſe the Generality of the Jewiſh People, who being managed by the Prieſts, had conceived a great Hatred againſt the Chriſtians; which he taking notice of, thought he could not do them a more obliging Favour, than to ſlay, before their Faces, one of the chief Teachers of this new Sect. This was the Occaſion of the Martyrdom of this bleſſed Saint. *Euſebius* relates this particular Circumſtance at his Martyrdom, out of *Clement* of *Alexandria*; *Clement* in his foreſaid Book aſſerts a very memorable Story of St. *James*, which he tells as a Tradition handed down from his Anceſtors, *viz.* 'That the Perſon who had 'given in Information againſt 'St. *James*, and had been Witneſs againſt him at his Tryal, 'when he ſaw him ſo readily 'laying down his Life for Chriſt, 'he likewiſe confeſſed himſelf 'a Chriſtian, and ſo they both 'together were led to Execution. St *James* for ſome 'little Time revolving in his 'Mind the Strangeneſs of this 'Accident, accoſts him with 'this Evangelical Salutation, '*Peace be to you*; and he kiſſed him, and ſo they both were 'beheaded together.' *Euſeb. Eccl. Hiſt.* lib. 2. c. 8.

Paraphraſe on the Collect for St. James *the Apoſtle.*

O merciful God, we beſeech thee to grant to us thy humble Servants, that as St. *James left his Ship and his Father to follow* our bleſſed Saviour, *Matt.* 4. 21. when he was called to

the Apoſtleſhip; ſo we, forſaking all our carnal and corrupt Affections, may with a like Readineſs follow the Rule which thy holy Goſpel has preſcribed. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

In theſe days, &c. Acts 11. v. 27. *and part of chap.* 12.

The Goſpel.

Then came to him, &c. Matt. 20. v. 20. *to* v. 29.

The Leſſons.

Morning, I *Leſſon* Ecclus 21.

Evening, I *Leſſon* Ecclus 22.

(n) Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew Grace truly to believe and to preach thy Word: Grant, we beſeech thee, unto thy Church to love that Word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

(n) St. *Bartholomew.*] St. *Bartholomew* is reckoned in the Catalogue of the Apoſtles which is given by St. *Matthew*, St. *Mark* and St. *Luke*, *Matt.* 10. 3. *Mark* 3. 14. *Luke* 6. 14. *Acts* 1. 13. But his Name not being mentioned by St. *John*, but ſeveral Things being recorded by him of another Diſciple who is called *Nathanael*, of whom there is a perfect Silence in the other Evangeliſts, it has made ſome Perſons think, that *Nathanael* and *Bartholomew* is the ſame Perſon. This Opinion, as far as I can find, was unknown to the ancient Writers of the Church; the firſt Author that is to be met with, who eſpouſed this Notion, is *Rupertus de vita Sanct.* who wrote about the Year 1130, and is followed therein by *Toſtatus Com. in Mat.* 10. 3. and by many learned Men after them. They give ſeveral Reaſons not altogether improbable, why the ſame Perſon is to be underſtood by theſe two Names; Becauſe the Evan-

Evangeliſts, who writ the Catalogues, joyn *Philip* and *Bartholomew* together, as *John* does *Philip* and *Nathanael*; becauſe the Vocation of all the Apoſtles being recorded, there is no calling of *Bartholomew* mentioned, unleſs that of *Nathanael* be it; becauſe the other three Evangeliſts make mention of *Bartholomew* and not of *Nathanael*, and St. *John* makes mention of *Nathanael* and not of *Bartholomew*; which is hardly to be accounted for, unleſs they were the ſame Perſon; becauſe St. *John* makes mention of *Nathanael* as of one of the Apoſtles, *Matt.* 21. 2. and his Character is not agreeable to any of the Apoſtles, unleſs it be *Bartholomew*; becauſe *Bartholomew* is not a proper Name, but is as much as the Son of *Tolmai*, in the ſame manner as *Peter*, whoſe Name was *Simon*, is called *Bariona*. There is not much to be ſaid againſt the Cogency of theſe Reaſons, but that this Opinion is but late in the Church, the ancient Fathers being of another Opinion. Nay, if *Bartholomew* be but a Patronymical Name, then this Saint appears to be the Son of *Tolmai*, or of a Family which bore that Name among the Jews; for *Joſephus* in his Antiquities, mentions one *Tholomæus*, *Antiq.* lib. 20. cap. 1.

He is recorded by the Ancients, to have preached the Goſpel in the greater *Armenia*, and to have converted the *Lycaonians* to Chriſtianity, *Chryſ. in* 12 *Apoſt.* Others ſay he preached to the *Albanians*, a People upon the *Caſpian* Sea, *Hier. de Scrip. Eccl.* *Origen* and *Socrates* write, that he preached likewiſe in *India*. *Orig. in Gen.* lib. 3. *Socr.* lib. 1. cap. 15. But that he preached the Goſpel in the *Indies*, is a Truth which is moſt evidently confirmed by the Teſtimony of *Pantænus* the famous Chriſtian Philoſopher, who was Maſter of the Chriſtian Univerſity at *Alexandria* about the Year 180, but reſolving to take upon him the Office of a Miſſionary, went and preached the Goſpel in *India*, and after ſome Time returning home ſafe to *Alexandria*, he made this Report concerning his Miſſion; that he found, in the Hands of ſome of the Indians, St. *Matthew*'s Goſpel in Hebrew, which was brought among them by St. *Bartholomew* and that the original Book was kept among them to that day, *Euſeb. Hiſt. Eccl.* lib. 5. c. 10.

Some more modern Authors relate, That he was crucified, like St. *Peter*, with his Head downwards; others, That he was flead alive; which laſt account is the moſt probable, Crucifiction being a Roman Puniſhment; and ſince it is not recorded, that he ever returned from among the barbarous Indians, Excoriatiation was a Death, which was moſt likely to be inflicted by the rude Cruelty of thoſe Salvages.

Paraphraſe on the Collect for St. Bartholomew *the Apoſtle.*

O all-powerful and eternal God, who didſt afford ſuch

Grace to the Apoſtle *Bartholomew*, as to be a faithful Believer of thy Word, revealed to the World by our bleſſed Lord, and afterwards to be a painful Preacher of the ſame; Grant, we beſeech thee, thy Grace to us, and to all the Members of the Church, that we may with intire Affections love that Divine Doctrine which he was one of the firſt Believers of, that our Clergy may faithfully preach the ſame, and our People readily receive it. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

By the hands of the, &c. Acts 5. v. 12. *to* v. 17.

The Goſpel.

And there was alſo, &c. Luke 22. v. 24. *to* v. 31.

The Leſſons.

Morning, I *Leſſon* Ecclus 24.

Evening, I *Leſſon* Ecclus 29.

(o) Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of Cuſtom, to be an Apoſtle and Evangeliſt; Grant us Grace to forſake all covetous Deſires, and inordinate Love of Riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, one God World without end. *Amen.*

(o) St. *Matthew.*] St. *Matthew* was the laſt called of the Apoſtles, He had another Name which he was likewiſe called by, and that was *Levi*; for St. *Mark* and St. *Luke* mention him under that Name, when they relate his calling. He was a Publican by Profeſſion, whereby he lived in very handſom Circumſtances, as appears by his making a conſiderable Entertainment at his Houſe for our Saviour, to which he invited a great many more of his own Profeſſion. Some have thought he was one of the *Publicani*, of which there was a ſort

a ſort of Order or Brotherhood in *Rome*, who were the Farmers of the publick Revenues, whom *Cicero* calls, *The Flower of the Roman Knights, the Ornament of the City, and the Support of the Commonwealth*, Or. pro. Plan. Theſe were Places of vaſt Profit, which Gentlemen of the faireſt Fortunes in the Roman State procured to themſelves, many of them ſo great, that they would not have exchanged them for *Herod*'s Tetrarchate, much leſs would have gone to have pick'd up the Tolls of a few Fiſhermen in the Sea of *Tiberias*. But the Word Publican is extended likewiſe to ſignifie the Deputies and Servants of the Maſter *Publicanus*, who was the Provincial Redemptor, and farmed the Revenue of a whole Province, or ſome conſiderable Part of it, from the Roman State. It remains therefore, that *Matthew* was a Cuſtom-Officer, placed by the *Publicanus* or his Deputy, to take up the Duties laid upon Fiſhing-Trade in the Lake of *Tiberias*; or however to receive thoſe which were due in the Neighbourhood of *Capernaum* which was the Place of his Settlement. For this Town ſeems to be a very commodious Place for this purpoſe, not only as ſituated upon the Lake, but becauſe all Veſſels, which came up or down the *Jordan*, muſt paſs by it. And the *Portitoria*, or Duty for Waſtage of Perſons or Goods over the Lake, was probably paid here. The *Telonium*, or Receipt of Cuſtom, was the Cuſtom-houſe of the Place, probably a great Table and Bench under Cover, but open to the Sea-ſide, ſo that the Clerk or Cuſtomer ſitting thereat, might have a clear View of the Ships and Lading; and upon this Reaſon it was, that our Saviour paſſing by, could ſee St. *Matthew* ſitting thereat. The wonderful Efficacy of the holy Spirit of God was viſible in this Man's Converſion; for our Saviour ſaid no more, but *Follow me, and he aroſe and followed him*, Matt. 9. 10. Indeed our Saviour, doing ſo many Miracles in the Country about *Capernaum*, might make ſome reſpectful Impreſſions upon him, with regard to his Character; but that he ſhould become his Diſciple only by beckening to him, ſhews an omnipotent Power of a Divine Grace infuſed into the Heart of this Saint, to engage him to leave a wealthy Employ, for the Want, and Penury, and Dangers of the Apoſtleſhip. The Feaſt which he made to entertain our Saviour juſt after his Call, at which ſeveral Publicans or Cuſtom-gatherers were preſent, gave great diſguſt to the Phariſees; who thought, with the reſt of the Jews, that all Publicans were wicked Men, and not fit for an ordinary Jew, much leſs for a holy Prophet to converſe with. The uſual Name which they were wont to give to the Publicans was *Pariſim*, pitiful Rogues, a Name appropriated to raſcally Fellows, who uſed to pluck up Hedges and pull down Walls

in the night-time. Our Saviour therefore thought fit to chooſe one of his Followers out of an Order of them whom they had the worſt Opinion of, to ſhew that the Grace of the Goſpel was not extended only to good Men, but that all Men, however flagitious, might be ſaved upon their Repentance. Not that the Employ of the Publicans was unlawful, for the Publicans did with more honeſty gather the legal Taxes, than the Jews did deny them, or revile the Collectors of them; but our Saviour choſe to make one, whom they thought of a vile Character, one of his Diſciples, to demonſtrate to them the Prevalency of his Doctrine, tho' they by their Perverſneſs made the worſt Uſe of it.

This Apoſtle wrote the Goſpel which bears his Name about eight Years after Chriſt's Aſcenſion, *Euſeb. in Chron.* juſt before the Apoſtles diſperſed themſelves, to go to preach the Goſpel in foreign Parts. He undertook this Work at the Intreaty of the converted Jews in *Paleſtine*, who being deſirous to have ſome Memoirs of our Saviour's Life left with them that they might have recourſe to in the Apoſtles Abſence. St *Matthew* complying with this their Deſire, wrote this excellent Goſpel which we now have in our hands. He wrote his Goſpel in the vulgar Hebrew, or Syriack, as all Antiquities do agree, *Euſeb. Hiſt. Eccl.* lib. 6. *Iren.* lib. 3. cap. 1. *Epiph. Hær.* 29. & 57. *S. Cyr. Catech.* 13. And it ſhould ſeem that all the Apoſtles took a Copy of it with them when they went to travel, *Euſ.* lib. 5. cap. 10. And *Athanaſius* ſays, that the Greek Tranſlation we have thereof, was made by *Jacobus Minor* Biſhop of *Jeruſalem*, and our Lord's Brother, *Athan. in Synopſ.*

He was a Man of extraordinary Abſtinence, his only Food being Pulſe, Berries, and Coleworts, without any Fleſh, *Clem. Alex. Paed.* lib. 2. cap. 1. by which great Abſtemiouſneſs, when he had brought his Stomach into Diſorder, he was perſwaded by St. *Paul* to drink a little Wine, which he had totally abſtained from before, *Chryſ.* upon 1. *Tim.* 5. 23.

The province allotted for his Preaching the Goſpel, as ancient Writers relate, was *Æthiopia*, *Orig. in Gen.* lib. 3. *Socrat.* lib. 1. cap. 15. from whence we do not read that he ever returned, but probably ſuffered Martyrdom there.

Paraphraſe on the Collect for St. Matthew *the Apoſtle.*

O all-powerful God, who by the Mouth of thy bleſſed Son, when he was upon Earth, didſt call St. *Matthew* from his Employ in gathering the Cuſtoms, by which he had a plentiful Income, unto the Apoſtleſhip, which expoſed him to great Wants and Diſtreſſes; Grant that we may learn from his Example, to abandon all covetous Deſires, and exceſſive or unlawful Love of the Riches

and

and Pleaſures of this World and to part with every Thing which is unlawful or prejudicial to our Souls, the better to follow our bleſſed Lord now he is gone to Heaven; where he liveth and reigneth with thee and thee Holy Ghoſt, in Unity of Eſſence, to all Eternity. *Amen.*

The Epiſtle.

Therefore ſeeing we have, &c. 2 Cor. 4. v. 1. *to* v. 7.

The Goſpel.

And as Jeſus paſſed, &c. Matt. 9. v. 9. *to* v. 14.

The Leſſons.

Morning, I *Leſſon* Eccl. 35.

Evening, I *Leſſon* Eccl. 38.

(q) Saint Michael and all Angels.

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the Services of Angels and Men in a wonderful Order; Mercifully grant, that as the holy Angels always do thee ſervice in Heaven; ſo by thy appointment they may ſuccour and defend us on Earth, through Jeſus Chriſt our Lord. *Amen.*

(q) St. *Michael*] This Feſtival is celebrated by the Church, in Thankfulneſs to God for the Benefits we receive by the Miniſtry of the holy Angels. And becauſe St. *Michael* is recorded in Scripture as an Angel of great Power and Dignity, and as preſiding and watching over the Church of God, with a particular Vigilance and Application, *Dan.* 10. 13. and triumphing over the Devil, *Rev.* 12. 7. *Jude* 9. it therefore bears his Name.

Paraphraſe on the Collect for St. Michael.

O eternal God, who haſt conſtituted the ſeveral Ranks of Beings, in a wonderful Subordination to each other, and which do, in their reſpective Turns, pay thee the Service which thou haſt commanded from

from each of them; we beſeech thee of thy Mercy to grant, that as the holy Angels are always ready before thy Throne in Heaven to execute thy Commands, ſo thou wouldſt be pleaſed to give them a Charge to defend and protect us thy poor Servants here upon Earth. *Amen.*

The Epiſtle.

There was War in, &c. Rev. 12. v. 7. *to* v. 13.

The Goſpel.

At the ſame time, &c. Matt. 18. v. 1. *to* v. 20.

The Leſſons.

Morning, I *Leſſon* Gen. 32.
II *Leſſon* Acts 12. *to* v. 20.
Evening, I *Leſſon* Dan. 10. v. 5.
II *Leſſon* Jude v. 6. *to* v. 16.

(q) *Saint Luke the Evangeliſt.*

The Collect.

ALmighty God, who calledſt Luke thy Phyſician, whoſe Praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the Soul; May it pleaſe thee, that by the wholſome Medicines of the Doctrine delivered by him, all the Diſeaſes of our Souls may be healed, through the Merits of thy Son Jeſus Chriſt our Lord. *Amen.*

(q) St. *Luke* the Evangeliſt.] That famous Evangeliſt, whoſe Memory we celebrate this Day, was born at *Antioch*, where there flouriſhed Schools of the liberal Sciences, *Hier. Præf. in Met. Evang.* In theſe St. *Luke* had his Education, and having paſſed through his preliminary Studies, he applied himſelf to the Study and Practice of Phyſick. It is thought that for ſome Years he practiſed Phyſick at *Rome*, being a Servant in the Houſhold of one of the Family of the *Lucilii*, and, upon his Liberty obtained, he took the Name of *Lucas*, a Diminutive of *Lucilius*. That this was the *beloved Phyſician* mentioned by St. *Paul*, Col. 4. 14. and *the Brother whoſe Praiſe is*

in

in the Goſpel, 2 Cor. 8. 18. the moſt ancient Writers of Chriſtianity do allow; for this is acknowledged by *Ignatius*, in his Epiſtle to the *Ephſians*, who lived in or next to the Apoſtolical Times. Some have thought him to be one of the Seventy Diſciples, *Greg. M. Præf. in Job.* but this is aſſerted without Ground; for all Antiquity make St. *Luke* the Diſciple of the Apoſtles, and not of Chriſt, *Iren.* lib. 1. cap. 20. *Tertull. contr. Marc.* lib. 4. c. 2. The Time when St. *Luke* joyned himſelf to St *Paul*, was ſoon after the Contention happened between him and *Barnabas* at *Antioch*, in the Year of Chriſt 51, *Iren.* lib. 3. cap. 14. For taking only *Silas* with him, in his Journey to *Troas*, *Acts* 16. 8. it is very probable that *Luke* was taken into company when he came to that Place; for in the whole Relation, before this Time, of St. *Paul*'s Acts, the Author of the Acts of the Apoſtles (which was undoubtedly St. *Luke*) ſays. Paul *ſpoke*, Paul *departed*, Paul *went*, &c. but almoſt ever after his being at *Troas*, to the End of the Book, he ſpeaks of St. *Paul*'s Actions, as if he himſelf had mingled with them. *We looſing* from *Troas*; *we were abiding certain days*; *We went out*; *we ſat down*. He wrote his Goſpel about ſeven Years after his Conjunction with St. *Paul*, whom he never left till his Death. He is recorded to have wrote this excellent Work in *Achaia* and *Bœotia* whilſt St. *Paul* ſtaid there, which was in the Year of Chriſt 58. *Hier. Præf. Met.* He is ſaid to have wrote his Goſpel, to hinder the Faithful from being poiſoned by the Heretical Relations of the *Cerinthians*, a very early Race of Hereticks ſprung up in the Church, *Epith. Hær.* 51. He wrote his Book of *The Acts of the Apoſtles* about three Years after, in the fifth Year of *Nero*, and of Chriſt 61. There has been a general Tradition concerning this Saint, That he was not only a Phyſician, but an eminent Painter in his Time; That he painted the Virgin *Mary*, *Nicepb.* lib. 14. cap. 2. St. *Peter* and *Paul*, *id.* lib. 2. c. 23. and (if we may credit *Metaphraſtes*) our Saviour himſelf, *Metaph. in* 18. *Octob.* How St. *Luke* diſpoſed of himſelf after St. *Paul*'s Martyrdom at *Rome*, is not ſo very certain: *Epiphanius* ſays he preached in *Dalmatia*, in *Gaul*, *Italy* and *Macedonia*. *Epiph*, *Hær.* 51. Others affirm, that when he left *Rome*, he returned into the Eaſt, and that from thence he went to preach in *Africa*, and that he converted the *Thebans* to the Faith, *Oecun. in Lucam.* That he at laſt ſuffered Martyrdom, the beſt Authors of Antiquity allow, *Nazianz.* 1. *Orat. in Jul. Gaudent. Tract. de ded. Baſil.* The later Greek Writers relate his Death with more Particularities, ſaying, That he was crucified or nailed to the Branches of an Olive-Tree, there not being upon the Place dry Wood ſufficient to make a Croſs for him to ſuffer on, *Niceph.* lib. 2. cap. 43.

Paraphraſe

Prophraſe on the Collect for St. Luke *the Evangeliſt.*

O all-powerful God, who waſt pleaſed to call *Luke, that beloved Phyſician*, mentioned *Col.* 4. 14. and *whoſe Praiſe is* ſaid to be *in the Goſpel*, 2 Cor. 8. 18. to be, by writing his Evangelical Hiſtory, a Spiritual Phyſician to recover Mens Souls; we deſire of thee to grant, that by the ſalutiferous Truths and Doctrines contained in his ſacred Book, our Sins, thoſe Diſeaſes of our Souls, *Iſa.* 5. 6. may be healed, and our Lives thorowly reformed. And this we ask for the ſake of the Merits of Chriſt Jeſus our Lord. *Amen.*

The Epiſtle.

Watch thou in all, &c. 2 Tim. 4. v. 5. *to* v. 16.

The Goſpel.

The Lord appointed, &c. Luke 10. v. 1. *to* v. 8.

The Leſſons.

Morning, I *Leſſon* Eccl. 51.

Evening, I *Leſſon* Job 1.

(r) Saint Simon and Saint Jude Apoſtles.

The Collect.

O Almighty God, who haſt built thy Church upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joyned together in unity of Spirit by their Doctrine, that we may be made an holy Temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

(r) St. *Simon* and *Jude.*] There are two Saints Commemorated by the Church this Day. The firſt is *Simon*, ſirnam'd, *The Canaanite*, *Mal.* 10. 4. and *Zelotes*, *Luke* 6. 15. *Acts* 1. 13. which two Names are the ſame, for the *Hebrew* Word *Canaan* ſignifies a *Zelot*. There were a Sect of Men called *Zelots*, about the Time of Chriſt, in *Judæa*, who out of a pretended Zeal for God's Honour, would commit the moſt grievous Outrages; they would chooſe and ordain High Prieſts

out

out of the baſeſt of the People, and murther Men of the principal Dignity, *Joſeph. Bell. Jud.* lib. 4. c. 11, 12. It is probable, that *Simon*, before his Converſion and Call, might be of this Sect; or however ſome Fire and Fierceneſs in his Temper, gave Occaſion for his being called the *Zelot*. He was one of the twelve Apoſtles, and Kin to our bleſſed Lord; either his half Brother, being one of *Joſeph*'s Sons by another Wife, as all the Greek Fathers contend, or Couſin by his Mother's Side. Moſt certain, this is that *Simon* which is meant *Matt.* 13. 55. *Are not his Brethren*, James, *and* Joſes, *and* Simon, *and* Judas? There is a Tradition, that 'twas at his Marriage in *Cana* of *Galilee* that our Saviour was preſent, *Niceph.* lib. 8. cap. 30. After our Saviour's Aſcenſion, he is recorded to have preached the Goſpel in *Meſopotamia*, *Hier. in Ep. ad Gal.* c. 4. & *cont. Helo.* that he preached likewiſe in *Ægypt* and *Africa*, is related by others, *Iſidore. de vit. & obit. Sanct.* And (if we may credit *Nicephorus* a later Writer) that he extended his Miſſion as far as *Britain*; *Niceph.* lib. 2. cap. 40. He ſuffered Martyrdom in *Perſia*.

Jude the other Apoſtle, whoſe Memory is this Day obſerved, was one of the Twelve Apoſtles, Brother to *James*, Jude 1. and therefore bore the ſame Relation with him to our Saviour. He was that *Judas* mentioned in the Verſe before cited, *Are not his Bretheren*, James, *and* Joſes, *and* Simon, *and* Judas? He had two Surnames, one was *Thaddæus*, which does not ſeem to be more than a Diminutive or ſmall Alteration of *Judas*, and is derived from the ſame Root in Hebrew as *Judas* is. *Labbæus* is derived from a Word in Hebrew which ſignifies Heart, and is as much as *Corculum* or *Little Heart*. He preached the Goſpel with his Brother in *Meſopotamia*, *Arabia*, and *Idumæa*, &c. *Niceph. Hiſt.* lib. 2. cap. 4. And ſuffered Martyrdom at *Berythus*.

Paraphraſe on the Collect for St. Simon *and* Jude.

O Almighty God, who haſt *built* thy Church *upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone*, Eph. 2. 20. Grant that by the Efficacy of the Doctrine which they preached, we may be joyned *in the Unity of the Spirit*, Eph. 4. 3. and in the Profeſſion of the ſame Catholick Doctrine; that we may be made *the Temple of the living God*, 2 Cor. 6. 16. and that we may *preſent our Bodies a living Sacrifice holy and acceptable to him*, Rom. 12. 1. This we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Jude *the Servant of*, &c. Jude 1. *to* v. 9.

The Goſpel.

Theſe things I, &c. John 15. v. 17. *to the end.*

The Leſſons.

Morning, I *Leſſon* Job 24. 25.

Evening, I *Leſſon* Job 42.

(s) *All Saints day.*

The Collect.

O Almighty God, who haſt knit together thine Elect in one Communion and Fellowſhip, in the myſtical Body of thy Son Chriſt our Lord; Grant us Grace ſo to follow thy bleſſed Saints in all virtuous and godly Living, that we may come to thoſe unſpeakable Joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

(s) *All Saints.*] The Feaſt of *All Saints* is not of very great Antiquity in the Church. About the Year of our Lord 610, the Heathen *Pantheon*, or Temple, dedicated to all the Gods, at the Deſire of *Boniface* IV. Biſhop of *Rome*, was taken from the Heathen by *Phocas* the Emperor, and dedicated to the Honour of *All Martyrs*. Hence came the Original of *All Saints*, which was then celebrated upon the 1ſt of *May*. Afterwards by an Order of *Gregory* IV, it was removed to the firſt of *November*, *A. D.* 834. as it has ſtood ever ſince. Our Reformers having laid aſide the Celebration of a great many Martyrs Days which had grown too numerous and cumberſom to the Church, thought fit to retain this Day, wherein by a general Commemoration our Church gives God Thanks for them all.

Paraphraſe on the Collect for All Saints day.

O Almighty God, who haſt *knit together* all Chriſt's Myſtical Body the Church, (who *according*

according to the Faith are God's Elect, Tit. 1. 1.) *by Bands and Joynts with Chriſt the Head*, Col. 2. 19. Grant us thy Grace, that we, following the Examples of thy bleſſed Saints, in the Exerciſe of all Chriſtian Virtues in this World, may attain to the unſpeakable Joys of the other, *which Eye hath not ſeen, nor Ear hath heard, and which God hath prepared for them that love him*, 1 Cor. 2. 9. *Amen.*

The Epiſtle.

And I ſaw another Angel, &c. Rev. 7. v. 2. *to* v. 13.

The Goſpel.

Jeſus ſeeing the multitudes, &c. Matt. 5. v. 1. *to* v. 13.

The Leſſons.

Morning, I *Leſſon* Wiſd. 3. *to* v. 10.
II *Leſſon* Heb. 11. v. 33. & Ch. 12. *to* v. 7.

Evening, I *Leſſon* Wiſd. 5. *to* v. 17.
II *Leſſon* Apoc. 19. *to* v. 17.

The Order for the Adminiſtration of the Lord's Supper, or Holy Communion.

¶ *The Prieſt ſtanding at the North-ſide of the Lord's Table, ſhall ſay,*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

We addreſs our ſelves, &c. See above, P. 9.

ALmighty God, unto whom all Hearts be open, all Deſires known, and from whom no Secrets are hid; Cleanſe the Thoughts of our Hearts, by the Inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord. *Amen.*

Paraphraſe.

O all-powerful God, who ſearcheſt the Hearts, and trieſt the Reins, *Jer.* 17. 9. *Rev.* 2. 23. *Cleanſe us from all our ſecret Faults*, Pſal. 19. 12. by the Inſpiration of thy holy Spirit, which *ſearcheth all Things*, 1 Cor. 2. 10. that we finding out every hidden Sin within us, which doth aliente our Affections from thee, may come to a perfect Love of thy excellent Being, and may pay a Worſhip to thee in that due Manner which we ought to do. And this we intreat thee to do, for the ſake of Jeſus Chriſt our Lord. *Amen.*

Miniſter.

Miniſter.

I. GOD ſpake theſe words, and ſaid, I am the Lord thy God: Thou ſhalt have none other Gods but me.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

Paraphraſe on the Ten Commandments.

I. Theſe are the Precepts which God Almighty has commanded us, ſaying, Firſt, Thou ſhalt have Me for thy God, paying me all the Duties which are owing to me, as an eternal Creator, and an almighty Governour. *Believing* in me, *Heb.* 11. 6. *Truſting* in me, *Prov.* 3. 5. *Hoping* in me, 1 *Tim.* 1. 1. *Loving* me, 1 *John* 4. 19. *Obeying* me, 1 *John* 5. 3. *Fearing* me, *Pſal.* 111. 10. Secondly, Thou ſhalt worſhip no God together with me, or excluſively of me; by avoiding *Polytheiſm*, Deut. 6. 14. *Idolatry*, Jer. 5. 19. *Sorcery*, Deut. 18. 10, 11. and *Idolizing of Riches*, Job 31. 24. Col. 3. 5.

People. *O Lord, ſhew thy Mercy to us, in pardoning us for our former Tranſgreſſion of this Commandment; and give us Grace better to obſerve it for the future.*

Miniſter.

II. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhew Mercy unto Thouſands in them that love me, and keep my Commandments.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

II. Thou ſhalt not worſhip me after the Pagan way of Images, *Deut.* 4. 12, 15. either of Celeſtial Bodies, as Sun, Moon, or Stars, *Job* 31. 26. or of the Inhabitants of the Earth, as of Men and Beaſts, *&c. Dan.* 3. 5. or of the Fiſhes in

the Water. No manner of Religious Worſhip ſhalt thou pay to them, either by bowing to them, or kneeling, or by ſhewing any other Token of Religious Regard; for I am very zealous of my Honour in this reſpect, aſſuring you, that any that ſhall be guilty of this Fault, I ſhall not only puniſh him in his own Perſon, but in his Family likewiſe for ſeveral Generations. But ſecondly, Thou ſhalt pay me my Worſhip in the way which I ſhall direct, *Deut.* 12. 31. by *Praying* to me, *Luke* 21. 36. by *Praiſing* me, *Deut.* 10. 21. *Acts* 16. 25. by *Hearing* my holy Word, *Deut.* 4. 10. *Mat.* 4. 18. by *frequenting the publick* Congregations aſſembled for my Worſhip, *Pſal.* 22. 22. *Heb.* 10. 25.

People. *O Lord, ſhew thy Mercy to us*, &c.

Miniſter.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

III. Firſt, Thou ſhalt not make uſe of my Name in an Oath, to atteſt a *falſe Matter*, *Lev.* 19. 12. *Numb.* 30. 2. nor upon any *trivial Occaſion*, Matt. 5. 34. James 5. 12. nor ſpeak of my *Attributes*, Pſal. 78. 19. Exod. 5. 2. or my *holy Word* irreverently, 1 *Tim.* 1. 13. nor ſhalt thou yet make a Vow, which is an inferior kind of Oath, *raſhly*, Eccl. 5. 2. *inſincerely*, Pſal. 78. 36. nor without ſufficient *Authority*, Numb. 30. 5. nor upon any but a very *weighty occaſion*, Gen. 28. 20. Numb. 30. 14 and when made, thou ſhalt carefully and readily *perform it*, Numb 30. 3. Acts. 5. 4. But contrariwiſe, thou ſhalt honour me, by ſwearing *truly* and *reverently* by my Name, *Deut.* 16. 13. and 10. 12. eſpecially if it be for a charitable Deſign, in *deciding Differences*, Gen. 36. 28. Heb. 6. 16. if thou ſhalt, at any time, ſpeak of me, it ſhall be with *Reverence*, and an awful Admiration of my Being *Rom.* 9. 5. 2 *Cor.* 11. 13. and if thou reaſon out of my revealed Word, it muſt be not out of Wantonneſs, but for *Edification*. Acts 17. 11. Pſal. 119. 172. if thou ſhalt make a Vow upon any good and *laudable account*, Gen. 28. 20. thou ſhalt *perform it conſcientiouſly*, Pſal. 132. 2. Now for a Man to be faulty in any of theſe particulars, is to commit a great Sin againſt God, for which he will moſt ſeverely puniſh him.

People. *O Lord, ſhew thy Mercy to us*, &c.

Miniſter.

Miniſter.

IV. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger that is within thy Gates. For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

IV. Take great Care to obſerve religiouſly the Sabbath-day, one Day in the Week, which I have eſpecially ſet aſide for my Worſhip, in Remembrance of my Creation of the Univerſe: That Day thou ſhalt keep holy, by thy own abſtaining, and of all that belongs to thee, from Work and ordinary Calling; not to buy or ſell, *Neh.* 13. 15. or carry Burthens, *Jer.* 17. 22. or make Journeys, *Ex.* 16. 29. excepting Works of *Neceſſity*, as Proviſion of Food, and looking after Cattle, *Mark* 12. 11. fighting for defence of our Country, 1 *Macc.* 2. 41. and Works of Charity, as healing the Sick, and aſſiſting Women in their Travel, *Matt.* 12. 7, 12. *Hoſ.* 6. 6. Labour of Miniſters in the Exerciſe of their Calling, *Matt.* 12. 5. and the travelling of People to the Places of publick Worſhip, 2 *Kings* 9. 23. But the better Part of the Sanctification of this Day, does conſiſt in performing the Spiritual Exerciſes, which all devout Perſons ought to ſpend their time in upon that Day; joyning in the publick Devotion, and hearing the Word preached, *Lev.* 23. 2. 1 *Cor.* 16. 2 and meditating upon it afterwards at home: In private Devotions with their Families, and in a more retired one by themſelves in their own Cloſets; by reading the holy Scriptures and other good Books; by viſiting the Poor, and relieving the Needy; and by making up unhappy Differences among Neighbours.

People. *O Lord, ſhew thy Mercy to us*, &c.

Miniſter.

V. Honour thy Father and thy Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

V. Take care to perform thy Duties as well to thy Political Parent the Prince, who governs thee; to thy Domeſtick Parent thy Maſter, who feeds and cloaths thee; to thy Eccleſiaſtical Parent who inſtructs thee, as to thy natural Father and Mother who begat thee. 1. If thou art a Subject, thou muſt honour the Prince whom God has ſet over thee, 1 *Pet.* 2. 17. ſtand in awe of him, and obey him in all things, not forbid by God, and contrary to National Conſtitutions and the Liberties of a Free People, *Rom.* 13. 1. 1 *Pet.* 2. 13. Submit to his Correction and Puniſhment, 1 *Pet.* 2. 19. 20. and aſſiſt him with thy Perſon, or thy Money, in his juſt Wars, or Maintenance of the Royal Dignity, *Matt.* 22. 17. *Rom.* 13. 6, 7. And on the other ſide, I will require of him to govern thee according to the Rules of Juſtice and Piety, 1 *Tim.* 2. 2. that he ſhall ſeek thine and all his Peoples Good, *Rom.* 13. 4. 2. If thou beeſt a Servant, *reverence* and honour thy Maſter, 1 *Tim.* 6. 1. *Fear* to diſpleaſe him, *Mal.* 1. 6. *Obey* his Commands, *Eph.* 6. 5. be *patient* under his Corrections, 1 *Pet.* 2. 18. and be *diligent* in thy Holineſs, *Col.* 3. 22, 23. ſtudying in all things to *pleaſe* him, *Tit.* 2. 9. As on the other Side, I will require for thy ſake of thy Maſter, that he ſhould not behave himſelf *peeviſhly* and perverſely towards thee, 1 *Pet.* 2. 18. *Deut.* 24. 14, 15. but that he be *gentle and kind*, as he ſhall expect to find Favour from me, *Col.* 4. 1. and *provide* for thee in thy old Age, if thou ſpendeſt thy whole Time in his Service, *Prov.* 17. 2. 3. If thou art a Lay-Perſon, thou muſt love thy Paſtor who has the Care over thee, 1 *Theſſ.* 5. 13. *Gal.* 4. 19. thou muſt pay him juſt Reverence and Reſpect, *Phil.* 2. 19. 1 *Tim.* 5. 17. Thou muſt ſubmit thy ſelf to his Direction in ſpiritual Matters, *Heb.* 13. 17. Thou muſt contribute to make him up a handſome and liberal Maintenance, 1 *Tim.* 5. 17, 18. *Gal.* 6. 6, 7. 1 *Cor.* 9. 7, &c. And on the other ſide, I will require of him, that he ſhall look upon thee, and the reſt of his Flock, as his Children, *Gal.* 4. 19. *Phil.* 1. 8. that by his holy Life and Converſation, he ſhall ſet an Example for thee to copy by, *Tit.* 2. 7. 2 *Tim.* 4. 12. That he ſhall be diligent in Preaching the Word in Seaſon, and out of Seaſon, 2 *Tim.* 4. 2. And laſtly, That he ſhall be meek, peaceable and courteous, 2 *Tim.* 2. 22, 24. 4. As thou

art

art a Son or Daughter, reverence and reſpect thy Parents, though they happen to be in a mean Condition, *Mal.* 1.6. *Matt.* 21. 31. obey them in all lawful Things which they command thee, *Eph.* 6. 1. *Col.* 3. 20. Relieve them when in Want, *Matt.* 15. 4, 5. 1 *Tim.* 5. 4. Submit thy ſelf to their Inſtruction, *Prov.* 1. 8. and when thou art young, to their Correction, *Heb.* 12. 7. And when thou art grown up, thou ſhalt take their Advice in any important Affair of Life, *Gen.* 18. 1, 2. Now to anſwer this, I expect on thy Parents Side, that they ſhould nouriſh and bring thee up in thy Childhood, 1 *Tim.* 1. 10. provide Neceſſaries for thee in that State, Raiment, *&c. Prov.* 31. 15. 1 *Tim.* 5. 8. inſtruct thee in Religion, *Deut.* 6 6, 7. 2 *Tim.* 3. 15. ſhew thee a good Example, *Job* 1. 5. *Joſ.* 24. 15. keep thee in Obedience by a juſt Awe, avoiding Fondneſs and Rigour, 1 *Tim.* 3. 4. and laying up for thee, to put thee out into the World, according to thy Birth and Quality, 2 *Cor.* 12. 14. Now if thou doſt diſcharge theſe Duties, I will reward thee not only with temporal but with ſpiritual Bleſſings.

People. *O Lord, ſhew thy Mercy to us*, &c.

Miniſter.

VI. Thou ſhalt do no Murder.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

V. Thou ſhalt not only avoid the barbarous Crime of Murder upon the Body of thy Neighbour, *Gen.* 9. 5, 6. *Numb.* 35. 16. but the laying violent Hands upon thy ſelf, as ſome diſcontented wicked Men have done, 1 *Sam.* 31. 4. *Acts* 1. 18. as alſo the careleſs meddling with ſuch Inſtruments of Death, as may deſtroy thoſe that are near us, eſpecially the ſtriking with them in Rage, *Numb.* 35. 16, 17, *&c.* Thou ſhalt avoid likewiſe the Occaſions of Murder, immoderate *Anger*, Matt. 5. 21, 22. *Hatred*, John 3. 15. *Malice*, and Bitterneſs of Speech, *Eph.* 4. 31. but on the contrary thou ſhalt practiſe the Virtues of Peaceableneſs, *Rom.* 12. 18. Meekneſs, *Rom.* 12. 17. and Charity, *Rom.* 12. 20.

People. *O Lord, ſhew thy Mercy to us*, &c.

Miniſter.

VII. Thou ſhalt not commit Adultery.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

VII. Thou ſhalt not defile thy ſelf with the foul Sin of *Adultery*, by unlawful Familiarity with the Husband or Wife of another, *Lev.* 20. 10. *Heb.* 13. 4. *Ezek.* 22. 11. or which is worſe, to cover it under Pretence of Marriage, which is called *Poligamy*, *Lev.* 18. 18. Mal. 2. 15. 1 Cor 7. 2. and which is ſtill more criminal, have unlawful Commixtures with thoſe of the *ſame Blood*, Lev. 18. 6. 1 Cor. 5. or with thoſe of the *ſame Sex*, Rom. 1. 26, 27. *Lev.* 18. 22. or with thoſe of a *different Kind*, Lev. 18. 23. & 20. 15. Thou ſhalt likewiſe avoid *Fornication*, or Uncleanneſs committed between ſingle Perſons, 1 *Cor.* 6. 9. and the Incitements thereunto, *Drunkenneſs*, 1 Pet. 4. 3. Prov. 23. 33. *Wanton Behaviour*, 2 *Pet.* 2. 7. 2 *Cor.* 12. 21 *Attire*, Prov. 7. 10. Zeph 1. 8. *Idleneſs*, Ezek. 16. 49. But contrary to all theſe foul Vices, thou muſt be chaſt in thy *Thoughts*, Matt. 15. 19. *Words*, 1 Cor. 5. 6. Col. 3. 8. and *Behaviour*, Tit. 2. 3.

People. *O Lord, ſhew thy Mercy to us*, &c.

Miniſter.

VIII. Thou ſhalt not Steal.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

VIII Thou ſhalt not commit the outragious Act of Robbery, or forcible taking away from thy Neighbour, *Lev.* 19. 11, 13. nor be guilty of private *Stealing*, Eph. 4. 28. nor of Extortion or unjuſt Gain, *Prov* 28. 8. *Hab.* 2. 9. 1 *Cor.* 5. 11. nor of Fraud in Dealing, *Prov.* 20. 10. & 29. 5. nor of Gripingneſs and Hardſhip towards the Poor, *Prov.* 22. 16. *Iſa.* 3. 15. But on the other ſide, thou ſhalt be honeſt in thy Dealings, *Prov.* 16. 11. If thou haſt done any wrong, thou ſhalt make Reſtitution for it, *Ezek.* 33. 15. *Exod.* 22. 1. thou ſhalt be merciful and charitable to the Poor, *Lev.* 19. 9. *Prov.* 5. 15. and thou ſhalt be diligent in thy Calling, 2 *Theſſ.* 3. 11. 12. *Mat.* 25. 30. *Prov.* 18. 9.

People. *O Lord, ſhew thy Mercy to us*, &c.

Miniſter.

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

IX. Thou muſt take care, not to commit that horrid Villany, of giving a falſe Teſtimony in a judicial Matter, to the Prejudice of thy Neighbour, 1 *Kings* 21. 13. or by gloſſing, with artificial Words or Circumſtances, a true one,

Matt.

Matt. 26. 60, 61. or ſuborn wicked Men to give a falſe Teſtimony, 1 *Kings* 21. 10. Thou ſhalt not ſlander thy Neighbour, by uttering a malicious Lie, in Prejudice of his Reputation or Intereſt, *James* 1. 26. *Eph.* 4. 25. nor report abroad his ſecret Faults, unleſs irreclaimable, *Prov.* 10. 18. nor willingly hear or repeat ill Stories of thy Neighbour, *Prov.* 17. 4. *Exod.* 31. 1. *Gen.* 29, 19. 2 *Sam.* 16. 3, 4. nor raſhly cenſure his Actions, 1 *Sam.* 1. 13. *Acts* 2. 13. *Luke* 7. 39. But on the contrary, thou oughteſt to vindicate him, when he is wronged, *John* 7. 50, 51. and in every Thing, which will bear it, judge charitably of him, 1 *Cor.* 13. 5.

People. *O Lord, ſhew thy Mercy to us,* &c.

Miniſter.

X. Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

People. *Lord, have Mercy upon us, and write all theſe thy Laws in our Hearts we beſeech thee.*

X. Thou ſhalt not allow thy ſelf in any unlawful Hankering after thy Neighbour's Eſtate, *Deut.* 5. 21. 1 *Kings* 21. or Wife, 2 *Sam.* 11. or any other of his Goods and Poſſeſſions, *Sam.* 12. 3. or in any evil Fanſies or Thoughts, which may incline thee to evil, *Prov.* 24. 9. *Zech.* 7. 8, 17. *Deut.* 15. 9. *Iſa.* 55. 7. *Acts.* 8. 22. But ſhalt be content with thy preſent State, *Heb.* 13. 5. and be diligent in thy own Calling, 1 *Theſſ.* 11. 12. 1 *Cor.* 7. 20. and ſhalt mortifie the Luſts of the Fleſh, *Gal.* 5. 24.

People. *O Lord, ſhew thy Mercy to us,* &c.

Let us pray.

ALmighty God, whoſe Kingdom is everlaſting, and Power infinite; Have mercy upon the whole Church, and ſo rule the Heart of thy choſen Servant *GEORGE* our King and Governour, that he (knowing whoſe Miniſter he is) may above all things ſeek thy Honour and Glory: And that we and all his Subjects (duly conſidering whoſe Authority he hath) may faithfully ſerve,

ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord, who, with thee and the Holy Ghoſt, liveth and reigneth, ever one God, World without end. *Amen.*

Paraphraſe.

O All-powerful God, *whoſe Kingdom is an everlaſting Kingdom*, Pſal. 145. 13. and *whoſe Power and Underſtanding is infinite*, Pſal. 147. 5. we beſeech thee, that thou would exert this thy Wiſdom and Power, in defending and ſhewing Mercy to thy Church; and as a Means thereunto, to rule according to thy Heavenly Direction, the Heart of *GEORGE* our King, whom thou haſt, by thy ſpecial Providence and Appointment, choſen to the Royal Dignity; that he conſidering, that he is thy Vicegerent by whom *Kings reign*, Prov. 8. 15. and thy Miniſter, *Rom.* 13. 4. may endeavour to do all Things as may tend to the Honour and Glory of his Almighty Maſter: And that we, and the reſt of his Subjects, diligently and ſeriouſly bearing in Mind, that thou the great God haſt veſted him with that Authority which he enjoys, may out of a religious Principle, and not only *for wrath's ſake*, and being *afraid of the Power*, Rom. 13. 3. pay him all due Service and Reſpect, and obey all his Commands with Readineſs and Humility, when they ſhall be *in the Lord*, Eph. 6. 1. and not contrary to any ſuperior Duty; and that we may do this for thy ſake, who, in thy holy Word, haſt inſtructed us, *Rom.* 13. 2. 1 *Pet.* 11. 13. to this Duty. And this we beg, for the ſake of Jeſus Chriſt our Lord, who for ever reigneth in the Glory of the ever-bleſſed Trinity. *Amen.*

I Believe in one God, the Father Almighty, maker of Heaven and Earth, and of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one Subſtance with the Father, by whom all things

things were made: who for us Men, and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghoſt of the Virgin *Mary*, and made Man, and was crucified alſo for us under *Pontias Pilate*, He ſuffered, and was buried, and the third day he roſe again, according to the Scriptures, and aſcended into Heaven, and ſitteth on the right Hand of the Father. And he ſhall come again with Glory to judge both the Quick and the Dead: whoſe Kingdom ſhall have no end.

And I believe in the Holy Ghoſt, the Lord and giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the Remiſſion of Sins. And I look for the Reſurrection of the Dead, and the Life of the World to come. *Amen.*

Paraphraſe on the Creed.

I ſincerely believe, that there is one and but one God, tho' differenced by three Perſons, the firſt whereof is the Almighty Father, the Creator of the Whole World, not only of theſe groſs Bodies, which are the Object of our Sight, but of inviſible Angels and Spirits.

I alſo ſtedfaſtly believe in the ſecond Perſon of the Trinity, who is not the adopted, but the true, natural and only begotten Son of God, who was begotten by his eternal Father before all time, God the Son of God, in as true a manner as one Man is the Son of another, tho' after a Spiritual manner, and purely propagated as one Light is generated of another, without Diminution of Subſtance, generated from the eternal Eſſence, and not made as Creatures are: being of the ſame Eſſence with the eternal Father: Who made the World: Who, for the Deliverance of the Souls of us Men, which were forfeited, and made for ever ſubject to the eternal Wrath, left his Throne of Glory in Heaven, and came to take upon him

our

our Nature here upon Earth, and, by the overſhadowing of the Holy Ghoſt, was born of the Body of *Mary* a pure Virgin, and became a True Man, and ſuffered the Death of the Croſs, under the Preſidentſhip, and by the unjuſt Sentence of *Pontius Pilate*, then Governour of *Judæa*: He lay buried Part of three Days in the Grave, and on the third Day aroſe from the Dead, as the Scriptures had foretold, and after that, in the preſence of many credible Witneſſes, aſcended up into Heaven, where he now ſits in the moſt exalted Station of that glorious Place, making Interceſſion for us; who ſhall come again with Millions of Saints and Angels, to judge the then Living, and thoſe which are already Dead.

I firmly believe likewiſe in the third Perſon of the Trinity, God the Holy Ghoſt, the Spring and Conveyer of Grace and Spiritual Life to us, who is not generated, in like manner as the Son of the Father; but, in the Scriptural Phraſe, proceedeth both from Father and Son, whom, in our Praiſes and Prayers, and all our devout Addreſſes, we joyntly honour with the Father and the Son; by whoſe Inſpirations the holy Scriptures were indited.

I believe there is one, and but one, Catholick or Univerſal Church, which is built upon the Foundation of the Apoſtles, and maintains the Doctrine which they taught. I acknowledge a Baptiſm, inſtituted by Chriſt for the Remiſſion of Sin, to be adminiſtred in one Form of Words, and not to be repeated. I expect that all the Dead ſhall ariſe; and that good Men ſhall then inherit an everlaſting State of Glory. *Amen.*

¶ *Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his Diſcretion.*

Sentences to perſwade to Charity to the Poor.

I. LET your Light ſo ſhine before Men, that they may ſee your good Works, and glorifie your Father which is in Heaven, *Matt.* 5. 16.

Paraphraſe.

I. Let the Light of you Chriſtians ſhine forth ſo bright in the Eyes of all that behold you, by ſetting before them an excellent Example of Holineſs, Charity, and other good Actions, that they may be ſo wonderfully pleaſed with the Goodneſs of your Religion, as to be forced to aſcribe its Original to God, and to glorifie him by their Converſion to the Faith.

II. Lay

II. Lay not up for your ſelves Treaſure upon Earth, where the Ruſt and Moth doth corrupt, and where Thieves break through and ſteal: but lay up for your ſelves Treaſures in Heaven, where neither Ruſt nor Moth doth corrupt, and where Thieves do not break through and Steal, *Matt.* 6. 19, 20.

III. Whatſoever ye would that Men ſhould do unto you, even ſo do unto them; for this is the Law and the Prophets, *Matt.* 7. 12.

IV. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven, *Matt.* 7. 21.

V. Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my Goods I give to the Poor, and if I have done any wrong to any Man, I reſtore four-fold, *Luke* 19. 8.

II. You muſt not hoard up, as the Men of the World do, earthly Treaſures, ſuch as Money and rich Cloths, one of which is cankered by Ruſt, the other eaten up by Moths, and both of them lyable to be ſtolen by Thieves: But lay up for your ſelves heavenly Treaſures, ſuch as holy and charitable Actions are, which are not lyable to any of theſe Misfortunes, and which will ſtand you in ſtead at the laſt day, when the other Treaſures ſhall be periſhed and loſt for ever.

III. Let all your Actions which you do, with relation to other Men, be done with as much Juſtice and Charity, as we could reaſonably with they ſhould be done to our ſelves: And this is the Sum of the whole ſecond Table in the Moſaick Law, and of what is ſaid concerning Social Duties, in all the Writings of the Prophets.

IV. Men ſhall not be admitted into eternal Glory, only for their believing in Chriſt, and calling upon him, *Lord, Lord*, in the Language of his Diſciples; but unleſs they do likewiſe what God has commanded them, and ſincerely obey his Laws, they ſhall never enter into that happy State.

V. *Zaccheus* being convinced of the Excellency of Chriſt's Doctrine, by the Report he had of it, the firſt time he ſaw his Perſon, declared his reſolved Obedience

Obedience to his Laws in this manner; Lord, tho' other Perſons think they have ſufficiently fulfilled the Rule of Charity, by ſeparating a fifth Part of their Income for Alms, behold I am ready to give half of what I am poſſeſſed of to the Poor: And if I have defrauded any one, I do not ſtay to be convicted before a Judge, and to be forced to a four-fold Reſtitution, according to *Moſes*'s Law, *Numb.* 5. 7. but in Obedience to thy improved Law, I voluntarily offer it.

Sentences to perſwade to offer Oblations for the Maintenance of Miniſters.

VI. Who goeth a Warfare at any time of his own Coſt? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock? 1 *Cor.* 9. 7.

VII. If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* 9. 11.

VIII. Do ye not know that they who miniſter about holy things, live of the Sacrifice? and they who wait at the Altar, are Partakers with the Altar? Even ſo hath the Lord alſo ordained that they who preach the Goſpel, ſhould live of the Goſpel, 1 *Cor.* 9. 13, 14.

VI. What Soldier goes out to fight, who has not his Pay allotted him by thoſe whom he ventures his Life for? What Labourer works and toils in a Vineyard, and is not allowed to pluck a few of the Grapes? What Shepherd looks after a Flock or Herd of Cattle, and is not permitted to taſte of the Milk which they yield?

VII. If we, by our Labour in the Miniſtry, have ſown among you the Spiritual Riches of the Goſpel, is it any great matter, if, for a Recompenſe of our Trouble, we reap from you ſuch a ſmall Proportion of your worldly things, as will juſt provide us Food and Raiment, and other Neceſſaries of Life?

VIII. Do not they who, under the Judaical Law, miniſter in the killing and offering the Sacrifices, gain a Livelihood out of them? Do not they who

who in that Service attend at the Altar, retain a Portion of the Sacrifices for their own Uſe? as we read *Deut.* 18. 1. In like manner our bleſſed Lord has ordained, that thoſe who are the Preachers of his Goſpel, ſhould gain a Maintenance by it, having declared that the ***Workman is worthy of his Meat***, Matt. 10. 10.

Sentences relating to both Occaſions.

IX. He that ſoweth little ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every Man do according as he is diſpoſed in his Heart, not grudgingly, or of neceſſity; for God loveth a cheerful giver, 2 *Cor.* 9. 6, 7.

X. Let him that is taught in the Word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a Man ſoweth, that ſhall he reap, *Gal.* 6. 6, 7.

IX. As a ſparing Sower of Corn ſhall have a little Crop; ſo a niggardly Charity ſhall have a leſs plentiful Reward. But however in your Contributions in the Church, I would have you give as before-hand you deſigned to do, not to give more than you were willing, and to grudge at it when it is done, being forced to it by the Example of others, or the Sollicitations of Superiors; for God approves of Cheerfulneſs in Charity, as of one of the beſt Parts in it.

X. Let him that is inſtructed in the Goſpel, contribute all gnod Things and Neceſſaries of Life, to him who inſtructeth him. Let no Man deceive himſelf by any vain Excuſes, whereby he may pretend to be exempted from this Charge; ſaying, I have little enough for my ſelf; why ſhould I work to maintain another Man in Preaching and Praying? Theſe Pretences may paſs well enough with Men; but God will not be mocked, he will keep ſteddy to his Reſolution of his Reward of Charity: And if a Man ſows with a ſparing Hand, he ſhall reap as little Increaſe.

XI. While

XI. While we have time, let us do good unto all Men, and ſpecially unto them that are of the Houſhold of Faith, *Gal.* 6. 10.

XII. Godlineſs is great Riches, if a Man be content with that he hath: for we brought nothing into the World, neither may we carry any thing out, 1 *Tim.* 6. 6, 7.

XIII. Charge them who are rich, in this World, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good Foundation againſt the time to come, that they may attain eternal Life, 1 *Tim.* 6, 17, 18, 19.

XIV. God is not unrighteous, that he will forget your Works and Labour that proceedeth of love; which love ye have ſhewed for his Names ſake, who hath miniſtred unto the Saints, and yet do miniſter, *Heb.* 6. 10.

XI. Whilſt God affords us Life and Abilities to do Good, let us endeavour to do kind and charitable Actions when it lies in our Power, to all Perſons of whatſoever Religion and Perſwaſion; but eſpecially to our Chriſtian Brethren, who are God's Houſhold, *Eph.* 2. 19.

XII. To live a holy Life, is a good Eſtate to a Man; for the Contentedneſs of Mind which this brings along with it, does over-ballance all the Satisfactions which wicked Men can enjoy from their moſt flowing Income: But Covetouſneſs in all Men is a very ridiculous Folly, eſpecially when they know, that they ſhall go as naked out of the World as they came into it, and however do nothing but heap and ſcrape up Riches, of which they cannot carry one Farthing along with them when they die.

XIII. Give a ſtrict Charge to them, who abound with the Riches of this World, that they be readily diſpoſed to relieve any diſtreſſed Object; that they be glad of a good Occaſion to exerciſe their Charity; by which they may raiſe to themſelves a good Spiritual Fund for their Souls, which may greatly further them in their Attainment of everlaſting Life.

XIV. God is a very juſt Maſter, and will not forget the Services of his faithful Servants, thoſe loving and kind Offices which they have ſhewed to his poor Members in relieving their Wants, and miniſtring to their Neceſſities.

XV. To

XV. To do good, and to diſtribute, forget not; for with ſuch Sacrifices God is pleaſed, *Heb.* 13. 16.

XVI. Whoſo hath this worlds good, and ſeeth his Brother have need, and ſhutteth up his Compaſſion from him, how dwelleth the Love of God in him? 1 *John* 3. 17.

XVII. Give Alms of thy Goods, and never turn thy Face from any poor Man, and then the Face of the Lord ſhall not be turned away from thee, *Tob.* 4. 7.

XVIII. Be merciful after thy Power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good Reward in the day of neceſſity, *Tob.* 4. 8, 9.

XV. Do not forget to do good and friendly Offices, and to diſtribute your Charity to thoſe Perſons who want it: For God is pleaſed with that Offering, more than with the legal Sacrifices.

XVI. If a Man have Plenty of the good Things of this World, and has no Compaſſion to relieve his poor Chriſtian Brother, whom he ſees in Want, how can ſuch a Man be ſaid to love God, that is ſo cruel to one of his Creatures?

XVI. When a poor Man in his Diſtreſs, begs to be relieved by thee, do not deny him his Requeſt, unleſs it be very unreaſonable and above thy Abilities: And if thou doſt ſo; God will not deny thee what thou ſhalt ask of him.

XVIII. Be charitable according to thy Ability; if thou haſt a large Eſtate, make a plentiful Allowance out of it for the Poor: If thou haſt but a ſmall Income, give cheerfully a little Matter out of that: And if ever thou falleſt into Neceſſity thy ſelf, thou wilt be amply recompenced for thy former Charity, the Remembrance of thy Goodneſs will ſtir up other Mens Benevolence to thee; and beſides God Almighty will have his Bleſſings in Store for thee, which he will ſhower down upon thee then.

XIX. He that hath pity upon the Poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again, *Prov.* 19. 17.

XX. Bleſſed be the Man that provideth for the Sick and Needy: the Lord ſhall deliver him in the time of trouble, *Pſal.* 41. 1.

XIX. Money beſtowed in Charity is not loſt, but only lent to God: And thou mayeſt reſt ſatisfied that he keeps an exact Account of what thou layeſt out upon that Head, and will pay it thee again with Intereſt.

XX. That Man is in a very happy Condition, to whom God gives a Heart to be charitable, who provides the Sick and Poor with Neceſſaries: For whenever he falls into Trouble, he may be ſure of Deliverance from God's Hand.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Church-wardens, or other fit Perſon appointed for that purpoſe, ſhall receive the Alms for the Poor, and other Devotions of the People, in a decent Baſon, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall think ſufficient. After which done the Prieſt ſhall ſay,*

Let us pray for the whole State of Chriſt's Church-militant here in Earth.

I. ALmighty and everlaſting God, who by thy holy Apoſtle hath taught us to make Prayers and Supplications, and to give Thanks for all Men; We humbly beſeech thee moſt mercifully to receive theſe our Prayers, which we offer

offer unto thy Divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the Spirit of Truth, Unity, and Concord: And grant that all they that do confeſs thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love.

Paraphraſe on the Prayer for the State of Chriſt's Church.

I. O All-powerful and Everlaſting God, who haſt by thy holy Apoſtle St. *Paul, exhorted us, that Supplications, Prayers, Interceſſions and giving of Thanks be made for all Men*, 1 Tim. 2. 1. we therefore, in Compliance with this Divine Injunction, do in the firſt Place offer up our Prayers, which we deſire thee out of thy great Mercy to receive, in Behalf of thy holy Catholick Church, which does conſiſt of all the faithful Believers in Jeſus Chriſt, whereſoever diſperſed over the different Nations of the World; moſt humbly beſeeching thee to inſpire them with *the Spirit of Truth*, John 14. 17. which may defend them from all falſe Doctrine and Errors in Matters of Faith: To give them Grace, that they may *keep the Unity of the Spirit, in the Bond of Peace*, Eph. 4. 3. and that they may not diſturb the Quiet of the Church by Schiſms and unlawful Separations: And to grant that all thoſe who continue within the Boſom of the Church, and do not interrupt its Tranquillity, either by Hereſie or Schiſm; That they alſo may not be guilty of any mutual Unkindneſs to each other, but according to our Saviour's Commands, *Have Peace one with another*, Matt. 9. 50. So that all Chriſtian People every where may embrace the ſame Confeſſion of Faith, rightly examined according to thy holy Word, which *is Truth*, John 17. 17. and is the only Rule thou haſt left us to judge by; That all true Believers may be conjoyned in an Uniformity of Worſhip and Communion with one another; and, That all Chriſtians, of what Denomination ſoever, may live together in that *godly Love* which their holy Religion recommends.

II. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes and Governours; and eſpecially thy Servant *GEORGE* our King, that under him we may be godly and quietly governed: And grant unto his whole Council, and

to all that are put in Authority under him, that they may truly and indifferently miniſter Juſtice, to the Puniſhment of Wickedneſs and Vice, and to the Maintenance of thy true Religion and Virtue.

II. Next we offer up our Prayers (as thou in thy word haſt commanded us, 1 *Tim.* 2. 2.) *for Kings and all that are in Authority*; but eſpecially for thy Servant King *GEORGE*, under whoſe gracious Government we in this Nation live; that through his vigilant Care and Conduct, *we may lead quiet and peaceable Lives, in all Godlineſs and Honeſty*, ib. beſeeching thee likewiſe to confer thy Grace upon all his Councellors, whether they be his more publick Adviſers in the two Houſes of Parliament, or his more private ones at the Council-board; As alſo upon all his ſubordinate Magiſtrates the Judges and Juſtices of the Realm; that they may adminiſter Juſtice *truly* and without Miſtake, and *indifferently* with an impartial Hand, and without Reſpect of Perſons: That by inflicting the Penalties denounced by the Laws againſt *Vice and Wickedneſs*, they may anſwer the End of that Office which God has raiſed them up unto, to be *for the Puniſhment of evil Doers*; and by the Encouragement of Vertue, and the Maintenance of the true Religion eſtabliſhed among us, they may be *for the Praiſe of them that do well*, 1 Pet. 2. 14.

III. Give Grace, O heavenly Father, to all Biſhops and Curates, that they may both by their Life and Doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments: And to all thy People give thy heavenly Grace; and eſpecially to this Congregation here preſent, that with meek Heart and due Reverence, they may hear and receive thy holy Word, truly ſerving thee in Holineſs and Righteouſneſs all the days of their Life.

III. We beſeech thee, likewiſe, to extend thy Grace to all the Paſtors of thy Church, whether they be Biſhops or Inferior Miniſters of the Goſpel, that by the Piety of their Lives, and the Orthodoxy of their Doctrine, they may interpret the Word of God, *according to the Truth in the Goſpel*, Gal.

Gal. 2. 14. and in Conformity to the holy Scriptures thoſe *lively Oracles* of God, *Acts* 7.28. and that they may adminiſter the Holy Sacraments, not by mangling them, and defrauding the People of their Share thereof, or by mixing with them vain and ſuperſtitious Ceremonies; but *rightly and duly*, as thou in thy holy Inſtitution thereof haſt preſcribed. And we enlarge our Prayers likewiſe for the Chriſtian People whoſe Souls are committed to their Care, eſpecially for this preſent Congregation here met together for thy Worſhip; that they may at all times hear thy holy Word, which ſhall be read or preached unto them in the Church, with due Reverence and Attention; and that they may receive it like the *Seed falling on the good Ground*, Luke 8. 15. *with an honeſt and good Heart*, and *having heard the Word may keep it*, not only *for a while*, and then in *time of Temptation fall away*, but that they may grow into a ſettled Habit of Goodneſs and Piety, and may perſevere in Goodneſs and Piety to their Lives end.

IV. And we moſt humbly beſeech thee of thy Goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity.

IV. We extend our Petitions further in behalf of all our afflicted Brethren, beſeeching thee, that out of thy gracious Diſpoſition, who art the *God of all Comforts*, 2 Cor. 1. 3. thou wouldeſt extend thy *Conſolation and Succour*, to all Perſons who, in this *tranſitory Life*, which is a Scene of Changeableneſs and Misfortune, do labour under any *trouble* either of Body or Mind; who are oppreſſed with *Sorrow*; or pine under *Want*; or languiſh under *Sickneſs*; or laſtly, who are afflicted by any other *Adverſity*.

V. And we alſo bleſs thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beſeeching thee to give us Grace ſo to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

V. With these our Petitions we offer up our Thanksgivings to thee for the good Examples which thou hast been pleased to set before us, of so many brave Martyrs and Confessors, and other eminently pious Persons, whose Faith and Piety were remarkable whilst they staid in this World, but are now departed to a better; beseeching thee to give us Grace, that we treading in the same Steps of Virtue and Holiness which they did, we may hereafter, together with them, be made Partakers of those glorious Joys in thy Heavenly Kingdom, which they are already possessed of. And this, O gracious Father, we thy poor Children do beg of thee to grant, for the sake of Jesus Christ, besides whom we do acknowledge no other Advocate or Mediator in Heaven. *Amen.*

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

I. DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup.

Paraphrase.

I. Dearly beloved Christians, you that design to partake of our Lord's Supper, which is here to be administred, ought duly to have prepared your selves (as I hope you have) thereunto, by a diligent Examination into the State of your Souls. Which Duty of Self-examination is earnestly exhorted to by St. *Paul*, who, 1 *Cor.* 11. 28. gives this Direction, *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* Now there are two principal Motives which do recommend this Duty of Self-examination, which is so necessary a Preparation to the Holy Sacrament; the first is, The Benefit received by it; the second, The Danger which accrues by the Neglect of it.

II. For

II. For as the Benefit is great, if with a true penitent Heart and lively Faith, we receive that holy Sacrament, (for then we ſpiritually eat the Fleſh of Chriſt, and drink his Blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) III. So is the Danger great, if we receive the ſame unworthily. For then we are guilty of the Body and

The Motives to Examination, or Preparation to the Sacrament, drawn, First, From the Benefit.

II. We receive great Benefit by receiving this holy Sacrament, if we come well prepar'd to partake of it. For then, as our Saviour tells us, *John* 6. 56. *We*, in a Spiritual manner, *eat his Fleſh, and drink his Blood, Chriſt dwelleth in us, and we in him.* And then we ſhall have a Title to that Bleſſing of our Saviour, obtained in his Petition, *John* 17. *That they all may be one, as thou Father art in me, and I in thee*, v. 21. *I in them, and thou in me*, &c. v. 23.

Secondly, *From Danger.*

III. We incur a very great Danger to our Souls, in coming unprepar'd, and without Examination of our ſelves, to this Spiritual Feaſt. For by this Contempt, as the ſame Apoſtle tells us, *We are guilty of the Body and Blood of the Lord*, 1 Cor. 11. 27. we do in ſome meaſure partake of the Sin of the Jews, who crucified our bleſſed Lord, when we irreverently approach and make bold with theſe holy Myſteries, which repreſent his meritorious Death and Paſſion; for Chriſt takes ſuch an undervaluing and ſlighting of his Sufferings, almoſt as heinous at our Hands, as he did the Spight and Malice of his moſt cruel Perſecutors. Nay, the ſame Apoſtle farther tells us, that *We thereby eat and drink Damnation to our ſelves, not diſcerning the Lord's Body.* That is, by ſuch an irreverent Approach to this holy Table, and by not *diſcerning*, or conſidering the Difference between this ſacred Banquet and an ordinary Meal, we eat and drink our own Condemnation; by this ſo high a Provocation of God, bringing very great Puniſhments upon our ſelves. For St. *Paul* ſays, that, for this Fault committed by the *Corinthians*, many temporal Calamities had befel them; *For this cauſe many are weak and ſickly among you, and many ſleep*, 1 Cor. 11. 29. Nay, if we die upon the Commiſſion of this Sin unrepented of, we cannot expect any thing leſs than our eternal Condemnation; for this Sin (as all other wilful Sins are) is in its own Nature damnable.

and Blood of Chriſt our Saviour; we eat and drink our own Damnation, not conſidering the Lord's Body; we kindle God's Wrath againſt us; we provoke him to plague us with divers Diſeaſes, and ſundry kinds of Death.

IV. Judge therefore your ſelves, Brethren, that ye be not judged of the Lord; 1. Repent you truly for your Sins paſt; 2. Have a lively and ſtedfaſt Faith in Chriſt our Saviour; 3. Amend your Lives, and be in perfect 4. Charity with all Men, ſo ſhall ye be meet Partakers of thoſe holy Myſteries.

The Particulars of Preparation.

IV. Let me therefore my Chriſtian Brethren, give you this Admonition in the Apoſtle's words, *if we would judge our ſelves, we ſhould not be judged*, 1 Cor. 11. 31. that is, If we would diligently judge and examine our ſelves before we come to the Sacrament, we ſhall eſcape that Judgment or *Condemnation* of God before threatned. Since therefore this Duty of Examination or Preparation to the Sacrament is ſo very requiſite, I will lay down before you the Particulars in which it doth conſiſt. 1. You muſt truly *repent you of your Sins* ye have formerly committed, being heartily ſorry for them, and reſolving for the future never to commit them. 2. You muſt have a ſtedfaſt and *hearty Faith in Chriſt Jeſus*, not a bare Credence of his being upon Earth, of his dying and riſing again, but ſuch a lively Faith as worketh by Love, *Gal.* 5. 6. and a particular Belief and Truſt, that thoſe his Sufferings have obtained a Pardon for our Sins when truly repented of, and that you ſhall receive the Seal thereof in this bleſſed Sacrament, *Acts*, 26. 18. 3. Ye muſt *amend your Lives*, not only repent of your Sins, and reſolve upon a better Courſe, but enter upon an actual Amendment; for tho' ye may not perhaps yet arrive to an habitual Courſe of Vertue, yet ye muſt enter upon ſome competent Degree of it. 4. Ye muſt be in *perfect Charity with all Men*; for our Saviour tells us, that when we bring our Gift to the Altar, *we muſt firſt be reconciled to our Brother, and then come and offer our Gift*, Matt. 5. 23, 24.

V. And

V. And above all things, ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the Death upon the Croſs, for us miſerable Sinners, who lay in Darkneſs and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. VI. And to the end that we ſhould alway remember the exceeding great Love of our Maſter, and only Saviour, Jeſus Chriſt, thus dying for us, and the innumerable Benefits which by his precious Blood-ſhedding he hath obtain'd to us; he hath inſtituted and ordained holy Myſteries, as Pledges of his Love, and for a continual remembrance of his Death, to our great and endleſs Comfort.

Thankfulneſs for Chriſt's Merits.

V. Theſe Qualifications we muſt have, before we come to this Sacrament. But there is yet another moſt principal Qualification which is to be exerciſed, as at other times, ſo more eſpecially in this moſt religious part of our Devotion; and that is a hearty Thankfulneſs for our Redemption by the Death and Paſſion of our bleſſed Lord, who for our ſakes *humbled himſelf, and became obedient unto Death, even the Death of the Croſs*, Phil. 2. 8. who lay, for ſome time, in the dark and deadly Shadow of the Grave, that we by our Reſurrection might be *the Children of God*, Luke 20. 36. and, *that we believing on him, might have everlaſting Life*, John 6. 47.

VI. And indeed it was one of the principal Ends of our Lord's inſtituting the Lord's Supper, that we ſhould exerciſe this Act of Gratitude. For he inſtituted theſe holy Myſteries to be a Pledge or Token to put us in mind of the Benefits which by his Paſſion he has conferred upon us, commanding us to *do this in remembrance of him*, Luke 22. 19. which indeed ſignifie no more to him, than a bare keeping the Remembrance of his Favours, but confer many Spiritual Graces upon us, which unleſs forfeited and cancelled by our ſubſequent Sins, will tend to our endleſs Comfort and Happineſs in Heaven.

VII. To him therefore, with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual Thanks, ſubmitting our ſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve him in true Holineſs and Righteouſneſs all the days of our Life. *Amen.*

VII. Let us therefore continually pay our moſt humble Thanks (as 'tis our bounden Duty to do after ſo high Obligations received) to our bleſſed Lord, who, with the Father and the Holy Ghoſt, is one God; by conforming our Lives according to his holy Will, which in the Goſpel is revealed to us; and by bending our whole Minds and Reſolutions to ſerve him, in living holy and godly Lives, not only for a ſhort Space of Time after this holy Exerciſe, but by perſevering therein conſtantly to our Death.

¶ *Then ſhall the Prieſt ſay to them that come to the holy Communion.*

YE that do truly and earneſtly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; Draw near with Faith, and take this holy Sacrament to your Comfort; and make your humble Confeſſion to Almighty God, meekly kneeling upon your Knees.

Paraphraſe.

Ye that do *truly and earneſtly*, out of a hearty Senſe of the Anger of God, and the Sadneſs of your Condition, repent you of your Sins, and not hypocritically, or to ſerve any unworthy Deſign, pretend to do it; who are in Charity with your Neighbours, and do from your Heart forgive every one who has offended you; who, for the future, reſolve to lead a better Life, than you have done, *keeping God's Commandments*, 1 Cor. 7. 19. and *walking in his way*, Pſal. 119. 3. do you draw near with Faith in our bleſſed Savjour's Merits, and

and receive this holy Sacrament, which will bring the greateſt Comfort to you, by ſealing the Pardon of your Sins and beſtowing the Graces of God's holy Spirit upon you: Therefore to qualify you the better to partake of theſe Benefits, and to denote the Sincerity of your Repentance, make a publick Confeſſion of your Sins to Almighty God, addreſſing your ſelves to him, in the humbleſt of Poſtures, upon your Knees.

¶ *Then ſhall this general Confeſſion be made in the Name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their Knees, and ſaying,*

I. ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedneſs, which we from time to time moſt grievouſly have committed, By Thought, Word and Deed, againſt thy Divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt us. II. We do earneſtly repent, and are heartily ſorry for theſe our Miſdoings; The remembrance of them is grievous unto us; The Burthen of them is intolerable.

Paraphraſe on the Confeſſion.

I. O Almighty God, *the Father of our Lord Jeſus Chriſt*, Rom. 15. 6. who *madeſt the World, and all things therein*, Acts 17. 24. and who hereafter *ſhalt judge the World*, Rom. 3. 6. We *confeſs our Wickedneſſes, and are ſorry for our Sins*, Pſal. 38. 18. which by long Continuance and frequent Repetition, we have committed againſt thee, in a moſt heinous and aggravating manner. We have by our Thoughts, Words and Actions, provoked thy Diſpleaſure; though at the ſame Time we knew thou wouldſt *bring us into Judgment*, not only *for every evil Deed*, 2 Cor. 5. 10. but *for every idle Word*, Matt. 12. 36. and for *every ſecret Thought*, Eccl. 12. 14.

II. We paſſionately wiſh and deſire that we had never been guilty of this Folly and Wickedneſs; we from the Bottom of our Hearts are ſorry for our tranſgreſſing thy Laws, and diſobeying thy Will; we cannot endure to think how we have offended ſo good a God; and the Senſe of ſo many Sins, lies an inſupportable Weight upon our Conſciences. III. Have

III. Have Mercy upon us, have Mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, Forgive us all that is paſt, And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of Life, To the Honour and Glory of thy Name, Through Jeſus Chriſt our Lord. *Amen.*

III. But O thou who art our merciful Father, and full of Bowels and Compaſſion to thy poor Children, *have Mercy upon us, have Mercy upon us*, Pſal. 75. 1. For thy dear Son's ſake forgive us all our former Tranſgreſſions, and give us Grace for the future to live a better Life, and with more Conformity to thy good Pleaſure; and that this happy Alteration may redound to thy Honour and Glory. This we pray for the ſake of Jeſus Chriſt. *Amen.*

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent) ſtand up, and turning to the People, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great Mercy hath promiſed Forgiveneſs of Sins to all them that with hearty Repentance and true Faith turn unto him; have Mercy upon you, pardon and deliver you from all your Sins, confirm and ſtrengthen you in all Goodneſs, and bring you to everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe on the Abſolution.

The *Almighty God*, who is inveſted with all Power in Heaven and Earth, and our *heavenly Father* who has the kindeſt Diſpoſitions to us his Children; has alſo promiſed that he will pardon repenting Sinners that turn unto him, *Iſa.* 55. 7. *John* 3. 16. this ſame good and gracious God hath ordered me his Miniſter to declare and pronounce his Mercy to you in pardoning and delivering you from all your Sins, if you truly repent of them, as I charitably preſume you do: And I put up my Prayers for you to him, that he may confirm you in a conſtant Habit of Virtue and Piety, as long as you live in this World, and at laſt bring you to the everlaſting Happineſs of the other. *Amen.*

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

I. Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me all that travel and are heavy laden, and I will refreſh you, *Matt.* 11.28.

II. So God loved the World, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting Life, *John* 3. 16.

III. Hear alſo what Saint *Paul* ſaith.

This is a true ſaying, and worthy of all Men to be received, that Chriſt Jeſus came into the World to ſave Sinners, 1 *Tim.* 1. 15.

IV. Hear alſo what St. *John* ſaith.

If any Man Sin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins, 1 *John* 2. 1.

Paraphraſe.

I. Attend, I pray you, to thoſe comfortable Words which our Saviour ſpeaks, in behalf of all ſincere Penitents.

Come unto me all ye who labour under the intolerable Burden of your Sins, and I will give you Reſt, by acquitting you of your Guilt.

II. God has demonſtrated what great Love he bears to all Mankind, in that he has ſent his only Son into the World to make Satisfaction for their Sins, to the end that all who believe in him and obey his Commands, might not only avoid endleſs Deſtruction, but through his Merits might likewiſe obtain everlaſting Happineſs.

III. Next I would deſire you to obſerve what is delivered by St. *Paul.*

This is not only a true Saying, but a very choice one, and fit to be fixed in all Mens Hearts, That the great Deſign of our bleſſed Lord's coming into the World was, to offer the Terms of Salvation to ſinful Men.

IV. I would have you alſo to take notice of the Doctrine taught by St. *John*, one of our Saviour's principal Diſciples.

If any Man fall into a Sin, we need not utterly deſpair of Forgiveneſs, for we have an Advocate with God the Father, who will plead his Merits for a Pardon, and that is the holy Jeſus, who by his Blood has made an Atonement for our Sins.

¶ *After*

¶ *After which the Prieſt ſhall proceed, ſaying,*

I. *Prieſt.* Lift * up your Hearts.

Anſw. We lift them up unto the Lord.

II. *Prieſt.* Let us give Thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

III. IT is very meet, right, and our bounden Duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, † Holy Father, Almighty, everlaſting God.

† *Theſe Words* [Holy Father] *muſt be omitted on Trinity Sunday.*

Paraphraſe on the Surſum Corda.

I. *Prieſt.* Raiſe up your Hearts, depreſſed with Grief from the Senſe of your Sins, to enter upon our Duty of Praiſe and Thankſgiving.

Anſw. In Compliance with your Deſire, and as our Duty requires it, we raiſe them up.

II. *Prieſt.* Let us pay our Thanks to our great God, for his Mercies towards us.

Anſw. What you propoſe is very fitting, and our bounden Duty.

III. It is indeed, as you ſay, very fitting, and our bounden Duty, upon every Occaſion, and in every Place, as well privately as publickly, to pay our Thanks unto thee, O holy Father, our Almighty Creator, who art God from all Eternity.

* Theſe Verſicles are called by the Ancients *Surſum Corda*, from the two firſt Words thereof. They are of very great Antiquity in the Church. St. *Cyprian* in his Time ſays, that the Prieſt prepared the Minds of the Faithful by ſaying *Surſum Corda*, and the People made anſwer *Habemus ad Dominum*, Cypr. in Or. Dom. The ſame Form is mentioned by St. *Cyril* of *Jeruſalem*, *Cat. Myſt.* 5. by St. *Chryſ. Hom. de Encœn.* by St. *Auſtin*, *de ver. Rel.* cap. 3.

¶ *Here*

¶ *Here ſhall follow the proper* * *Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt high. *Amen.*

* This Hymn is called the *Triſagium*, from the Word *Holy* thrice repeated in it. It is a Form which was uſed in all the ancient Liturgies; 'tis mention'd in the *Apoſtolical Conſtitutions*, lib. 8. cap. 16. and by St. *Cyril* in his Catechiſm, *Myſt.* 5. not to deſcend to later Authorities.

Paraphraſe on the Triſagium.

Therefore let us joyn our ſelves with the Angels and Archangels; and with all the Ranks of bleſſed Spirits in Heaven, *the multitude of the heavenly Hoſt*, Luke 3. 13. repeating with them their Divine Hymn, which they ſing alternately in Parts, *Iſa.* 6. 3. *Holy, holy, holy, Lord of Hoſts, the whole Earth is full of his Glory*; and part of that which they ſung at the Birth of our Saviour, *Glory to God in the higheſt*, Luke 2. 14.

¶ *Proper* † *Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven Days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the Operation of the Holy Ghoſt, was made very Man of the Subſtance of the Virgin Mary his Mother, and that without Spot or Sin, to make us clean from all Sin. Therefore with Angels, *&c.*

† Theſe Prefaces were very ancient, tho' there were ſome of them, as they ſtood in the Latin Service, of a later Date. For as there are Ten in that Service, whereof the laſt concerning the Virgin *Mary* was added by Pope *Urban* 1095;

ſo

ſo it follows that the reſt muſt be of a more conſiderable Antiquity. Our Church has only retain'd Seven, and thoſe upon the principal Feſtivals of the Year, which relate only to the Perſons of the ever-bleſſed Trinity, and not to any Saint.

Paraphraſe.

Becauſe out of thy Love to Mankind, thou didſt ſend thy only Son, as at this time, to be incarnate through the overſhadowing of the Holy Ghoſt, and to be made out of the Subſtance of the Virgin *Mary* his holy Mother, very Man like us in all Things, Sin only excepted, to the end that he might cleanſe us from Sin by his Example and Sufferings.

¶ *Upon Eaſter-day, and ſeven days after.*

BUT chiefly we are bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the Sin of the World; Who by his Death hath deſtroyed Death, and by his riſing to Life again, hath reſtored to us everlaſting Life. Therefore, *&c.*

Paraphraſe.

But in a peculiar manner we are obliged to render thee our moſt hearty Thanks for the Benefits of Chriſt's glorious Reſurrection; for he *is our Paſſover which is ſacrificed for us*, 1 Cor. 6. 7. the true *Lamb of God which taketh away the Sins of the World*, John 1. 29. who by his Death *hath aboliſhed Death*, 2 Tim. 1. 10. and *through Death hath deſtroyed him that hath the power of Death*, Heb. 2. 9. and who *by his Reſurrection from the Dead, has begotten us unto a lively hope* of everlaſting Life, 1 *Pet.* 1. 3.

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into Heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in Glory. Therefore, *&c.*

Paraphraſe.

Paraphraſe.

Through thy moſt dearly beloved Son our Lord Jeſus Chriſt, who after his moſt miraculous and glorious Reſurrection, appeared ſeveral times to his Apoſtles, and afterwards, when they *were come together*, Acts 1. 6. he in their ſight aſcended up into Heaven, v. 10. to the end *that he might go and prepare a Place for us, that where he is, there we might be alſo*, John 14. 3.

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord, according to whoſe moſt true Promiſe, the Holy Ghoſt came down as at this time from Heaven with a ſudden great Sound, as it had been a mighty Wind, in the likeneſs of fiery Tongues, lighting upon the Apoſtles, to teach them, and to lead them to all Truth, giving them both the Gift of divers Languages, and alſo boldneſs and fervent Zeal conſtantly to preach the Goſpel unto all Nations, whereby we have been brought out of Darkneſs and Error, into the clear Light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore, *&c.*

Paraphraſe.

Through our Lord Jeſus Chriſt, who has made good his Promiſe in ſending the Comforter, *John* 15. 26. when at *the Feaſt of the Pentecoſt*, the Holy Ghoſt came down upon the Apoſtles *with a Sound from Heaven, as of a ruſhing and mighty Wind*, Acts 2. 2. *and there appeared unto them cloven Tongues like as of Fire*, v. 3. to the end that they might be *guided by him into all Truth*, John 18. 37. giving them the Gift of diverſe Languages, *as the Spirit gave them Utterance*, Acts 2. 4. and *boldneſs to preach the Word*, Acts 4. 29. to all Nations, as our Saviour commanded them, *Matt.* 28. 19. by which we who are deſcended of Gentile Anceſtors, have reaped the Advantage of being *called out of the Darkneſs of* Paganiſm, *into the marvellous Light* of the Goſpel, 1 *Pet.* 2. 9. *and that we might know the only true God, and Jeſus Chriſt whom thou haſt ſent*, John 17. 3.

¶ *Upon*

¶ *Upon the Feaſt of Trinity only.*

WHO art one God, one Lord; not one only Perſon, but three Perſons in one Subſtance. For that which we believe of the Glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore, *&c.*

Paraphraſe.

Who art one God, one true Jehovah or Lord; nor only as ſome falſely imagine, one Perſon, but three Perſons or Subſiſtences in one Unity of Eſſence. For we believe the Glory of the Father, to be ſo communicated to the Son and the Holy Ghoſt, as that there is no Difference of Dignity, or any kind of Inequality between them.

¶ *After each of which Prefaces ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt high. *Amen.*

Paraphraſe on the Triſagium.

Therefore let us joyn our ſelves with the Angels and Archangels, and with all the Ranks of bleſſed Spirits in Heaven, *the Multitude of the heavenly Hoſt*, Luke 3. 13. repeating with them their Divine Hymn, which they ſing alternately in Parts, *Iſa.* 6. 3. *Holy, holy, holy, Lord of Hoſts, the whole Earth is full of his Glory*; and part of that which they ſung at the Birth of our Saviour, *Glory to God in the higheſt*, Luke 2. 14.

¶ *Then*

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay in the Name of all them that ſhall receive the Communion, this Prayer following,*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great Mercies. We are not worthy ſo much as to gather up the Crumbs under thy Table. But thou art the ſame Lord, whoſe Property is always to have Mercy; Grant us therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls waſhed through his moſt precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

Paraphraſe.

We do not preſume to take upon us the great Honour of being admitted to thy Table, truſting in any Righteouſneſs or Merit which we can pretend to, but only in the many and great Inſtances of thy Mercy ſhewn to thy poor Creatures. Alas! we are ſo far from ſetting any Value or Worth upon our ſelves, as to think our ſelves Gueſts ſufficiently qualified to come to our Lord's Table, that we do not think our ſelves ſo worthy, as the *Syrophœnician* Woman did, *to gather up the Crumbs under our Maſter's Table*, Matt. 15. 27. But thou art the ſame God who in thy holy Word haſt declared, that *To the Lord our God belong Mercies*, Dan 9. 9. Grant us therefore, out of this thy Commiſeration and Goodneſs, that we may receive ſuch Benefit by the ſpiritual eating and drinking of his Body and Blood, that our Bodies may be purified from all fleſhly Sins by the one, and our Souls waſhed from all Stains of Guilt by the other, and that we may for ever be joyned with him in a Spiritual Union. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth,*

ALmighty God, our heavenly Father, who of thy tender Mercy didſt give thine only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption, who made there (by his own Oblation of himſelf once offered) a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction, for the Sins of the whole World, and did inſtitute, and in his holy Goſpel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy Inſtitution, in remembrance of his Death and Paſſion, may be Partakers of his moſt bleſſed Body and Blood:

Who in the ſame Night that he was betrayed *(a)* took Bread, and when he had given thanks, *(b)* he brake it, and gave it to his Diſciples, ſaying, Take, eat, *(c)* this is my Body which is given for you, do this in remembrance of me. Likewiſe after Supper *(d)* he took the Cup, and when he had given Thanks, he gave it to them, ſaying,

(a) *Here the Prieſt is to take the Paten in his Hand:*

(b) *And here to break the Bread.*

(c) *And here to lay his Hand upon all the Bread.*

(d) *Here he is to take the Cup into his Hand.*

ſaying, Drink ye all of this, for this *(e)* is my Blood of the New Teſtament which is ſhed for you, and for many for the Remiſſion of Sins: Do this as oft as ye ſhall drink it, in remembrance of me. *Amen.*

(e) *And here to lay his Hand upon every Veſſel (be it Chalice or Flagon) in which there is any Wine to be conſecrated.*

Paraphraſe on the Prayer of Conſecration.

O Almighty God, who out of thy tender Love to the Souls of Men, didſt *not ſpare thine own Son, but didſt deliver him up for us all*, Rom. 8. 32. *by his Blood to obtain eternal Redemption for us*, Heb. 9. 12. who voluntarily of himſelf *was once offered to bear the Sins of many*, Heb. 9. 28. *who died for all Men*, 1 Cor. 5. 15. being *a Propitiation* or Atonement for our Sins, 1 *John* 2. 2. who whilſt he converſed here upon Earth, did inſtitute a ſacred Ordinance for the Continuance of the Memory of his Death, which he underwent for our ſakes; and has likewiſe given ſtrict Command, in the inſpired Writings of the Evangeliſts and Apoſtles, for Obſervance of this Inſtitution, *Do this in remembrance of me*, Luke 22. 19. *As oft as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come*, 1 Cor. 11. 26. Favourably hear our Prayers (we beſeech thee) O gracious Father, and grant that we having received theſe thy Creatures, the Bread and Wine, here preſent to be eaten and drunk, according as our Saviour has appointed in Remembrance of his Suffering and Death, may be Partakers of his moſt precious Body and Blood, which are in a ſpiritual and extraordinary manner conveyed to us therein; for the ſame our bleſſed Saviour, *in the Night in which he was betrayed by* Judas, (and which immediately preceded his Paſſion) *took Bread and bleſſed it, and brake it, and gave it to his Diſciples, and ſaid, Take, eat, this is my Body. And he took the Cup and gave Thanks, and gave it to them, ſaying, Drink ye all of it, for this is my Blood of the New Teſtament which is ſhed for many for the Remiſſion of Sins*, Matt. 26. 26, 27, 28. adding thereunto theſe Words recorded by another Evangeliſt. *This do in remembrance of me*, Luke 22. 19. *Amen.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner (if any be preſent) and after that to the People alſo in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy Heart by Faith with Thankſgiving.

Paraphraſe.

O my dear Chriſtian Brother, may the Body of our Lord Jeſus Chriſt, which this Bread that I here bring unto thee does repreſent, and verily exhibit to thee, if thou comeſt with a true Faith and worthy Diſpoſitions to receive it; may this Body ſo exhibited, and which our bleſſed Lord gave up to be ſacrificed for us, be a ſpiritual Preſervative to thee, and bring with it ſuch Grace and Influences, as may incline thee to live with that Goodneſs and Piety, as that thou mayſt, by God's Grace and Favour, attain everlaſting Happineſs. Therefore do thou take from me this conſecrated Bread and eat it, as a Token that thou doſt gratefully remember that Chriſt died to ſave thee, and do thou thankfully feed on him in thy Heart by Faith.

A Prayer which may be ſaid by the Communicant, after the *Bread*.

O Moſt gracious God, the Father of Mercies, and the God of all Comforts, ſpeak Peace to my poor Soul, which now deſireth to turn unto thee, to be reconciled unto thee, and for the future, above all things, to love thee and to honour thee. O let this bleſſed Bread, that I have here taken, be a Seal of my Pardon from thee, let it be a means of conveying thy Holy Spirit to me, and building me up into all Chriſtian Graces. Amen.

¶ *And*

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Body and Soul unto everlaſting Life. Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

Paraphraſe.

My dear Chriſtian Brother! may the Blood of our Lord Jeſus Chriſt, which this Cup of Wine that I here bring unto thee does repreſent and verily exhibit to thee, if thou cometſt with a true Faith and worthy Diſpoſitions to receive it; may this Blood ſo exhibited, and which our bleſſed Lord ſuffered to be ſhed for thy ſake, be a ſpiritual Preſervative to thee, and bring with it ſuch Grace and Influence, as may incline thee to live with that Goodneſs and Piety, as that thou mayſt, by God's Grace and Favour, attain everlaſting Happineſs. Therefore do thou take from me this conſecrated Cup, and drink it as a Token, that thou doſt gratefully remember, that Chriſt died to ſave thee, and be thou for ever thankful for ſo inеſtimable a Bleſſing.

A Prayer which may be ſaid by the Communicant, after the *Cup*.

O Bleſſed Trinity! Father, Son, and Holy Ghoſt! for ever praiſed be thy adorable Being, for all thy Benefits to Mankind; for our Creation, Redemption, and Sanctification. O Father of Mercies! Pardon my Sins. O my dear Saviour! Plead thy precious Blood and Merits for me. O Holy Ghoſt! ſanctifie me by thy Love, and make my Soul thy Temple for evermore. Amen, Amen.

¶ *If the conſecrated Bread or Wine be all ſpent, before all have communicated, the Prieſt is to conſecrate more according to the Form before preſcribed: Beginning at* [Our Saviour Chriſt in the ſame Night, *&c.*] *for the Bleſſing of the Bread; and at* [Likewiſe after Supper, *&c.*] *for the Bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the Conſecration Elements, covering the ſame with a fair Linen Cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

We addreſs our ſelves, *&c.* See above, *p.* 9.

¶ *After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble Servants entirely deſire thy Fatherly Goodneſs, mercifully to accept this our Sacrifice of Praiſe and Thankſgiving; moſt humbly beſeeching thee to grant, that by the Merits and Death of thy Son Jeſus Chriſt, and through Faith in his Blood, we and all thy whole Church may obtain

obtain Remiſſion of our Sins, and all other Benefits of his Paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our Souls, and Bodies, to be a reaſonable, holy, and lively Sacrifice unto thee; humbly beſeeching thee, that all we who are Partakers of this holy Communion, may be fulfilled with thy Grace and heavenly Benediction. And although we be unworthy through our manifold Sins to offer unto thee any Sacrifice; yet we beſeech thee to accept this our bounden Duty and Service: not weighing our Merits, but pardoning our Offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the Unity of the Holy Ghoſt, all Honour and Glory be unto thee, O Father Almighty, World without end. *Amen.*

Paraphraſe.

O Lord, our gracious Father, who dwelleſt in the higheſt Heavens, we thy Servants depreſſed with the loweſt Thoughts of our ſelves, both by reaſon of our infinite Diſtance from thee, and our unworthy Behaviour towards thee, earneſtly deſire thee, of thy Fatherly Goodneſs, always demonſtrated to us, graciouſly to accept this *Sacrifice of Thankſgiving* which we *offer to thee*, Pſal. 116. 17. moſt heartily begging of thee to grant, that by the meritorious Death and Paſſion of our bleſſed Lord, *and through Faith in his Blood*, Rom. 3. 25. we, and all our Brethren of the Catholick Church, (with all whom we profeſs to hold Communion) may obtain Forgiveneſs of their Sins, together with Grace and Spiritual Comfort, and the reſt of the Benefits procured to us by Chriſt's meritorious Paſſion.

And here, O Lord, at thy holy Altar, we do not offer up the Sacrifice *of Bulls and Goats*, nor yet do we only *render thee the Calves of our Lips*, Hoſ. 14. 2. but we offer up to thee our own ſelves, both Souls and *Bodies, a living Sacrifice, holy, acceptable unto God, which is our reaſonable Service*, Rom. 12. 1. in moſt humble manner begging of thee, that we the preſent Communicants in this Place, may be *filled with the* Graces of thy *Spirit*, Eph. 5. 18. and that we may be *bleſſed with all Spiritual Bleſſings*, Eph. 1. 3. And tho' the many Sins which we have committed againſt

thee, have rendered us unworthy to offer up any Tribute of Praiſe to ſo pure and excellent a Being, yet we beſeech thee to accept of this Commemoration of thy Goodneſs, which out of Gratitude, and from thy expreſs Command, we are obliged to pay to thee; not as having Regard to any Merits of ours, which thou, who knoweſt our Hearts, canſt beſt tell we do not in the leaſt pretend to; we only therein deſiring thee to forgive us our Sins, through the only Merits of Jeſus Chriſt our Lord, by whoſe Interceſſion we deſire to aſcribe the Honour and Glory which is due both to him and thee, O Almighty Father, for evermore. *Amen.*

¶ *Or this.*

ALmighty, and everlaſting God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the Spiritual Food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy Favour and Goodneſs towards us; and that we are very Members incorporate in the myſtical Body of thy Son, which is the bleſſed Company of all faithful People; and are alſo Heirs through Hope of thy everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that holy Fellowſhip, and do all ſuch good Works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom, with thee and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

Paraphraſe.

O God of infinite Power and everlaſting Duration, we from the Bottom of our Hearts give thee Thanks for thy feeding us, with this Spiritual Banquet of thy dear Son's precious Body and Blood, which we that have received the Holy Myſteries of this bleſſed Sacrament, duly adminiſtred according to our bleſſed Lord's Inſtitution, have partaken of; who doſt thereby manifeſt thy Love to us. *in giving thy only begotten Son for us*, John 3. 16. who doſt likewiſe, by this holy Participation, afford us a Token that we are *Members of his Body, of his Fleſh, and of his Bones*, Eph. 5. 30. that is, that we are Parts of the Holy Catholick Church, the ſacred Society of all faithful People thro'out the whole World. And laſtly, giving us a Pledge of Aſſurance thereby, that we *are Heirs of God, and Joynt-heirs with Chriſt*. Rom. 8. 17. in his everlaſting Kingdom which he has obtained for us by his Death and Paſſion. And we beſeech thee further, O our moſt gracious and heavenly Father, to afford us ſuch a Meaſure of thy Grace that we may continue in that holy Communion of thy Catholick Church and may never eſtrange our ſelves therefrom by Hereſie or Schiſm, but that we may lead our Lives with Virtue and Piety, and with an exact Conformity to thoſe holy Laws which thou haſt preſcribed us to walk by. All this we beg through the Merits of Jeſus Chriſt our Saviour, to whom with thee, O Father, and the Holy Ghoſt, be aſcribed all Praiſe and Honour for evermore. *Amen.*

¶ *Then ſhall be ſaid or ſung.*

I. GLory be to God on high, and in Earth Peace, good Will towards Men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

II. O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, receive

receive our Prayer. Thou that ſitteſt at the right Hand of God the Father, have Mercy upon us.

For thou only art Holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the Glory of God the Father. *Amen.*

Paraphraſe on Gloria in excelſis.

I. Let us joyn our Voices in that Angelical Hymn recorded *Luke* 2. 16. *Glory be to God on high*, &c. May all Glory to the moſt high God be aſcribed by every Order of Beings, and by all Nations of the World; may Peace and Tranquility reign throughout the whole Earth; and may all Men agree together in Chriſtian Brotherhood and Kindneſs. Let us in Imitation of another Conſort of Angels, who ſaid, *Amen: Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might be unto our God for ever and ever.* Amen. *Rev.* 7. 12. Let us in Imitation of theſe good and wiſe Beings, praiſe and adore thee, glorifie thee, and pay our Thanks to thee, for thy great and endleſs Goodneſs and Glory. O thou eternal Lord and God! thou King of all the heavenly Powers! the Almighty Father and Source of the Deity, from whom the other Perſons of the Divine Nature, by an infinite Fecundity, did everlaſtingly flow!

II. And thou, O bleſſed Lord Jeſus Chriſt, the only and Almighty Son of the Father! O thou likewiſe the eternal Lord and God! thou *Lamb of God*, everlaſting Son of an everlaſting Father, *that takeſt away the Sins of the World!* Have Mercy upon us in pardoning our Sins. O *thou* that *takeſt away the Sins of the World*, hear our Petitions. Thou that *ſitteſt at the right hand of God*, Col. 3. 1. ſhew thy Pity upon us in interceding for us with the Father. For *thou only art holy*, Rev. 15. 4. thou *only art the Lord*, 1 Tim. 6. 15. thou only, O Jeſu Chriſt, together with the Holy Ghoſt, doſt partake of the eternal Godhead of the Father. *Amen.*

¶ *Then*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing.*

THE Peace of God, which paſſeth all underſtanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord: And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be among you, and remain with you always. *Amen.*

Paraphraſe on the Bleſſing.

May *the Peace of God, which paſſeth all Underſtanding, keep your Hearts and Minds,* Phil. 4. 7. *and make you grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt,* 1 *Pet.* 3. 18. May God the Father be your Preſerver, may God the Son be your Mediator, and the Holy Ghoſt your Sanctifier; and may you continue under this heavenly Benediction unto your Lives end. *Amen.*

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one, or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the Diſcretion of the Miniſter.*

I. *Prayer to be preſerved in Worldly Changes.*

ASſiſt us mercifully, O Lord, in theſe our Supplications and Prayers, and diſpoſe the way of thy Servants towards the Attainment of everlaſting Salvation; that among all

all the Changes and Chances of this mortal Life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe.

O bleſſed Lord, *who haſt promiſed to help our Infirmities, when we know not what to pray for as we ought*, Rom. 8. 26. we beſeech thee to aſſiſt us both in the putting up our Prayers to thee, and in the granting what we pray for; beſeeching, moreover, thee who *ordereſt our Goings*, Pſal. 37. 23. ſo to direct all our Actions, as may beſt tend to the attaining everlaſting Salvation, that in the midſt of the many Changes and Varieties of this World, we may depend upon thy conſtant Aſſiſtance which may be always ready to aſſiſt us. Which we beg for Jeſus Chriſt his ſake. *Amen.*

II. *Prayer for Preſervation of Soul and Body.*

O Almighty Lord and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our Hearts and Bodies in the ways of thy Laws, and in the Works of thy Commandments, that through thy moſt mighty Protection, both here and ever, we may be preſerved in Body and Soul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

Paraphraſe.

O God, whoſe Power is infinite, and whoſe Duration is everlaſting, we beſeech thee to *preſerve our Spirit, Body and Soul blameleſs*, 1 Theſſ. 5. 23. in a conſtant Obedience to thy Laws and holy Commandments, that being under the Conduct of thy Heavenly Protection, both in this World and the next, we may be preſerved both in Body and Soul unto eternal Life. Which we ask for the ſake of our Lord and Saviour Jeſus Chriſt. *Amen.*

III. *A*

III. *A Prayer for a Bleſſing on Hearing the Word.*

GRant, we beſeech thee, Almighty God, that the Words which we have heard this day with our outward Ears, may through thy Grace be ſo grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good living, to the Honour and Praiſe of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe.

O All-powerful God, we humbly beſeech thee, that the Words which we have heard this Day, by the Reading and Preaching of the Miniſter out of the Holy Scripture by our corporeal Ears, may, like the good Seed, *Matt.* 13. 8. take deep Root in our Hearts, and may bring forth the Fruit of a good Life, as may tend to thy Honour and Praiſe. Which we pray thee to grant, for the ſake of Jeſus Chriſt our Lord. *Amen.*

IV. *A Prayer for God's Bleſſing on our Undertakings.*

PRevent us, O Lord, in all our Doings with thy moſt gracious Favour, and further us with thy continual help, that in all our Works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy Mercy obtain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe.

O Lord, we beſeech thee to afford us thy *preventing Grace* in all that we undertake, and thy aſſiſting Grace in the carrying it on, that in all our Actions enterpriſed by thy Permiſſion, continued by thy Direction, and finiſhed by thy Aſſiſtance, we may by an innocent and happy Concluſion thereof, make it tend to thy Glory: And that after an End of this mortal Life, we may, thro' thy Mercy, attain the everlaſting Happineſs of a better. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

V. *A*

V. *A Prayer to ſupply the Defects of our Devotion.*

ALmighty God, the Fountain of all Wiſdom, who knoweſt our Neceſſities before we ask, and our Ignorance in asking; We beſeech thee to have Compaſſion upon our Infirmities; and thoſe things which for our Unworthineſs we dare not, and for our Blindneſs we cannot ask, vouchſafe to give us for the Worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

Paraphraſe.

O All-powerful God, who art the *Giver of all Wiſdom*, Prov. 2. 6. who art *able to do exceeding abundantly more than we can ask or think*, Eph. 3. 20. who knoweſt our Wants before we ask them, and our Want of Prudence to ask thoſe Things that are fitting for us: We beſeech thee to forgive the Infirmities and Imperfections which we diſcover in our Devotions, and to ſupply us with ſeveral good Things, which out of a Senſe of our Sins, and unworthy Behaviour towards thee, we dare not have the Confidence and Preſumption to requeſt of thee; and to beſtow upon us other Favours, which out of our Forgetfulneſs and Spiritual Blindneſs, we cannot think to call upon thee for; not denying them to us, upon account of our Unworthineſs to receive them, but granting them for the Worthineſs and ineſtimable Merits of our bleſſed Lord and Saviour. *Amen.*

Almighty

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; We beſeech thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee, and grant that thoſe things which we have faithfully asked according to thy Will, may effectually be obtained, to the Relief of our Neceſſity, and to the ſetting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

Paraphraſe.

O God, of infinite Power and Goodneſs, who in thy holy Word haſt promiſed, that *whatever we ſhall ask in Chriſt's Name, thou wilt give us*, John 16. 23. We beſeech thee, out of thy great Mercy, favourably to hear us, who have this Day, in the publick Congregation of thy holy People, offered up our Prayers to thee; and to grant, that what we have asked in this Day's Devotions (agreeable to the neceſſary Qualifications of acceptable Prayer with an hearty Faith, *Matt.* 21. 22. and with a Reſignation to thy Will, 1 *John* 5. 14.) we may have it by thy Goodneſs beſtowed upon us; that our Wants thereby may be relieved, and the Glory of thy Bounty may be further diſplayed. And this we beg for Jeſus Chriſt, his ſake. *Amen.*

F I N I S.

9 MAI 61

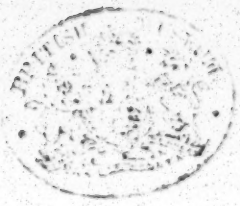
A PARAPHRASE ON THE PSALTER OR PSALMS OF DAVID,

Pointed as they are to be Sung or Said in CHURCHES.

By *WILLIAM NICHOLLS*, D.D.
Chaplain to his Grace the Duke of *Montagu*.

The Third Edition.

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To the Right Honourable

CHARLES Lord *Hallifax.*

My LORD,

YOUR Lordſhip, among Your many excellent Qualifications, being a great Judge, and withal a great Maſter in Poetry, has drawn many Addreſſes to you, for your Patronage of Performances, that way. I am confident You never had a nobler Collection of Poems laid before You, than I here bring You. Indeed they being obſcured under a verbal Tranſlation, do not ſhine forth with that Luſtre which they might. But even in this their or-

dinary Dreſs, Their divine Original, Their great Antiquity, The noble Images and uncommon Thought which They abound with, and withal Their inimitable Spirit of Piety, muſt needs make them to be highly eſteemed by Your Lordſhip's conſummate Judgment. My Relation to a Family of which You are ſo illuſtrious a Branch, has imboldened me to addreſs them to You, in token of the great Eſteem which is owing from,

My LORD,

Your Honour's moſt Dutiful

and Obedient Servant,

WILL. NICHOLLS.

TO THE

READER.

Courteous Reader,

I *Here preſent thee with a Comment upon the* Pſalms, *according to the* Common-Prayer-Book *Tranſlation; which, as many have been taught to vilify and calumniate, ſo few have been inſtructed how to underſtand: And it being by the Wiſdom of the Church, thought fit to be made a Part of our Publick Devotion, it will not be an improper Task in one of my Profeſſion, to give thee what Information I am able towards the better underſtanding the ſubject Matter, the Scope and Tenour, and the many caſual Expreſſions in theſe ſacred Hymns, which may not be ſo obvious to common Underſtandings.*

Many of our Diſſenting Brethren have very furiouſly attacked this Tranſlation, for ſeveral groſs Faults contained therein; not that they have really proved them to be ſuch, but perhaps they have thought them to be ſo, becauſe they did not exactly agree with the laſt Tranſlation; which, by the way, they have as much overvalued, as they have under-valued this. For as we muſt own there may be ſome Paſſages which are not ſo exactly done in this old Tranſlation; ſo we may truly ſay, if one had a Mind to be over-critical, one might, by way of Reprizal, ſhew as many in the New One, I mean of the Pſalms; *for I have only to do with That. For I do not take that Verſion to be the moſt exact Performance in its Kind. For it carries, from the Beginning to the End, one groſs Fault, and that is a Reddition too nicely literal, which makes it* Hebrew *ſtill, as in* Engliſh *Words, and hardly to be underſtood without a Paraphraſe. Nay, it almoſt religiouſly follows one of the worſt Verſions, that is,* Arius Montanus's Interlinear, *who has only ſpoil'd* Pagnin's, *by an affected Preciſeneſs always to tranſlate according to the firſt and moſt common Senſe of the* Hebrew *Words. Another Fault the laſt Tranſlators fell into, by not obſerving the Rule which was given them by the King,* viz. That the ordinary Bible, read in *Engliſh,* com-

commonly called the *Bishops Bible*, should be followed, and as little altered as the Original would permit. *Now the* Bishops Bible *(in the Psalms especially) was little different from* Coverdale's. *The Reviewers in Queen* Elizabeth's *Time, when that Translation was made, not thinking it decent to go too far from the* Common-Prayer-Book *Translation, by which great Offences and Exceptions might be created, which they were so prudent as not to go about unnecessarily to spirit up. But our last Set of Translators seem'd resolved to alter, for pure Alteration-sake, when no Manner of Occasion required it, leaving out as much* English *Phrase, and bringing in as much* Hebrew, *as ever they could; whether it were to recommend their Skill in the* Hebrew *Critick, or whether they had any other Design in View, I cannot tell. But to give the Reader a Taste of their Performance, and how much they have mended the old Translation: It must be observed, 1st, That a great Number of the Alterations are only Changes of one synonymous Word for another, as* Wicked *for* Ungodly: Haften after other Gods, *for* run after *(which, by the way, is much worse:)* Too strong for me, *for* too mighty for me: Righteousness *for* Righteous Dealing: Pay my Vows *for* perform my Vows: Thy Rod and thy Staff they comfort me, *(which is hardly* English*)* *for* thy Rod and thy Staff comfort me: Learn me, *for* teach me: Blessed be the Lord, *for* praised be the Lord, *&c. Now the greatest Bulk of the Alterations are of this Kind. 2dly, They oftentimes make the plain Sense of the old Translation obscure, by keeping to the* Hebrew *Phrase, as* Psal. 264. *For where the Sense is plain and determinate in the old Translation,* I have not dwelt with vain Persons, *it is made very uncertain in the New,* I have not sat with vain Persons: *And so again, what the old Translation expresses plainly,* Have Fellowship with the Deceitful, *the New makes obscure, by rendring* Go in with the Dissemblers; *And so again, for* walk innocently, *which is a good Translation and a proper Phrase, they change for* walk in my Integrity, *which is scarce either.*

The Lot is fallen to me in a fair Ground, *is intelligible to an ordinary Reader, but,* The Lines are fallen unto me in pleasant places, *is not to be understood without a Comment. And indeed so many Particulars there are, in which our* Common-Prayer-Book *Translation does exceed the other, that Dr.* Hammond, *in his Comment, has been forced to translate back again the New Translation into the Words of the Old, or very near it, in a hundred Places; and I could, with Ease, double the Number, upon just Grounds. To which, if we add, that even in those Places in which the New Translation has the Advantage of the Old, the Old Translation is supported by the Authority of some of the best* Hebrew *Criticks,* Munster, Castalio, *&c. (as a* * *Learned Gentleman has lately shewn;) certainly this Version, which we use in our Service, may pass without Reprehension, if it may not be allow'd to receive its Commendations, which in many Particulars I am sure it may justly put in its Plea for. And indeed the Clamours which have been raised against it, have been chiefly owing to the Indiscretion of the Authors of the New*

* Holy *David. David* and his old *English* Translators cleared, *&c.* Lond. 1706.

New Version, who unneceſſarily altered too much. For ever ſince that Time, many of the the People have took the Common-Prayer-Book *Tranſlation to be only a Piece of old Popiſh Trumpery, which even the Members of our own Church could not juſtify, by their making ſuch a World of Emendations in it: Eſteeming that only to be the pure Word of God, which came out of the Mint of the laſt Tranſlators. So much for the Vindication of the Old Tranſlation.*

And now I beg Leave to add a Word or two, of the Reaſons which induced me to the Publiſhing this Paraphraſe upon it. And firſt I thought it would conduce to the Removal of the Prejudices which have been taken up againſt this Verſion, when it ſhould be ſeen by the Paraphraſe, that the Paſſages of the old Verſion agreed as well or better with the Context, and the Tenor of the Pſalm, than the Alterations made in the New. Secondly, I was willing to let the Members of our own Church, (eſpecially thoſe who attend upon the daily Service) into a better Underſtanding of theſe ſacred Hymns, which in their publick Devotion they conſtantly recite. For 'tis to be lamented, that many, who by conſtant reading of the Pſalms, *have learned moſt of them by Heart, yet they do not underſtand any thing, either of the Deſign of each* Pſalm, *or the Connexion of one Verſe with the preceding or following, or of the Meaning of particular Expreſſions, Alluſions,* &c. *which are abſolutely neceſſary to a reaching of the true Meaning thereof.*

But it may be ſaid, why ſhould I attempt a new Paraphraſe on the Pſalms, *after ſo great Names as Dr.* Hammond *and Biſhop* Patrick? *I anſwer, That theſe two Learned Men have laid out their Labours upon the New Tranſlation, which is not read in our Church; and therefore I have confined my Comment to the* Common-Prayer-Book *Tranſlation, which every one is obliged to take a Part in, in the Publick Service; upon which Account, I preſume my Work may be of more general Uſe. It would be a Vanity in me to ſay, I have ſupplied any of their Omiſſions; but I having had their Comments before me, and having applied ſome Diligence of my own, I may, without Arrogance, ſay, 'tis poſſible I have contributed ſomething towards the Explication of theſe ſacred Hymns, which my Predeceſſors, this Way, have not touched. And if I did not think ſo, I would not have troubled the World with what I here offer.*

If it be ask'd what I have done particular in this Paraphraſe? I anſwer, I have commented upon the Hebrew *Text, comparing it with all the ancient and moſt modern Interpreters and Annotators, and given the Senſe of the Pſalmiſt as nigh as I could penetrate into it, eſpecially ſo as not to be contrary to our Verſion, which I always have not had Regard to neither, when any Miſtake was manifeſt. I have endeavoured to ſhew as much of the Beauties of the Poetry as could be expreſſed in a modern Language, and to ſet out as much of the Grandour of the* Aſiatick *Metaphor, as our Weſtern Way of Speaking will bear: Keeping always to ſuch a Plainneſs of Language, as may be underſtood by ordinary Readers. I have compared our Old Tranſlation with the* Hebrew *Text, and mark'd the Words which are put in for Explication, ſo that every one may ſee that we have as much Scripture here as other Tranſlations pretend to; and ſome People need not to be ſo terribly afraid, as they*

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commonly called the *Biſhops Bible*, ſhould be followed, and as little altered as the Original would permit. *Now the* Biſhops Bible *(in the Pſalms eſpecially) was little different from* Coverdale's. *The Reviewers in Queen* Elizabeth's *Time, when that Tranſlation was made, not thinking it decent to go too far from the* Common-Prayer-Book *Tranſlation, by which great Offences and Exceptions might be created, which they were ſo prudent as not to go about unneceſſarily to ſpirit up. But our laſt Set of Tranſlators ſeem'd reſolved to alter, for pure Alteration-ſake, when no Manner of Occaſion required it, leaving out as much* Engliſh *Phraſe, and bringing in as much* Hebrew, *as ever they could; whether it were to recommend their Skill in the* Hebrew *Critick, or whether they had any other Deſign in View, I cannot tell. But to give the Reader a Taſte of their Performance, and how much they have mended the old Tranſlation: It muſt be obſerved, 1ſt, That a great Number of the Alterations are only Changes of one ſynonymous Word for another, as* Wicked *for* Ungodly: Haſten after other Gods, *for* run after *(which, by the way, is much worſe:)* Too ſtrong for me, *for* too mighty for me: Righteouſneſs *for* Righteous Dealing: Pay my Vows *for* perform my Vows: Thy Rod and thy Staff they comfort me, *(which is hardly* Engliſh*) for* thy Rod and thy Staff comfort me: Learn me, *for* teach me: Bleſſed be the Lord, *for* praiſed be the Lord, *&c. Now the greateſt Bulk of the Alterations are of this Kind. 2dly, They oftentimes make the plain Senſe of the old Tranſlation obſcure, by keeping to the* Hebrew *Phraſe, as* Pſal. 264. *For where the Senſe is plain and determinate in the old Tranſlation,* I have not dwelt with vain Perſons, *it is made very uncertain in the New,* I have not ſat with vain Perſons: *And ſo again, what the old Tranſlation expreſſes plainly,* Have Fellowſhip with the Deceitful, *the New makes obſcure, by rendring* Go in with the Diſſemblers: *And ſo again, for* walk innocently, *which is a good Tranſlation and a proper Phraſe, they change for* walk in my Integrity, *which is ſcarce either.*

The Lot is fallen to me in a fair Ground, *is intelligible to an ordinary Reader, but,* The Lines are fallen unto me in pleaſant places, *is not to be underſtood without a Comment. And indeed ſo many Particulars there are, in which our* Common-Prayer-Book *Tranſlation does exceed the other, that Dr.* Hammond, *in his Comment, has been forced to tranſlate back again the New Tranſlation into the Words of the Old, or very near it, in a hundred Places; and I could, with Eaſe, double the Number, upon juſt Grounds. To which, if we add, that even in thoſe Places in which the New Tranſlation has the Advantage of the Old, the Old Tranſlation is ſupported by the Authority of ſome of the beſt* Hebrew *Critics,* Munſter, Caſtalio, *&c. (as a* * *Learned Gentleman has lately ſhewn;) certainly this Verſion, which we uſe in our Service, may paſs without Reprehenſion, if it may not be allow'd to receive its Commendations, which in many Particulars I am ſure it may juſtly put in its Plea for. And indeed the Clamours which have been raiſed againſt it, have been chiefly owing to the Indiſcretion of the Authors of the*

* Holy *David. David* and his old *Engliſh* Tranſlators cleared, *&c.* Lond. 1706.

New

New Version, who unnecessarily altered too much. For ever since that Time, many of the the People have took the Common-Prayer-Book *Translation to be only a Piece of old Popish Trumpery, which even the Members of our own Church could not justify, by their making such a World of Emendations in it: Esteeming that only to be the pure Word of God, which came out of the Mint of the last Translators. So much for the Vindication of the Old Translation.*

And now I beg Leave to add a Word or two, of the Reasons which induced me to the Publishing this Paraphrase upon it. And first I thought it would conduce to the Removal of the Prejudices which have been taken up against this Version, when it should be seen by the Paraphrase, that the Passages of the old Version agreed as well or better with the Context, and the Tenor of the Psalm, than the Alterations made in the New. Secondly, I was willing to let the Members of our own Church, (especially those who attend upon the daily Service) into a better Understanding of these sacred Hymns, which in their publick Devotion they constantly recite. For 'tis to be lamented, that many, who by constant reading of the Psalms, *have learned most of them by Heart, yet they do not understand any thing, either of the Design of each* Psalm, *or the Connexion of one Verse with the preceding or following, or of the Meaning of particular Expressions, Allusions,* &c. *which are absolutely necessary to a reaching of the true Meaning thereof.*

But it may be said, why should I attempt a new Paraphrase on the Psalms, *after so great Names as Dr.* Hammond *and Bishop* Patrick? *I answer, That these two Learned Men have laid out their Labours upon the New Translation, which is not read in our Church; and therefore I have confined my Comment to the* Common-Prayer-Book *Translation, which every one is obliged to take a Part in, in the Publick Service; upon which Account, I presume my Work may be of more general Use. It would be a Vanity in me to say, I have supplied any of their Omissions; but I having had their Comments before me, and having applied some Diligence of my own, I may, without Arrogance, say, 'tis possible I have contributed something towards the Explication of these sacred Hymns, which my Predecessors, this Way, have not touched. And if I did not think so, I would not have troubled the World with what I here offer.*

If it be ask'd what I have done particular in this Paraphrase? I answer, I have commented upon the Hebrew *Text, comparing it with all the ancient and most modern Interpreters and Annotators, and given the Sense of the Psalmist as nigh as I could penetrate into it, especially so as not to be contrary to our Version, which I always have not had Regard to neither, when any Mistake was manifest. I have endeavoured to shew as much of the Beauties of the Poetry as could be expressed in modern Language, and to set out as much of the Grandour of the* Asiatick *Metaphor, as our Western Way of Speaking will bear: Keeping always to such a Plainness of Language, as may be understood by ordinary Readers. I have compared our Old Translation with the* Hebrew *Text, and mark'd the Words which are put in for Explication, so that every one may see that we have as much Scripture here as other Translations pretend to; and some People need not to be so terribly afraid, as they*

are

are taught to be, of reading I know not what for the Word of God. I have compared the Text with two Editions of Coverdale's *Bible, the first of his own, the second of* Cranmer's *Edition. And have rectified two or three Faults which were something gross; letting the rest alone, either altogether, or till another Edition.*

Those that desire to reap Benefit by this Paraphrase, I would advise them every Day to read a Psalm or two, (who have not Leisure to read the whole Morning and Evening Service, with the Paraphrase,) reading over the Argument or Title of the Psalm first. I would have them read the Paraphrase entire by it self, which will best acquaint them with the Tenour and Connection of the Psalm, and then Verse for Verse with the Psalm, if they do not understand it before. This Method, by going over it twice or thrice, will give any Person of ordinary Capacity, such a sufficient Knowledge of the Sense of the Psalms, that he need not more, unless he has a Design to descend to some critical Enquiries which are disputed, without any great Advantage, among Learned Men. Whatever Pains I have taken herein (which are three times more than I at first expected) pray God bless them all to thy Use. Farewell.

The

The PSALTER or *(a)* PSALMS of *DAVID*, after the Tranſlation of the *(b)* Great Bible, *(c)* Pointed as they are to be Sung or Said in Churches.

(a) Pſalms of David.] They are called the Pſalms of *David*, not becauſe they were all compoſed by him, but becauſe moſt of them were, they receiving their Denomination from the greater Part. Some were wrote before *David*'s Time, as the XC Pſalm, by *Moſes*: Some after the Captivity, as CXXVI, CXXVII.

(b) Great Bible.] This was called the *Great Bible*, becauſe it was printed in a very bulky Volume, and publiſhed by Authority in *Henry* VIII's Time; being afterwards reviſed under *Edward* VI. The firſt Eſſay of tranſlating the Bible into *Engliſh*, was made by *William Tyndal*, a good Scholar, and one of the firſt Proteſtants of Note in *Henry* the VIIIth's Reign. He tranſlated the New Teſtament into *Engliſh* about the Year 1527. And after that the five Books of *Moſes*; writing Prefaces before each Book, wherein the Popiſh Tenets were expoſed with no little Sharpneſs. This inraged the Popiſh Clergy againſt him, that there was no longer ſtaying for him in *England*; and therefore he was reſolved to finiſh his Work beyond Sea; and being aſſiſted by *Miles Coverdale*, who compared *Tyndal*'s Tranſlations with the Hebrew, they with joynt Labours finiſhed the firſt Tranſlation of the whole Bible, printed at *Hamborough*, 1532. But before the Book was publiſhed, *Tyndal* was apprehended in *Flanders*, upon an Accuſation of Hereſie, and therefore was aſcribed to the feigned Name of *Thomas Matthews*. Hence this Edition got the Name of *Matthew*'s Bible. There being ſome Marginal Marks in this Bible, which referred to ſome Notes afterwards to be publiſhed upon ſuch Places as made againſt Popiſh Errors, made many of the Clergy take great Exceptions againſt this Bible likewiſe.

Therefore, at the Deſire of the Lord *Cromwel*, Vicar-General of the King, *Coverdale* reviews *Tyndal*'s Tranſlation again, examining it by the beſt Hebrew Copies. It was firſt printed at *Paris* in 1540; but many of the Copies being burnt for heretical Books, it was reprinted at *London* in 1544, and was called *The Bible of the larger Volume*, or, *The Great Bible*. To this Bible was prefixed an excellent Preface of Archbiſhop *Cranmer*. It was countenanced by a Proclamation of the King, commanding it to be fixed up ſo, as to be read by the People in all Churches, with a Penalty of Forty Shillings a Month upon every Pariſh which did not procure one.

This Bible was again reviſed at the beginning of King *Edward*'s Reign, in 1549. at the Direction of Archbiſhop *Cranmer*: Another Edition whereof was publiſhed in 1551. Theſe three Editions of the *Engliſh* Bible are thoſe which are called *The Great Bible*, and by others *Coverdale*'s *Bible*.

There was another Tranſlation, or at leaſt a Reviſion of the Bible, in Queen *Elizabeth*'s Time, but this was called *The Biſhops Bible*; becauſe the Queen, by her Letters Patents, had impowered ſeveral Biſhops to review it.

The laſt Tranſlation was made in the Fifth Year of King *James* I, 1607, by Forty-ſeven eminent Divines of that Time, appointed for that Purpoſe by the King; there being ſome Faults found in the *Biſhops Bible*, by the Managers of the Conference at *Hampton-Court*.

Now the *Pſalms* annexed to the Common-Prayer-Book, are not taken out of either of theſe two laſt Tranſlations, but out of the *Great Bible* tranſlated by *Tyndal* and *Coverdale*, and reviſed by Archbiſhop *Cranmer*: for when the Common Prayer was compiled in 1548, neither of theſe two laſt Tranſlations were extant.

The Tranſlation is very plain and eaſie, and fitter for Devotion than any one extant, by reaſon that the Hebraiſms are not ſo much retained as in the others: And notwithſtanding ſome Perſons Objections, it is nigher the Original than thoſe, who have not examined it, may imagine. For as *Coverdale* was a good Orientaliſt himſelf, ſo he had not much fewer Advantages to aſſiſt him in this Work, than thoſe who followed him. He had the Hebrew Text of the *Pſalms*, with St. *Jerom*'s Tranſlation thereof, called *Hebraica Veritas*, publiſhed in *Eraſmus*'s Edition of St. *Jerom*'s Works, which I obſerve this Tranſlation for the moſt part to follow. Beſides, *Pagnin*'s Interlineary Verſion was extant before the Great Bible was printed; for *Arias Montanus* ſpeaks of three Editions of that Tranſlation before that publiſhed by him; and I find that *Pagnin* died that very Year the Greek Bible was publiſhed, *viz.* 1541: One Edition whereof I am certain was extant before this Tranſlation was made, it being printed at *Lions* 1527. Theſe Tranſlators had likewiſe before them the Verſion of *Munſter* which was publiſhed at *Baſil* 1534, which in many Places they follow.

(c) *Pointed as they are to be Sung.*] The Cuſtom of Chanting the *Pſalms* is very antient; *Socrates* relates, that it was taught firſt to the Church of *Epheſus* by St. *Ignatius*, being revealed to him by a Viſion of Angels whom he heard Chanting a Verſe Anthem, *Socr.* lib. 6. cap. 8. It is moſt probable that it was an Apoſtolical Practice derived from the Jews, who uſed to chant the *Pſalms* in their Synagogues. Certain it is, there was no Age of the Church, wherein this Cuſtom did not prevail. The Common Tunes, which are at this Day in Uſe, are ſaid to be compoſed, or at leaſt ſettled, by *Gregory the Great*. The *Points* which are here ſpoken of, are the two Pricks [:] which are always ſet down towards the Middle of the Verſe, to denote a Stop or Pauſe in the Muſick there.

MORNING PRAYER.

Beatus vir, qui non abiit. Pſal. 1.

The ſubject Matter of this Pſalm, is the different Fate of good and bad Men, both in this World and hereafter.

BLeſſed *is* the Man that hath not walked in the counſel of the Ungodly, nor ſtood in the way of Sinners: and hath not ſat in the Seat of the Scornful.

2. But his delight is in the Law of the Lord: and in his Law will he exerciſe himſelf day and night.

3. And he ſhall be like a Tree planted by the Water ſide: that will bring forth his Fruit in due ſeaſon.

4. His

Paraphraſe on Pſal. 1.

THat Man is bleſſed, both with the Poſſeſſion of preſent Happineſs and the Expectation of future; who is not led away by the ill Example of careleſs Livers; who does not copy out the Actions of leud and flagitious Men; And laſtly, who does not take part with prophane and irreligious Perſons, who dogmatically, and as it were *out of the Chair*, do advance their vain Objections againſt God's Law, and give out their Taunts and prophane Jeſts againſt all that is Sacred.

2. But the greateſt Deſire of his Heart is, to underſtand, and to obey the Laws of God; and to this End, he makes God's Word the continual Object of his Thoughts, meditating thereupon in every Interval of Time, which he can ſequeſter from neceſſary Buſineſs and Refreſhment.

3. This Man ſhall flouriſh like a Tree planted on the Brink of a Canal in an Eaſtern Garden; where, tho' the other Trees are ſcorched by the ſtrong Heat of the Sun, this being refreſhed by the neighbouring Stream, ſhall bear the faireſt Fruit in the proper Seaſon.

4. His

4. His Leaf alſo ſhall not wither: and look whatſoever he doeth, it ſhall proſper.

5. As for the Ungodly, *it is* not ſo with them: but *they are* like the Chaff which the Wind ſcattereth away *from the Face of the Earth.*

6. Therefore the Ungodly ſhall not be able to ſtand in the Judgment: neither the Sinners in the Congregation of the Righteous.

7. But the Lord knoweth the way of the Righteous: and the way of the Ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

This Pſalm has no Title in the Original; but that it was wrote by David, *is vouched by the Apoſtle St.* Peter, *Acts* 4.25. *That it was a Prophecy of the Meſſias, all the antient Jews did allow; and* Rabbi Solomon Jarchi, *ſays plainly,* Our Doctors explained the Signification of this Pſalm of King Meſſias; but that we may better anſwer the *Minnim (i. e* the Heretical Chriſtians*)* it is better to interpret it of *David. And it ſhould ſeem moſt probable, that the former part is to be underſtood of* David, *and the latter part of Chriſt, which prophetical Excurſion is common in Scripture.*

WHy doth the Heathen ſo furiouſly rage together: and why do the People imagine a vain thing?

2. The Kings of the Eafth ſtand up, and the Rulers take counſel together: againſt the Lord, and againſt his anointed.

3. Let us break their Bonds aſunder: and caſt away their Cords from us.

4. He

4. His Leaf, like that of this pleaſant Tree, ſhall not wither or fall off, nor his Family be ſubject to thoſe Misfortunes and Decays as other Mens; and whatſoever Buſineſs he takes in Hand, God out of his regard to his Piety, ſhall make proſperouſly to fall out to his great Advantage.

5. But as for wicked Men, a far different Fate does attend them; they ſhall be like the light Chaff upon a Threſhing-floor, where, tho' the ſolid Grain keeps its Place, this is whiffled about by the Wind till it be quite loſt, and diſappears to all humane Sight, as much as if it were totally deſtroyed and annihilated; ſo ſhall their Families vaniſh.

6. And moreover, when the righteous God comes to judge the World hereafter, theſe wicked Men, tho' they may have ſome ſmall ſprinkling of Proſperity here, they ſhall never be able to abide their Trial in that State; but when that great Congregation of all God's People, who have lived in all Ages of the World, ſhall appear together, to have their Reward allotted them, theſe unhappy Sinners ſhall be terribly diſappointed, when they ſhall hear their final Doom pronounced againſt them.

7. For then God ſhall take an open Cognizance of all the vertuous Actions of good and religious Men, by an Approbation of their Courſe of Life; and then the fatal Miſchief of a vitious Courſe of Life ſhall appear too, when the Wicked ſhall be ſenteneed to periſh everlaſtingly.

Paraphraſe on Pſal. 2.

TO what purpoſe do ſo many Heathen Nations, *Philiſtines, Moabites, Sabeans, Ammonites, Idumeans,* 2 Sam. 8.10. run together with ſo much Noiſe and Tumult? And why do they lay their Heads together with ſo much Application, in a Contrivance which will at laſt come to nothing?

2. See how many earthly Kings, and infidel Princes, have aſſociated themſelves againſt me, and ſee how their great Lords have given in their Counſel, to overthrow my Kingdom, which thou haſt anointed me to.

3. Let us no longer (ſay they) live

4. He that dwelleth in Heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in Deriſion.

5. Then ſhall he ſpeak unto them in his Wrath: and vex them in his ſore Diſpleaſure.

6. Yet have I ſet my King: upon my holy Hill of Sion.

7. I will preach the Law, whereof the Lord hath ſaid unto me: Thou *art* my Son, this day have I begotten thee.

8. Deſire of me, and I ſhall give thee the Heathen *for* thine Inheritance: and the utmoſt Parts of the Earth *for* thy Poſſeſſion.

9. Thou ſhalt bruiſe them with a Rod of Iron: and break them in Pieces like a Potter's Veſſel.

10. Be wiſe now therefore, O ye Kings: be learned, ye that are Judges of the Earth.

11. Serve the Lord in fear: and rejoyce *unto him* with reverence.

12. Kiſs the Son, leſt he be angry, and ſo ye periſh *from the right* way: if his Wrath be kindled (yea but little) bleſſed *are* all they that put their Truſt in him.

Domine,

under the Jewiſh Yoke, but let us, by a joynt Inſurrection, break aſunder the Bonds which their Conqueſts have laid upon us.

4. But in anſwer to this, let us tell theſe Kings of the *Earth*; that That King whoſe Throne is in *Heaven*, does laugh at their fooliſh Attempts, and by his Power will totally defeat them.

5. He ſhall chaſtiſe them with as much Severity, as an angry Man revenges an Affront upon his Adverſary.

6. But as to me he ſhall ſay, I have eſtabliſhed his Throne, and notwithſtanding the Power and Malice of his Enemies, he ſhall reign King in my holy City *Jeruſalem*.

7. But behold I am now carried off by the Impulſe of God's holy Spirit, to ſpeak ſomething of another Prince: I will *Preach out* to all ſucceeding Generations an eternal Decree of God which he has revealed to me; This Prince ſhall in future Ages (ſays Almighty God) appear in the World, and he ſhall be my only begotten Son, whom I did not beget in any former Time, but in the *to-day* of Eternity, before all Time in the continual *preſent* of an infinite Duration.

8. I have granted thee, *David*, the Dominion over thy own Country, and ſome few neighbouring Provinces; but, O my Eternal Son, I have upon thy requeſt, given the whole World to thy Dominion, and to be governed by thy Laws.

9. Thine, O my Son, ſhall be an Iron Sceptre, to break in Shivers (as it were an earthen Pot) the mightieſt Empires which ſhall ſupport the Heathen Idolatry.

10. Therefore I would adviſe you, O Pagan Princes, and great Men of the World, to ſubmit your ſelves to his Laws, and to inform your ſelves from his Doctrine, which alone can teach you true Wiſdom.

11. Let not the Greatneſs of your Condition keep you from being Servants to him, and Subjects of his Kingdom; but afford always a reverential Regard to his Authority.

12. Pay your Homage to him by a Kiſs, and readily accept the good Offers he makes to you; for if you and your People reject thoſe glad Tidings of Salvation, which he ſhall tender you, you will provoke his Anger, never to make the ſame good Offers to you again, but be left to your ſelves, to periſh in the Way of Deſtruction. But on the other ſide, thoſe Men who either living before his coming, do truſt in him for their Redemption, and ſtedfaſtly expect and believe his coming in the Fleſh, or who, after his coming, ſhall be his faithful Diſciples and Followers; they ſhall be eternally happy.

Paraphraſe

Domine, quid multiplicati? Pſal. 3.

The Title of this Pſalm is, in the original Hebrew, A Pſalm of *David* when he fled before *Abſalom.*

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me?

2. Many *one there be* that ſay of my Soul: there is no help for him in his God.

3. But thou, O Lord, *art* my Defender: thou art my Worſhip, and the lifter up of my Head.

4. I did call upon the Lord with my Voice: and he heard me out of his holy Hill.

5. I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6. I will not be afraid for ten thouſands of the People: that have ſet *themſelves* againſt me round about.

7. Up, Lord, and help me, O my God: for thou ſmiteſt all mine Enemies *upon* the Cheek-bone; thou haſt broken the Teeth of the Ungodly.

8. Salvation *belongeth* unto the Lord: and thy Bleſſing *is* upon thy People.

Cum

Paraphraſe on Pſal. 3.

LOrd, to what a Number of Men are mine Enemies increaſed, and how great a Part of my Subjects are up in Arms, againſt me their lawful Sovereign?

2. Nay, they are arrived to that Inſolence, as to upbraid my Misfortune, and to tell me to my Face, That, as I am to expect no Aſſiſtance from them, but only their utmoſt Defiance; ſo by my unhappy Miſcarriage in the Caſe of *Bathſheba*, I have ſo enraged God, that I muſt not expect any Aſſiſtance from him neither.

3. But thou, O my God, ſhalt be my faithful Defender, tho' my ungracious Subjects, who are obliged to defend me, do deſert me; in the midſt of the Ignominy and Diſgrace, which befals me an exiled Prince; whilſt I have thee on my Side, I ſtill enjoy the greateſt *Worſhip and Glory*: and tho' my Afflictions make me ſometimes ſtoop under them, yet the Conſideration of thy Goodneſs, raiſes up my Spirits, and *lifts up my Head.*

4. Upon this Account I put up my earneſt Petitions to Almighty God, to deliver me from my ſad Misfortunes, and he heard me from his holy Hill of *Sion*, where his Ark is repoſited.

5. This gave me ſuch Satisfaction, that, notwithſtanding the great Oppreſſion that was upon me, I compoſed my ſelf to Reſt; and having taken a comfortable Sleep, awaked again with great Quiet of Mind; conſidering, that I could not totally fall, when the Lord held me up.

6. And now encouraged by ſo great an Aſſiſtance, I am not afraid of the ten thouſand Enemies, in *Abſalom*'s Army, that have in a hoſtile Manner encompaſſed me round.

7. Riſe up therefore to my Aſſiſtance, O my powerful Defender, and ſit no longer a patient Beholder of my Sufferings: Nay, I ſee thee already appearing in my Defence, confounding my wicked Adverſaries, and as it were ſmiting them over the Face, and beating out their Teeth.

8. For thou art the true God, to whom all Deliverance is owing; and thy People, and all that ſincerely ſerve thee, may expect thy Bleſſing.

Cum invocarem. Psal. 4.

This Psalm is said to be composed about the Time of the former, when David *was still under the Troubles of* Absalom's *Rebellion.*

HEar me when I call, O God of my Righteousness: thou hast set me at liberty *when I was* in trouble; have mercy upon me, and hearken unto my Prayer.

2. O ye Sons of Men, how long *will ye* blaspheme mine honour: and have such pleasure in Vanity, and seek after leasing?

3. Know this also, that the Lord hath chosen to himself the Man that is godly: when I call upon the Lord, he will hear me.

4. Stand in awe, and sin not: commune with your own Heart, and in your Chamber, and be still.

5. Offer the Sacrifice of Righteousness: and put your trust in the Lord.

6. *There be* many that say: Who will shew us any good?

7. Lord, lift thou up: the light of thy Countenance upon us!

8. Thou hast put gladness in my Heart: since the time that their Corn and Wine *and Oyl* increased.

9. I will

Paraphrase on Psal. 4.

HEar my Prayer, O God, Thou who hast all my Life long been the Defender of my Right; Who hast set me at liberty in my greatest Straits, particularly under *Saul*'s Reign, 1 *Sam.* 19. 23. favourably hear my Appeal which I put up to thee.

2. O ye *Sons of Men*, my Adversaries, who have nothing but a mortal Power to advance against me, and which God can easily over-rule; how long will you revile and speak evil of my Regal Dignity? How long will you give out such base Calumnies against me, and industriously make use of *Lying* or *Leasing* to support your bad Cause?

3. But I would have you to know, that I am not that wicked Person, whom by your Calumnies you represent me to be: for it was out of a regard to my Piety, that God called me to that high Office of my Kingdom, who to be sure would not so solemnly have chosen a wicked Person, but contrariwise a *Godly Man*; and I am still confident, that God will further manifest his Favour to me, in hearing my Prayers, and delivering me from this Trouble.

4. Now I would have you to pay your just and reverential Awe, which you ought to your Prince, and not to violate your Duty by an unnatural Rebellion; think seriously of this in your own Consciences, when you are in private, and resolve to sit quiet, and to lay down your unlawful Arms.

5. Offer an Expiatory Sacrifice to God for your heinous Sin against him and your lawful Prince; and by that and your hearty Repentance shew, as becomes good Men, that you do not put your Trust in the Arm of Flesh, but in God alone.

6. There are many of my Adversaries that are wont to cry out, What Good can we expect under King *David*'s Reign?

7. O Lord, I beseech thee to look with a favourable Aspect upon me, and also upon my People, notwithstanding their Ungratitude.

8. And I thank thee that thou hast given me thy Grace, not to make them any ill Returns for their Unkindness, but hast enabled me to be heartily glad for the Benefits which thou hast bestowed on them; especially for the fruitful Seasons which of late thou hast befriended them with.

9. There-

9. I will lay me down in Peace, and take my reſt: for it is thou, Lord, only, that makeſt me dwell in ſafety.

Verba mea auribus. Pſal. 5.

This Pſalm likewiſe was compoſed by David, *probably about the time he fled from the Power of* Abſalom.

POnder my words, O Lord: conſider my Meditation.

2. O hearken thou unto the Voice of my calling, my King and my God: for unto thee will I make my Prayer.

3. My Voice ſhalt thou hear betimes, O Lord: early in the Morning will I direct *my Prayer* unto thee, and will look up.

4. For thou art the God that haſt no pleaſure in Wickedneſs: neither ſhall any Evil dwell with thee.

5. Such as be fooliſh, ſhall not ſtand in thy ſight: for thou hateſt all them that work Vanity.

6. Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful Man.

7. But as for me, I will come into thine houſe, even upon the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy Temple.

8. Lead me, O Lord, in thy Righteouſneſs, becauſe of mine Enemies: make thy ways plain before my face.

9. For

9. Therefore I will now with great Peace of Mind compoſe my ſelf, and will not give way to thoſe anxious Thoughts which uſed to diſturb my Reſt; for whilſt I am under thy Protection, who alone canſt defend me, I will not be afraid of any Advantage they can take againſt me.

Paraphraſe on Pſal. 5.

O Lord, diligently weigh my humble Suit, which I put up unto thee in my vocal Prayers; and have a Regard likewiſe to my private Ejaculations.

2. Thou haſt a Right to me, both as thy Creature and thy Subject; upon both which Accounts, I beſeech thee to hearken to my Cry in my Diſtreſs.

3. My Devotion to thee ſhall not be ſluggiſh; but very early in the Morning will I addreſs my Soul to thee, not only in private but in publick Prayer, looking up to thee for my Deliverance.

4. But this is a Favour which thou doſt not indulge to wicked Men, whoſe bad Actions thou haſt an utter Averſion to; and upon that Account doſt not vouchſafe them the Honour of *dwelling*, or paying conſtant Attendance at thy holy Temple, or Tabernacle.

5. Theſe mad fooliſh Rebels muſt not appear in thy Sight, at theſe Religious Aſſemblies; for thou hateſt all the Authors of ſuch falſe and malicious Calumnies.

6. Nay, thou ſhalt utterly deſtroy the Authors of thoſe wicked Untruths, which are given out by ſuch ill Men as *Doeg* and *Achitophel* to poiſon my Subjects; and ſhalt ſignally manifeſt thy Diſpleaſure to them, who have been the Cauſe of ſo much Bloodſhed.

7. But though theſe wicked Men do neglect thy Worſhip, and are not qualified to partake of it, I, truſting in thine infinite Mercy, will appear at thy publick Worſhip; and tho' I do not, as the Prieſts, go into the Sanctuary, *Deu.* 1. 3. *Heb* 9. 6. yet I will with the devouteſt Affection pray towards it.

8. O Lord direct me by thy Grace, that I may lead my whole Courſe of Life, according to the exact Righteouſneſs of thy Law, becauſe my Enemies are ſo watchful to obſerve every Slip I happen to make; and make me ſo perfectly to underſtand my Duty, that I cannot eaſily miſtake therein.

9. For *there is* no faithfulneſs in his Mouth: their inward Parts is very Wickedneſs.

10. Their Throat is an open Sepulchre: they flatter with their Tongue.

11. Deſtroy thou them, O God, let them Periſh through their own Imaginations: caſt them out in the Multitude of their Ungodlineſs; for they have rebelled againſt thee.

12. And let all them that put their Truſt in thee rejoyce: they ſhall ever be giving of Thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee;

13. For, thou, Lord, wilt give thy Bleſſing unto the Righteous: and with thy favourable Kindneſs wilt thou defend him as *with* a Shield.

9. In all that they openly declare, there is not a Word of Truth; and all their ſecret Counſels and Contrivances are full of deſperate Wickedneſs and Villany.

10. Their Throat is like an uncovered Grave, to which every one that comes nigh, is in danger of being miſchieved; they being arrived to ſuch a peſtilential Art of Flattery and Deceit.

11. But thou, O my God, ſhalt bring Deſtruction upon them, by turning their own wicked Counſels againſt themſelves: Nay, their innumerable Sins which they have committed, ſhall be ſo many Enemies to fight againſt them, particularly that heinous One of their Rebellion, not only againſt my ſelf, but againſt Thee.

12. But as for my ſelf, and all my good and faithful Subjects, who ſincerely truſt in God for our Deliverance, God in his good Time, by working out our Safety, will procure for us a Time of Rejoycing; after which, we that faithfully ſerve thee, ſhall be always paying our Thanks for thy defending us.

13. And this we truſt thou wilt ſhortly do, from the Goodneſs of thy Nature, by which thou art always inclined to vindicate the Cauſe of oppreſſed Piety; and to cover good Men from any fatal Miſchief, as a Shield defends the Body.

Leſſons for the firſt Day of the Month throughout the Year.

January 1.		*February* 1.		*March* 1.		*April* 1.	
Morn.	Gen. 17. Rom. 2.	Morn.	Exod. 10. Mark 1.	Morn.	Deut. 15. Luke 12.	Morn.	1 Sam. 5. John 19.
Ev.	Deut. 10. v. 12 Coloſ. 2.	Even.	Exod. 11. 1 Cor. 12.	Even.	Deut. 16. Eph. 6.	Even.	1 Sam. 6. Heb. 3.
May 1.		*June* 1.		*July* 1.		*Auguſt* 1.	
Morn.	Eccius. 7. John 1.	Morn.	Eſther 5. Mark 2.	Morn.	Prov. 1. Luke 13.	Morn.	Jer. 29. John 20.
Even.	Ecclus. 9. Jude.	Even.	Eſther 6. 1 Cor. 15.	Even.	Prov. 12. Phil. 1.	Even.	Jer. 30. Heb. 4.
September 1.		*October* 1.		*November* 1.		*December* 1.	
Morn.	Hoſ. 14. Matt. 2.	Morn.	Tobit 7. Mark 4.	Mor.	Wiſ. 3. *to* v. 10. Heb 11. v. 33. *&c.*	Morn.	Iſa. 14. Acts 2.
Even.	Joel. 1. Rom. 2.	Even.	Tobit 8. 1 Cor. 16.	Ev.	Wiſ. 5. *to* v. 17. Apoc. 19 *to* v. 17.	Even.	Joel 1. Heb. 7.

Evening Prayer.

Domine, ne in furore. Pſal. 6.

This Pſalm ſeems to be wrote by David, *under a great Fit of Sickneſs, unleſs it may be thought that he ſets out his Trouble, under the Emblem of a Diſeaſe.*

O Lord, rebuke me not in thine Indignation: neither chaſten me in thy Diſpleaſure.

2. Have mercy upon me, O Lord, for I *am* weak: O Lord, heal me, for my Bones are vexed.

3. My Soul alſo is ſore troubled: but Lord, how long wilt thou puniſh me?

4. Turn thee, O Lord, and deliver my Soul: O ſave me for thy Mercies ſake.

5. For in Death no Man remembreth thee: and who will give thee Thanks in the Pit?

6. I am weary of my groaning, every Night waſh I my Bed: and water my Couch with my Tears.

7. My Beauty is gone for very Trouble: and worn away becauſe of all mine Enemies.

8. Away from me, all ye that work Vanity: for the Lord hath heard the Voice of my weeping.

9. The Lord hath heard my Petition: the Lord will receive my Prayer.

10. All

Paraphraſe on Pſal. 6.

O Lord, I beſeech thee not to lay thy Correction upon me with a furious Severity, as an angry Man uſes to take Revenge upon his Adverſary, or chaſtiſe his Servant.

2. Shew thy Mercy upon me, in ſtrengthening me under this great degree of Weakneſs; when my Pain is ſo exquiſite, that my Bones, the more inſenſible Parts of my Body, are in great Torment.

3. My Mind likewiſe is under great Depreſſion: O Lord, how long wilt thou continue this mighty Affliction upon me?

4. Shew not thy Diſpleaſure any longer to me, but turn thy Face to me, and look on me again with a favourable Aſpect, by delivering my Life from the Danger of this Diſeaſe; out of thy tender Mercies towards me, ſpare my Life.

5. For when my Body is laid in the Grave it cannot join it ſelf, as it now conſtantly does, in the publick Aſſemblies, to offer up Prayers and Thankſgivings to thee.

6. I am quite wearied with my Groanings, which my Pain forces from me; every Night my Bed, where I lie, is bedewed with Tears.

7. The once beautiful Luſtre of mine Eyes is vaniſhed, they being grown dim by my long Grief; the Multitude of mine Enemies, which have created me likewiſe much Trouble, having contributed to the Decay of my Sight.

8. Be gone therefore, O mine Enemies, who have dealt ſo falſly with me, for I ſhall be no longer moleſted by you; ſince God has been pleaſed to hearken unto my Prayers and Tears which I have ſought him with.

8. For the great Jehovah has received the Addreſs which I have made to him; and will grant what I have requeſted from him.

10. My

10. All my Enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

The Hebrew Title to this Psalm is, A Shiggaion (*that is, some noted kind of Tune then in use*) of *David*, which he sang unto the Lord, upon the occasion of the Words of *Cush the Benjamite, some malicious informer against* David *to* Saul, *whose Name is not elsewhere recorded in Scripture.*

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2. Lest he devour my Soul like a Lion, and tear *it* in pieces: while *there is* none to help.

3. O Lord my God, if I have done any such thing: or if there be any Wickedness in my hands;

4. If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine Enemy;

5. Then let mine Enemy persecute my Soul, and take me: yea, let him tread my Life down upon the Earth, and lay mine Honour in the Dust.

6. Stand up, O Lord, in thy Wrath, and lift up thy self, because of the Indignation of mine Enemies: arise up for me in the Judgment *that* thou hast commanded.

7. And so shall the Congregation of the People come about thee: for their sakes therefore lift up thy self again.

8. The

10. My Rebel Enemies shall have their Forces worsted, and being put to a sudden Rout, shall flee away before me with the utmost Confusion and Shame.

Paraphrase on Psal. 7.

O Lord, my whole Trust and Reliance is upon thee: save me therefore from the Hands of my Persecutors.

2. Lest *Saul*, that unmerciful Prince, tear me in pieces as a Lion does his Prey, none being able to give me Assistance, and to withstand his Power.

3. O Lord, if I am guilty of any such Wickedness as I am accused of, If I have in Agitation any sinister Designs against my Prince:

4. Thou knowest that I have not (as I am falsly slandered) made any ungrateful Returns to my Benefactors, but contrariwise, I have spared the Life of *Saul* my great Enemy, when I had twice the Advantage of him; 1 *Sam.* 24. 7. & 26. 9. 23. and by his Destruction, might have wrought my own Deliverance.

5. If this which I say be not sincerely true, I shall be willing that my cruel Persecutor should have me at his Power; that he should take away my Life, and bury all my Reputation with my Body in the Grave.

6. Therefore I beseech thee, O Lord, vigorously to stand up in my Defence, and oppose thy Divine Wrath to the Indignation wherewith mine Enemies assault me; and rise up for me in thy due time, that I may be enabled under thee, to exercise that Judicial or Regal Power, which thou hast promised to me.

7. And when thou dost commence this Judgment, and art as it were set upon thy Tribunal, all the Tribes of *Israel* shall be gathered together round thee: For their sakes therefore, who are suffered to live in much Impiety under *Saul*'s Reign, do thou *lift up* thy self upon thy Judgment-seat again, and rule thy People with the same pious Government, as when Holy Prophets were set Judges over them.

8. Behold

8. The Lord ſhall judge the People; give Sentence with me, O Lord: according to my Righteouſneſs, and according to the Innocency *that is* in me.

9. O let the Wickedneſs of the Ungodly come to an end: but guide thou the juſt.

10. For the righteous God: trieth the very Hearts and Reins.

11. My help *cometh* of God: who preſerveth them that are true of Heart.

12. God is a righteous Judge, ſtrong and patient: and God is provoked every day.

13. If a Man will not turn, he will whet his Sword: he hath bent his Bow, and made it ready.

14. He hath prepared for him the Inſtruments of Death: he ordaineth his Arrows againſt the Perſecutors.

15. Behold, he travaileth with Miſchief: he hath conceived Sorrow, and brought forth Ungodlineſs.

16. He hath graven and digged up a Pit: and is fallen himſelf into the Deſtruction that he made *for other.*

17. For his travail ſhall come upon his own head: and his Wickedneſs ſhall fall on his own Pate.

18. I

8. Behold, the Lord is coming to judge his People; but when, O great God, thou doſt enter upon this Act of Judgment, I beſeech thee to take Cognizance of my Cauſe, and to paſs Sentence upon me according to my Innocence, and as thou knoweſt me to be free from thoſe Imputations, which are laid to my Charge.

9. And in this righteous Judgment of God, I pray that it may, and I doubt not but it will come to paſs, that all wicked Contrivances of bad Men will be diſcovered and puniſhed according to their Deſert, and good Men confirmed in their Piety by the Divine Approbation.

10. For the juſt God does not, like Men, judge according to outward Appearance; for he ſees all the clancular Thoughts of Mens Hearts, and therefore cannot be deceived in his Judgment.

11. Upon theſe Conſiderations I expect God to be my *Help*, or (as it is in the Hebrew) my Buckler; for he is the Defender of all that are Innocent and Sincere.

12. For God is of all Judges the moſt Righteous; altho' he be ſo vaſtly Powerful, yet he is as wonderfully Patient, ſparing Sinners tho' they every Day provoke him.

13. But if a Man be obſtinately wicked, and reſolved not to turn to God, as *Saul* ſeems to be; God, notwithſtanding his Patience, has Judgments in ſtore for ſuch an one, and is as much prepared to execute them, as a Soldier who has whet his Sword for the Battle, or an Archer who has drawn his Bow.

14. God has prepared againſt ſuch a Man all his warlike Artillery and Inſtruments of Death; he has actually directed and levelled his Arrows againſt my *fiery* Perſecutors.

15. But take Notice, that tho' my powerful Adverſary be as big with Miſchief, as a breeding Woman is with her Child:

16. Tho' he has treacherouſly dug a Pit, to make an innocent Paſſenger fall into it; yet he himſelf is the likelieſt Perſon to ſuſtain the Miſchief, which he has ſo fraudulently contrived.

17. Thoſe Troubles which he thought to involve others in, ſhall ſtick cloſeſt to the Author of them, and, like Arrows ſhot upwards, are moſt like to fall upon the Shooter's Head.

18. There-

18. I will give Thanks unto the Lord, according to his Righteouſneſs: and I will praiſe the Name of the Lord moſt High.

Domine, Dominus noſter. Pſal. 8.

This Pſalm was compoſed by David, *upon Occaſion of his Victory over* Goliah.

O Lord our Governour, how excellent is thy Name in all the World: thou that haſt ſet thy Glory above the Heavens!

2. Out of the Mouth of very Babes and Sucklings, haſt thou ordained Strength, becauſe of thine Enemies: that thou mighteſt ſtill the Enemy and Avenger.

3. For I will conſider thy Heavens, even the Works of thy Fingers: the Moon and the Stars which thou haſt ordained.

4. What *is* Man, that thou art mindful of him: and the Son of Man, that thou viſiteſt him?

5. Thou madeſt him lower than the Angels: to crown him with Glory and Worſhip.

6. Thou makeſt him to have Dominion of the Works of thy Hands: and thou haſt put all *Things* in ſubjection under his Feet;

7. All Sheep and Oxen: yea, and the Beaſts of the Field;

8. The Fowls of the Air, and the Fiſhes of the Sea: *and whatever* walketh through the Paths of the Seas.

9. O Lord our Governour: how excellent is thy Name in all the World!

18. Therefore, on Reflection upon this righteous Judgment of God, I will offer up my bounden Thanks for his admirable Juſtice, which I am confident he will diſcover on my Behalf; and will praiſe him particularly with this Pſalm, which I have now compoſed to his Honour.

Paraphraſe on Pſal. 8.

O Lord, who art the Governour and Tutor of us who are of the Seed of *Abraham*; how much celebrated art thou for thy Goodneſs, not only in *Judea*, but in ſome meaſure, through all Parts of the World which acknowledge a Deity! Nay, thy Glory is extended to the higheſt Heavens, where it is more illuſtriouſly manifeſted by thy eſpecial Preſence.

2. Nay further, thou ſometimes makeſt even Children, under thy direction, to perform noble Actions, whereby thy Honour is diſplayed; as enabling me, a weak young Man, to ſubdue this mighty Philiſtine Champion; thereby to confound the Enemies of the true Religion.

3. Whenever I look up to Heaven, and behold the Moon and the Stars, the glorious Furniture thereof, I cannot but make this Reflection thereupon;

4. What is frail and mortal Man, that a God of ſuch infinite Power and Wiſdom ſhould take cognizance of him, and viſit him with ſuch gracious Indulgences?

5. Thou haſt endowed him with a rational Soul, not much inferior to the Angelick Natures, and crowned him with more Honour than any other Creature in the Univerſe.

6. And haſt given to him the Lordſhip of all the Creation, *Gen* 1. 26. putting them under his Feet as a Token of Subjection, *Deut.* 33. 3.

7. Not only tame Cattle, but even wild Beaſts:

8. All the Fowls that fly in the Air, all the Fiſhes that ſwim in the Sea; and all the Whales and Monſters, that tread the liquid Paths of the Ocean.

9. O Lord, our Governour and Preceptor, how widely is thy Glory diſplayed throughout the Univerſe!

MORNING PRAYER.

Confitebor tibi. Pſal. 9.

This Pſalm likewiſe is thought to be compoſed upon Occaſion of his Victory over Goliah.

I Will give Thanks *unto thee*, O Lord, with my whole Heart: I will ſpeak of all thy marvellous Works.

2. I will be glad and rejoyce in thee: yea, my Songs will I make of thy Name, O thou moſt Higheſt.

3. While mine Enemies are driven back: they ſhall fall and periſh at thy Preſence.

4. For thou haſt maintained my Right, and my Cauſe: thou art ſet in the Throne that judgeſt right.

5. Thou haſt rebuked the Heathen, and deſtroyed the Ungodly: thou haſt put out their Name for ever and ever.

6. O thou Enemy, Deſtructions are come to a perpetual End: even as the Cities which thou haſt deſtroyed; their Memorial is periſhed with them.

7. But the Lord ſhall endure for ever: he hath alſo prepared his Seat for Judgment.

8. For he ſhall judge the World in Righteouſneſs: and miniſter true Judgment unto the People.

9. The Lord alſo will be a Defence for the Oppreſſed: even a Refuge in due Time of Trouble.

10. And

Paraphraſe on Pſal. 9.

I Will return my Thanks to thee, O Lord, for thy Favours, with all the Powers of my Soul; I will declare what wonderful Works thou haſt done, for thy Servants.

2. Whenever I recreate my ſelf with Muſick, it ſhall be with Airs compoſed to thy Honour; and JEHOVAH ſhall always be the ſubject of my Poetry.

3. Whenever mine Enemies ſhamefully run away, it is not our Valour which ſcatters them, but thy Preſence which intimidates them, making them to ſtumble in their flight, and to be deſtroyed by us.

4. Thou by giving us this Victory over the Philiſtines, haſt openly approved the Cauſe of thy People; having declared thy ſelf a moſt juſt Judge in protecting the Innocent.

5. Thou haſt given a Check to the Inſolence of this Heathen Nation by this ſignal Overthrow of them; thou haſt ſo leſſened them in Power and Reputation, that they will never be able to make any Figure in the World again.

6. And now, O thou Enemy the Philiſtine People, tho' thou haſt formerly made great Ravages in our Country, yet ſince we are bleſſed with this happy Victory, thoſe Deſolations are at an End: Nay, thoſe Towns, which they have reduced to Aſhes, are not more loſt and diſappearing, than the Philiſtines Reputation is.

7. But the God whom we worſhip, endureth for ever; and that Men may be the more ſenſible of this, he has ordered the Throne of Juſtice to be got ready, and he is prepared to aſcend it.

8. He ſhall judge all the Nations of the Univerſe, according to the Rules of an exact unerring Juſtice, ſeverely puniſhing the Heathen World for their Idolatry and Impiety; and being very faithful in recompenſing the Obedience of his Servants.

9. The Lord is a Citadel for good Men, in the Time of their Sufferings; and will defend them from the Violence of the Oppreſſor.

10. There-

10. And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11. O praiſe the Lord which dwelleth in Sion: ſhew the People of his doings.

12. For when he maketh Inquiſition for Blood, he remembreth them: and forgetteth not the Complaint of the Poor.

13. Have mercy upon me, O Lord, conſider the trouble *which I ſuffer* of them that hate me: thou that lifteſt me up from the Gates of Death.

14. That I may ſhew all thy Praiſes within the Ports of the Daughters of Sion: I will rejoyce in thy Salvation.

15. The Heathen are ſunk down in the Pit *that* they made: in the ſame Net which they hid privily, is their Foot taken.

16. The Lord is known to execute Judgment: the ungodly is trapped in the Work of his own hands.

17. The Wicked ſhall be turned into Hell: *and* all the People that forget God.

18. For the Poor ſhall not always be forgotten: the Patient abiding of the Meek ſhall not periſh for ever.

19. Up, Lord, and let not Man have the upper hand: let the Heathen be judged in thy ſight.

20. Put

10. Therefore we thy People, who have the Knowledge of thee the true God, will wholly rely upon thy Protection; for it was never known that thou didſt fail thoſe who truſted in thee.

11. O therefore all ye Inhabitants of *Judea*, joyn with me in praiſing our God, whoſe particular Reſidence here on Earth, is in his Ark in Mount *Sion*; tell out among the Heathen Nations, what great Things he has done for us.

12. For when God makes enquiry into the ſhedding of innocent Blood, he remembreth what number of his Saints have been injuriouſly ſlain, taking Vengeance of their Enemies for it; nor does he neglect the Complaint of poor afflicted Perſons.

13. And now, O Lord, I beſeech thee ſhew thy Mercy, in delivering me from the preſent Troubles which mine Enemies give me; thou that didſt ſnatch me away from the very Gates of Death, when I combated with that mighty Champion *Goliah*.

14. Then will I in Sacred Verſe ſing out thy Praiſes in the moſt publick Aſſemblies of the People of *Jeruſalem*, which uſe to be held at the Gates of the City; and thy Deliverance ſhall be the Theme of my Pſalm.

15. But to return to our Philiſtine Conqueſt; Behold their Stratagems are all turned upon themſelves, and (to uſe a Metaphor drawn from Hunters) they are catched in the ſame Net, and are fallen into the ſame Pit, which they deſigned for others.

16. Now this is a ſingular Mark of God's wiſe and righteous Judgment, that he ſhall bring it ſo about, that wicked Men, whilſt they are projecting other Mens Ruin, ſhould work their own Deſtruction.

17. Thus other Infidel Nations, who have not the Knowledge of the true God, but oppoſe themſelves againſt his choſen People, ſhall be deſtroyed.

18. But God ſhall not forget his poor Servants; and tho' he ſuffers them to continue ſome time under their Oppreſſion, he will come at laſt to their Relief.

19. But, O Lord, let not thy Juſtice ſeem any longer to ſleep, but vigorouſly riſe up in our Defence: let not our Enemies boaſt themſelves, that they have gotten the better of thy Power; as if they little Mortals could be too hard for Omnipotence; call them before thy Judgment-ſeat to account for their Actions.

20. Teach

20. Put them in fear, O Lord, that the Heathen may know themſelves *to be but* Men.

Ut quid, Domine? Pſal. 10.

This Pſalm is without any Title in the Hebrew; but ſhould ſeem to be compoſed by David *under ſome great trouble; probably when he was perſecuted by* Saul.

WHY ſtandeſt thou ſo far off, O Lord: and hideſt *thy face* in the needful time of trouble?

2. The Ungodly for *his own* Luſt doth perſecute the Poor: let them be taken in the crafty wiſineſs that they have imagined.

3. For the Ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the Covetous *whom* God abhorreth.

4. The Ungodly is ſo proud, that he careth not *for God:* neither *is* God in all his thoughts.

5. His ways are always grievous: thy Judgments *are* far above out of his ſight, and *therefore* defieth he all his Enemies.

6. For he hath ſaid in his Heart, *Tuſh*, I ſhall never be caſt down: there ſhall no harm happen *unto me.*

7. His Mouth is full of Curſing, Deceit and Fraud: under his Tongue is Ungodlineſs and Vanity.

8. He ſitteth lurking in the thieviſh corners of the Streets: and privily in his lurking Dens doth he murder the Innocent; his Eyes are ſet againſt the Poor.

9. For

20. Teach them by ſome very ſevere Diſpenſation to be afraid of offending thee; that theſe prophane Idolaters may know that they are but frail Creatures, and that it is in vain for them to contend with thee, the great Creator of all Things.

Paraphraſe on Pſal. 10.

O Lord, why doſt thou ſtand at this Diſtance from me, and ſeemeſt to hide thy Face, from ſo much as looking upon the ſad Calamity which I am under?

2. The ungodly Men (*viz. Saul* and his Faction) do perſecute me a poor helpleſs Perſon, for no Reaſon but only to gratify their own inſolent Temper; but let the crafty Deſigns which they have contrived againſt me, turn upon themſelves.

3. This unrighteous Faction make great Boaſts of that Side, which their Intereſt and Affection leads them to; and give out large Encomiums upon Extortion and Tyranny, which God, a better Judge than they, does above all Things abhor.

4. They are ſo proud and haughty, that they will not vouchſafe to ſubmit to an Enquiry, what God has declared his Will to be by his holy Prophets; and that becauſe all Things are at their Diſpoſal now, they have no Thought, that God will hereafter otherwiſe order them.

5. They contrive, in the whole courſe of their Actions, to create Grief and Vexation to good Men; when we tell them, that thou, O God, wilt revenge the Injuries they do us, they think theſe Judgments of thine are a great way off out of ſight, and not much to be feared; and upon this reaſon they deſpiſe all who do not cloſe with them.

6. They laugh at the Davidical Party and ſay, We are in Poſſeſſion now, and are like to continue ſo; for no Harm can be expected from ſo contemptible a Faction as That.

7. Their Mouths are full of profane Curſes, and deceitful Words.

8. They have their Agents, who lie lurking in every blind Corner of the Ways, to catch innocent honeſt Men, and under pretence of being Traytors to murder them, their Eyes being upon ſuch Perſons wherever they go.

9. No

9. For he lieth waiting ſecretly, even as a Lion lurketh he in his Den: that he may raviſh the Poor.

10. He doth raviſh the Poor: when he getteth him in his Net.

11. He falleth down and humbleth himſelf: that the Congregation of the Poor may fall into the Hands of his Captains.

12. He hath ſaid in his Heart, *Tuſh*, God hath forgotten: he hideth away his Face, and he will never ſee it.

13. Ariſe, O Lord God, and lift up thine Hand: forget not the Poor.

14. Wherefore ſhould the Wicked blaſpheme God: while he doth ſay in his Heart, *Tuſh*, thou God careſt not for it.

15. *Surely* thou haſt ſeen *it:* for thou beholdeſt Ungodlineſs and Wrong.

16. That thou mayeſt take the Matter into thy Hand: the Poor committeth himſelf to thee; for thou art the Helper of the Friendleſs.

17. Break thou the Power of the Ungodly and Malicious: take away his Ungodlineſs, *and* thou ſhalt find none.

18. The Lord *is* King for ever and ever: and the Heathen are periſhed out of the Land.

19. Lord, thou haſt heard the Deſire of the Poor: thou prepareſt their Heart, and thine Ear hearkeneth thereto.

20. To

9. No Lion watches with more diligence for his Prey, than thoſe Informers do, to catch theſe poor Men.

10. And they are but too frequently ſucceſsful in this wicked Enterprize, deceiving innocent Men by theſe Stratagems.

11. They crouch down to the Ground that no Body may obſerve them; ſo that if there happen to be any Meeting of pious and well-affected Men, they are preſently taken up and put under a Guard of Soldiers.

12. They ſay to themſelves, God has forgotten what he promiſed *David*, by his Prophet, concerning the Kingdom; and God does not take notice of what is done againſt him

13. But I beſeech thee, O God, to riſe up in my Defence, and hold up thy Hand, to confirm by Oath, the Promiſe of the Kingdom made to me: and forget not thy poor Servant in Diſtreſs.

Vide *Chaldæe Paraphraſe.*

14. For why ſhould'ſt thou give the Wicked an Opportunity to blaſpheme thy Name, and to ſay thou doſt not take Care of thy Servants, or to fulfil thy Promiſe?

15. For certain thou haſt taken notice of the injurious Treatment which I have received; for as nothing is hid from thee, ſo thou doſt particularly behold the Wrong that is done to innocent Perſons.

16. And I deſire thee to take my Cauſe into thy Hand, which I, in my diſconſolate friendleſs Condition, entirely commit to thee; for thou art a Guardian to the Orphans.

17. Leſſen the Power of my unrighteous Adverſaries; and continually deprive them of that Force which they make uſe of to do Miſchief, till it be all taken away, and there be no more of it to be found.

18. The Lord now is recognized by all to be the everlaſting King, for all the Heathen are deſtroyed out of the Territories of *Iſrael.*

19. Thou haſt heard the Prayer of thy poor afflicted Servants, thou haſt inclined their Hearts with Earneſtneſs and Confidence to beg thy Aſſiſtance, and then do'ſt vouchſafe to comply with their Petition.

20. To

20. To help the Fatherleſs and Poor unto their Right: that the Man of the Earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

This is a Pſalm of David, *thought to be wrote during the Time of his Perſecution by* Saul.

IN the Lord put I my Truſt: how ſay ye then to my Soul, that ſhe ſhould flee *as* a Bird unto the Hill?

2. For lo, the Ungodly bend *their* Bow, and make ready their Arrows within their Quivers: that they may privily ſhoot at them which are True of Heart.

3. For the Foundations will be caſt down: and what hath the Righteous done?

4. The Lord *is* in his holy Temple: the Lord's Seat *is* in Heaven.

5. His Eyes conſider the *Poor:* and his Eye-lids try the Children of Men.

6. The Lord alloweth the Righteous: but the Ungodly, and him that delighteth in Wickedneſs, doth his Soul abhor.

7. Upon the Ungodly he ſhall rain Snares, Fire and Brimſtone, Storm and Tempeſt: *this ſhall be* their Portion to drink.

8. For the righteous Lord loveth Righteouſneſs: his Countenance will behold the Thing that is juſt.

EVEN-

20. To adminiſter Juſtice to Orphans and diſtreſſed Perſons, that earthly Men may no longer oppreſs thoſe who are protected by the God of Heaven.

Paraphraſe on Pſal. 11.

SInce I have put my Truſt in God, and depend upon his Protection; what ſignifie your Jeſts which you make upon me, ſaying, Fly little Bird to your Hill, where you, and your Flock of the ſame Feather, are gathered? 1 *Sam.* 24. 14.

2. My ungodly Enemies are fitting their Arrows to their Bows, to wound me and other upright and innocent Perſons, who abet my Cauſe.

3. All the Foundations of the Laws are ſubverted by the Tyranny of *Saul*; and righteous Men are ſo far from being defended, that they are cruelly perſecuted.

4. But let ſuch Perſons conſider that there is a God, who has an eſpecial Reſidence in his Tabernacle among us, and whoſe moſt glorious Throne is in Heaven.

5. That this juſt God does vindicate the Cauſe of oppreſſed Perſons; and calls to an Account every mortal Man, tho' never ſo great, for his Violence and Oppreſſion.

6. The Lord acquits good Men, and approves of their Actions; but as for thoſe who commit wicked Actions, and eſpecially thoſe who pleaſe themſelves with them, God Almighty has a great Abhorrence to them.

7. But upon wicked Men God ſhall ſhower down the greateſt Evils, ſuch as Snares, Fire, *&c.* forcing them with Reluctancy to bear them, as when one is compelled to drink a nauſeous Potion.

8. For God being good and righteous himſelf, loves that Qualification in others; and what is not honeſt and vertuous, he will give no Countenance to, either by approving of it, or rewarding it.

Leſſons for the Second Day of the Month throughout the Year.

January 2.		*February* 2.		*March* 2.		*April* 2.	
Morn.	Gen. 1. Matt. 1.	Morn.	Wiſd. 9. Mark 2.	Morn.	Deut. 17. Luke 13.	Morn.	1 Sam. 7. John 20.
Even.	Gen. 2. Rom. 1.	Even.	Wiſd. 12. 1 Cor. 14.	Even.	Deut. 18. Phil. 1.	Even.	1 Sam. 8. Heb. 4.
May 2.		*June* 2.		*July* 2.		*Auguſt* 2.	
Morn.	1 Kings 8. Acts 28.	Morn.	Eſth. 7. Mark 3.	Morn.	Prov. 13. Luke 14.	Morn.	Jer. 31. John 21.
Even.	1 Kings 9. Rom. 1.	Even.	Eſth. 8. 1 Cor. 16.	Even.	Prov. 14. Phil. 2.	Even.	Jer. 32. Heb. 5.
September 2.		*October* 2.		*November* 2.		*December* 2.	
Morn.	Joel 2. Matt. 3.	Morn.	Tob. 9. Mark 5.	Morn.	Eccl. 16. Luke 18.	Morn.	Iſa. 16. Acts 3.
Even.	Joel 3 Rom. 2.	Even.	Tob. 10. 2 Cor. 1.	Even.	Eccl. 17. Col. 2.	Even.	Iſa. 17. Heb. 8.

Evening Prayer.

Salvum me fac. Pſal. 12.

A Pſalm of *David*. *This Pſalm, probably, was compoſed, when he was betrayed by* Doeg *the* Edomite, 1 *Sam.* 22. 23. *and levelled againſt* Saul's *Courtiers, and other Informers employed by him.*

HElp me, Lord, for *there is* not one godly Man left: for the Faithful are miniſhed from among the Children of Men.

2. They talk of Vanity every one with his Neighbour: they do but flatter with their Lips, and diſſemble in their double Heart.

3. The Lord ſhall root out all deceitful Lips: *and* the Tongue that ſpeaketh proud things.

4. Which have ſaid, With our Tongue will we prevail: we are they that ought to ſpeak, who is Lord over all.

5. Now for the comfortleſs troubles ſake of the Needy: and becauſe of the deep ſighing of the Poor;

6. I

Paraphraſe on Pſal. 12.

O Lord, I beſeech thee, to give me thy Aſſiſtance, for I am betrayed by every Man whom I confide in: and I cannot find a faithful Man, whom I may rely on any where.

2. They combine together, every where, againſt me, eſpecially among the Abettors of *Saul*'s Tyranny, who are ſo very numerous; and tho' they ſpeak me fair to my Face, yet they are full of Diſſimulation and Deceit.

3. But the Lord, who ſupports my Cauſe, will deſtroy ſuch falſe Diſſemblers, and likewiſe thoſe Perſons who ſpeak againſt me with ſo much Pride and Diſdain.

4. Thoſe Men who are wont to ſay, With our Tongues we will deſtroy *David*, by Informations and Satyrical Speeches againſt him; we are indulged by the Favour of the Court, a Liberty of ſpeaking what we pleaſe againſt him, and therefore who ſhall controul us?

5. But to theſe Men, the Lord himſelf is pleaſed to give an Anſwer; Conſidering what Hardſhips and Oppreſſions my poor Servants ſuſtain;

6. I

6. I will up, ſaith the Lord: and will help *every one from him* that ſwelleth againſt him, and will ſet him at reſt.

7. The words of the Lord are pure words: even as the Silver, which from the Earth is tried, and purified ſeven times in the Fire.

8. Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this Generation for ever.

9. The Ungodly walk on every ſide: when they are exalted, the Children of Men are put to rebuke.

Uſque quo, Domine? Pſal. 13.

A Pſalm of David, *wrote in time of ſome great diſtreſs.*

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy Face from me?

2. How long ſhall I ſeek Counſel in my Soul, and *be ſo* vexed in my Heart: how long ſhall mine Enemies triumph over me?

3. Conſider *and* hear me, O Lord my God: lighten mine Eyes, that I ſleep not in Death.

4. Leſt mine Enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoyce at it.

5. But my truſt is in thy Mercy: and my Heart is joyful in thy Salvation.

6. I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

Dixit

6. I will riſe up in their Defence, and will place them in Safety and Honour; to the great Grief of thoſe, who now look big and ſwoln upon them, with Pride and Contempt.

7. Now this Promiſe of God is not, like theirs, full of Diſſimulation, but pure and ſincere; and as free from all Deceit, as that Silver is free from Droſs, which is refined ſeven times over.

8. And, conſonant to this Promiſe, thou ſhalt ever hereafter keep and preſerve thy Servants from any Evil, which ſhall be contrived againſt them, by this wicked Generation.

9. But as for their ungodly Adverſaries, tho' they walk about in Power and Authority, yet even in this their ſeeming Exaltation, the Curſe of God is upon them, and the Torment of their own evil Conſciences.

Paraphraſe on Pſal. 13.

HOW long wilt thou be forgetful to deliver me from mine Enemies, O Lord? wilt thou always be ſo? wilt thou always, as a Token of thy Anger, turn thy Face from me?

2. How long ſhall I be forced to entertain ſuch penſive workings of my Mind, and ſo many ſad and vexatious Reflections? How long wilt thou ſuffer mine Enemies to inſult and triumph over me?

3. I beſeech thee to afford a due Regard to my Requeſt I put up to thee, and in thy good time to grant it; refreſh my Eyes with vital Life, for if my Trouble much longer continues upon me, the dark Sleep of Death will overſhadow me.

4. For this will give my Enemies occaſion boaſtingly to ſay, that notwithſtanding his pretended Divine Protection, I have been too hard for him. For if I do not partake of thy Deliverance which I have truſted in, my wicked Adverſaries will profanely mock at my downfall.

5. But I will place all my Confidence in thy Goodneſs, and my Heart, however depreſſed by Trouble, ſhall ſtill be joyful, in hopes of thy Deliverance.

6. I will, notwithſtanding my Afflictions, compoſe Pſalms of Praiſe in Remembrance of thy former Favours, and in Expectation of future; and the Theme of my Poetry ſhall be, *The moſt high God.*

Dixit inſipiens. Pſal. 14.

THE Fool hath ſaid in his Heart: *There is* no God.

2. They are corrupt, and become abominable in their Doings: *there is* none that doeth Good, *no not one.*

3. The Lord looked down from Heaven upon the Children of Men: to ſee if there were any that would underſtand, *and* ſeek *after* God.

4. But they are all gone out of the Way, they are altogether become abominable: *there is* none that doeth Good, no not one.

5. *Their Throat is an open Sepulchre, with their Tongues have they deceived: the Poiſon of Aſps is under their Lips.*

6. *Their Mouth is full of Curſing, and Bitterneſs: their Feet are ſwift to ſhed Blood.*

7. *Deſtruction and Unhappineſs is in their Ways, and the Way of Peace have they not known: there is no Fear of God before their Eyes.*

8. Have they no Knowledge, that they are all ſuch Workers of Miſchief: eating up my People as it were Bread, and call not upon the Lord?

9. There were they brought in great Fear, even where no Fear was: for God *is* in the Generation of the Righteous.

10. As

Paraphraſe on Pſal. 14.

THE fooliſh irreligious Man, has thought with himſelf, tho' he be not ſo Prophane to utter it, that there is no Deity.

2. We live in a Generation that are very corrupt in their Morals, and by their wicked Lives are become very hateful to God; and 'tis very hard to find a pious Man, eſpecially among the Abettors of *Saul*'s Tyranny.

3. The Lord looked down from his heavenly Throne, to take a View of Mankind, to ſee if there were any that had the true Knowledge of God, and had a hearty Senſe of Religion.

4. But no ſuch were to be ſeen; there was not ſo much as one Man of Piety and Integrity to be found.

5. They had Mouths which were as dangerous to intrap Men, as uncovered Graves, they had Lips as full of Poyſon as thoſe of an Adder.

6. They make uſe of their Mouths to vomit out bitter Curſes againſt good Men; and employ their Feet to hunt after innocent Perſons, that they may take away their Lives.

7. They are engaged in a wicked Courſe of Life, which leads to Deſtruction and Miſery; but as for the Life of Piety, which tends to Peace and Happineſs, they are perfect Strangers to it; they have no reverential Awe upon them, of God's Providence and future Recompence.

8. Strange! that among ſuch a Number of Men, no one ſhould be endowed with a juſt Senſe of Religion! That all ſhould be ſuch Contrivers of Miſchief! That they ſhould ſet themſelves to devour good Men, with a like Greedineſs as a hungry Man eats a Piece of Bread! That they ſhould live under ſuch an univerſal Contempt, and Neglect of God and his Worſhip!

9. But ſee the Event of their Wickedneſs and Irreligion; God Almighty has made them to fear, when there was no Manner of Occaſion for it; but God is among the Society of good Men, who whilſt they have his Defence, are under no Deſpondency.

10. But,

10. As for you, ye have made mock at the Counſel of the Poor: becauſe he putteth his truſt in the Lord.

11. Who ſhall give Salvation unto Iſrael out of Sion? When the Lord turneth the Captivity of his People: then ſhall Jacob rejoyce, *and* Iſrael ſhall be glad.

MORNING PRAYER.

Domine, quis habitabit? Pſal. 15.

This Pſalm teaches, what Qualifications are required, to make one a True Member of the Church of God.

LOrd, who ſhall dwell in thy Tabernacle: or who ſhall reſt upon thy holy hill?

2. Even he that leadeth an incorrupt Life: and doeth the thing which is right, and ſpeaketh the Truth from his Heart.

3. *He that* hath uſed no Deceit in his Tongue, nor done evil to his Neighbour: and hath not ſlandered his Neighbour.

4. He that ſetteth not by himſelf, but is lowly in his own Eyes: and maketh much of them that fear the Lord.

5. *He that* ſweareth *unto his Neighbour*, and diſappointeth him not: though it were to his own hindrance.

6. *He that* hath not given his Mony upon Uſury: nor taken Reward againſt the Innocent.

7. Whoſo doeth theſe *things:* ſhall never fall. *Con-*

10. But, as for you our Enemies, you diſavow the Divine Protection, by making a Jeſt at us diſtreſſed Perſons, for taking our Reſolutions according to the Direction of God's Law, and for repoſing our Truſt in him.

11. But under this great Degree of Hardſhip and Oppreſſion, When can we expect that God, who dwells in Mount *Sion*, ſhall afford us a Deliverance?

We may in ſome Meaſure expect it, when God ſhall deliver his People from the Slavery of *Saul*'s Tyrannick Oppreſſion; but chiefly when they ſhall be delivered by the Meſſias, from the Power of Satan, a greater Tyrant over the Souls of Men. That will be a Time of great Joy for the People of *Iſrael*.

Paraphraſe on Pſal. 15.

WHat Qualifications are requiſite to entitle a Man to be a devout Frequenter of thy Tabernacle, which is placed on the holy Hill of *Sion*?

2. He that leadeth an innocent Life, void of any remarkable Sin; that doth all the good Actions which he is obliged to perform; that is plain and ſincere, and uſes no Diſſimulation in his Words or Actions.

3. That Man who doth not accuſtom his Tongue to Falſities; who does not miſchieve his Neighbour by betraying his Secrets, or by inventing Calumnies to his Prejudice.

4. He that is endowed with the Vertue of Humility, having a modeſt Opinion of his own Qualifications, prefers others before himſelf; and pays all juſt Honour and Kindneſs to the Servants of God, tho' in never ſo mean a Condition.

5. He who, when he has entred into a Promiſe, or eſpecially when he has engaged himſelf by any Oath to his Friend, will not fail him, tho' great Inconveniencies to himſelf may ariſe from it.

6. He who hath not lent out his Money upon Uſury, which is ſo ſtrictly forbid in the Moſaick Law, *Exod.* 22. 25. *Lev.* 25. 36. and if he be truſted with a judicial Power, will not ſuffer himſelf to be corrupted with Bribes, to betray an innocent Man's Cauſe, *Deut.* 27. 19.

7. The Man who ſquares his Actions by theſe Rules, need never fear miſcarrying in his Duty.

Conſerva me, Domine. Pſal. 16.

The Title of this Pſalm is a Mictim of David, *probably ſome remarkable Tune, or way of playing, then in uſe. The* Chaldee *Paraphraſe interprets it,* A Curious Piece of Engraving; *And the Septuagint tranſlates it,* An Inſcription on a Pillar. *'Twas wrote probably under his Perſecution by* Saul.

PReſerve me, O God: for in thee have I put my truſt.

2. *O my Soul,* thou haſt ſaid unto the Lord: Thou *art* my God, my Goods are nothing unto thee.

3. All my delight is upon the Saints that are in the Earth: and upon ſuch as excel in Virtue.

4. But they *that* run after another God: ſhall have great trouble.

5. Their Drink-offerings of Blood will I not offer: neither make mention of their Names within my Lips.

6. The Lord *himſelf is* the Portion of mine Inheritance, and of my Cup: thou ſhalt maintain my Lot.

7. The Lot is fallen unto me in a fair *ground:* yea, I have a goodly Heritage.

8. I will thank the Lord for giving me warning: my Reins alſo chaſten me in the night-ſeaſon.

9. I have

Paraphraſe on Pſal. 16.

1. *Being* ſurrounded with many Troubles, apply my ſelf to thee, O God, beſeeching thee to deliver me from them; for I do not expect Deliverance from any other.

2. O my Soul, thou didſt very truly pronounce of Almighty God, when thou didſt ſay to him, Thou art my God, of whom I have received the greateſt Favours, which I can no ways pretend to merit of thee, or requite thee for; for all the good Things which I am poſſeſſed of, or all the good Actions I can do, ſignify nothing to thee, that inexhauſtible Fountain both of Bounty and Holineſs.

3. But tho' I do not pretend to merit any thing at God's Hand, yet I cannot but own, that I am not ſuch an ill Perſon as my Adverſaries pretend; for my chief Satisfaction that I take, is, how I may reward good Men, when I am advanced to the Throne of *Iſrael,* and ſuch as ſhall diſtinguiſh themſelves for any remarkable Vertue.

4. But as for Heathen Idolaters, and Worſhippers of ſtrange Gods, they ſhall be troubled under my Government, to their utter Extirpation.

5. I will never join in any of the impious Sacrifices of Blood, offered to theſe Idols; nay, I will not profane my Lips with the mention of their accurſed Names.

6. But, Thanks be to God, in that Kingdom where I am to inherit, the Worſhip of the true God is eſtabliſhed; and I doubt not, but that God, who promiſed me this Inheritance, will ſecure it to me.

7. The Lot which, as it were by a Line or a Chain, thou haſt meaſured out for my Portion, has happened to be a very deſirable Eſtate; the Kingdom of *Judea* being an Inheritance which any one might covet.

8. I own it as a great Favour and Obligation laid upon me by Almighty God for that he has been pleaſed to be my Counſeller, by ſending theſe Afflictions upon me, which have had their proper Effect, in ſufficiently humbling me and bringing me to an hearty truſt in him alone; and for that he gives me Grace to be inſtructed by my *Reins, i.e.* my inward Thoughts and Reflections upon my ſelf at Night, and other times of Retirement.

9. I have

9. I have ſet God always before me: for *he is* on my right hand, therefore I ſhall not fall.

10. Wherefore my Heart was glad, and my Glory rejoyced: my Fleſh alſo ſhall reſt in hope.

11. For *why?* thou ſhalt not leave my Soul in Hell: neither ſhalt thou ſuffer thy holy One to ſee Corruption.

12. Thou ſhalt ſhew me the Path of Life; in thy preſence is the fulneſs of Joy: and at thy right hand *there is* pleaſure for evermore.

Exaudi Domine. Pſal. 17.

This is a Pſalm of David, *compoſed, as is moſt probable, under the Saulian Perſecution.*

HEar the right, O Lord, conſider my Complaint: and hearken unto my Prayer, *that goeth* not out of feigned Lips.

2. Let my Sentence come forth from thy preſence: and let thine Eyes look upon the thing that is equal.

3. Thou haſt proved, and viſited mine Heart in the Night-ſeaſon; thou haſt tried me, and ſhalt find no Wickedneſs in me: for I am utterly purpoſed that my Mouth ſhall not offend.

4. Becauſe of Mens Works, that are done againſt the words of thy Lips: I have kept *me from* the ways of the Deſtroyer.

5. O

9. I have made God always the Object of my Thoughts; and therefore he being ſo nigh me, and as it were on my right Hand, I have no diſtruſt that my Enemies ſhall prevail againſt me.

10. Upon theſe Conſiderations my Heart was rejoyced, and my Honour, which was depreſſed very low, revived; my Body, which was, as it were, buried in Affliction, ſhall expect a glorious Reſurrection.

11. And that for this Reaſon; becauſe the Meſſias, who is to be born of me, and who liveth in me, *Gal.* 2. 20. ſhall not have his Soul left in the State of the Dead; nor he who is anointed to that ſacred Office, have his Body putrify, like ordinary Corpſes, in the Grave.

12. Nay, I have an undoubted Aſſiance, that tho' my cruel Perſecutors ſhould deſtroy me, thou wilt *direct me to the Path of Life*, (as the Original expreſſes it) and bring me thro' the Merits of the Meſſias, to everlaſting Happineſs; where I, together with him, in the Divine Preſence, ſhall partake of *Fulneſs of Joy*; and being nigh my Saviour, who ſits at the right Hand of God, ſhall enjoy everlaſting Pleaſures.

Paraphraſe on Pſal. 17.

O Lord I appeal to thee to hear the Right of my Cauſe, and to enquire into my Life, if I am guilty of thoſe rebellious Preparations againſt *Saul*, which mine Adverſaries accuſe me of; I appeal with all Sincerity to thee who art the God of Truth, who hateſt a Lie, and all manner of Diſſimulation.

2. Do thou, from thy heavenly Tribunal, pronounce me innocent; and let thy unerring Judgment look into the Juſtice of my Cauſe.

3. For thou knoweſt exactly, not only what I have ſaid or done openly and in Company, but the very Thoughts of my Heart, and what my Mind has ſuggeſted to it ſelf, in my cloſeſt Retirement even upon my Bed; and yet I am ſure thou haſt found no rebellious Purpoſe in my Heart; nay, thou art ſo far a Witneſs for me, that I have made a Reſolution not to give Offence to *Saul* or his Adherents by any imprudent Word.

4. By reaſon of the unwarrantable Actions of ſome Men, who have ventured upon Rebellion, notwithſtanding thy Laws, the *Words of thy Lips*, have forbidden it; I have kept my ſelf from any deſtructive Methods: And from making away with *Saul*, when it was in my Power to do it.

5. O hold thou up my goings in thy Paths; *that* my footſteps ſlip not.

6. I have called upon thee, O God, for thou ſhalt hear me: incline thine Ear to me, and hearken unto my words.

7. Shew thy marvellous loving Kindneſs, that thou art the Saviour of them which put their truſt *in thee:* from ſuch as reſiſt thy right hand.

8. Keep me as the Apple of an Eye: hide me under the ſhadow of thy wings.

9. From the Ungodly that trouble me: mine Enemies compaſs me round about to take away my Soul.

10. They are incloſed in their own Fat: and their Mouth ſpeaketh proud things.

11. They lie waiting in our way on every ſide: turning their Eyes down to the ground.

12. Like as a Lion *that* is greedy of his Prey: and as it were a Lions Whelp lurking in ſecret places.

13. Up, Lord, diſappoint him, and caſt him down: deliver my Soul from the Ungodly, *which is* a Sword of thine.

14. From the Men of thy hand, O Lord, from the Men, I ſay, and from the evil World: *which have* their Portion in this Life, whoſe Bellies thou fillеſt with thy hid *Treaſure.*

15. They

5. O Lord, by thy Grace direct the Courſe of my Actions that I be not provoked by *Saul*'s ill Uſage, to do any thing unlawfully againſt him.

6. I have begged Succour of thee alone, by my earneſt Prayers put up unto thee; as well knowing, that thou wilt aſſiſt me; O do thou therefore, from thy heavenly Throne, bow down thine Ear, to hearken to my Addreſs.

7. Exert thy miraculous Power in my Behalf; thou, O God, who art remarkably famous for vindicating Innocent Perſons from the Violence of injurious Oppreſſors.

8. Since, there ore, I commit my ſelf entirely to thy Protection, I beſeech thee to preſerve me with as much Care and Choiceneſs, as the Pupil of the Eye is guarded by the Lid, and with as much Tenderneſs as a Bird laps her Wings over her young Ones, when they are in Danger.

9. In like Manner do thou defend me from theſe ungodly Perſons, my Adverſaries in *Saul*'s Court, who endeavour to take away my Life, and beſet me round with as much Diligence, as if they were inveſting a City.

10. They take their Swing, and are grown fat with the full Enjoyment of all temporal Bleſſings; and this elates them to that Degree of Pride, as to put them upon ſpeaking ſcornful and contemptuous Words againſt me.

11. They lie in wait for me, having on every ſide beſet me, 2 *Sam.* 23. 26. turning their Eyes downwards as Hounds and wild Beaſts do, when they hunt after their Game and Prey.

12. Nay, no hungry Lion runs after his Prey with ſo much Greedineſs, lodges himſelf with ſo much Craft, and leaps out of his lurking Hole with ſo much Nimbleneſs, as *Saul*'s Agents do all this, to take me.

13. But do thou, O Lord, riſe up in my Defence, and preſerve my Life from theſe wicked Enemies, who can do nothing without thy Permiſſion, and are but a Sword in thine Hand, which thou canſt hinder from doing Execution at thy Pleaſure.

14. Deliver me from theſe Perſons who are but *Men of thy Hand*, that thou canſt manage as thou wilt; ſave me from theſe worldly Men, who have

nothing

15. They have Children at their deſire: and leave the reſt of their *ſubſtance* for their Babes.

16. But as for me, I will behold thy preſence in Righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

nothing further in their View than this Life, and expect no Portion in any other; whoſe Appetites thou art pleaſed to gratifie to the full, by affording them all the Satisfaction which this Life affords.

15. They are gratified in having as many Children as they pleaſe; and, when they go out of the World, they leave plentiful Eſtates to their Poſterity.

16. But on the other ſide, I comfort my ſelf, that by doing *righteous* and good *Actions*, I ſhall enjoy thy Preſence in a future State, which is beyond all the good Things of this Life; and when I ſhall awake from the Grave, and be formed again after thy Image, I ſhall for ever enjoy the fulleſt Satisfaction.

Leſſons for the Third Day of the Month throughout the Year.

January 3.		*February* 3.		*March* 3.		*April* 3.	
Morn.	Gen. 3.	Morn.	Exod. 12.	Morn.	Deut. 19.	Morn.	1 Sam. 9.
	Matt. 2.		Mark 3.		Luke 14.		John 21.
Even.	Gen. 4.	Even.	Exod. 13.	Even.	Deut. 20.	Even.	1 Sam. 10.
	Rom. 2.		1 Cor. 15.		Phil. 2.		Heb. 5.
May 3.		*June* 3.		*July* 3.		*Auguſt* 3.	
Morn.	1 Kings 10.	Morn.	Eſther 9.	Morn.	Prov. 15.	Morn.	Jer. 33.
	Matt. 1.		Mark 4.		Luke 15.		Acts 1.
Even.	1 Kings 11.	Even.	Job 1.	Even.	Prov. 16.	Even.	Jer. 34.
	Rom. 2.		2 Cor. 1.		Phil. 3.		Heb. 6.
September 3.		*October* 3.		*November* 3.		*December* 3.	
Morn.	Amos 1.	Morn.	Tobit 11.	Morn.	Eccl. 18.	Morn.	Iſa. 18.
	Matt. 4.		Mark 6.		Luke 19.		Acts 4.
Even.	Amos 2.	Even.	Tobit 12.	Even.	Eccl. 19.	Even.	Iſa. 19.
	Rom. 4.		2 Cor. 2.		Col. 3.		Heb. 9.

Evening Prayer.

Diligam te, Domine. Pſal. 18.

The *Hebrew Title is, A Pſalm of* David, the Servant of the Lord, who ſpake unto the Lord the Words of this Song, in the Day that the Lord delivered him from the Hands of all his Enemies, and from the Hand of *Saul*. *It was probably compoſed ſome Time after he was in Poſſeſſion of the Kingdom.*

I Will love thee, O Lord, my ſtrength; the Lord *is my* ſtony Rock, and my Defence: my Saviour, my God, and my Might, in whom I will truſt, my Buckler, the Horn alſo of my Salvation, *and* my Refuge. 2. I

Paraphraſe on Pſal. 18.

I Will always love, and pay my Marks of Gratitude to thee, for thou art my Caſtle, and Place of *Strength*, much more impregnable than one ſituate upon a craggy Rock; thou art my Preſerver, and in a peculiar Manner my God; thou art ſuch a mighty and noble Defence, that I may, with Security, truſt in; thou art my Sanctuary, to whom, as to the Horns of the Altar, I fly for Refuge.

2. At

2. I will call upon the Lord, *which* is worthy to be praiſed: ſo ſhall I be ſafe from mine Enemies.

3. The Sorrows of Death compaſſed me: and the Overflowings of Ungodlineſs made me afraid.

4. The Pains of Hell came about me: the Snares of Death overtook me.

5. In my trouble I will call upon the Lord: and complain unto my God.

6. So ſhall he hear my voice out of his *holy* Temple: and my Complaint ſhall come before him, it ſhall enter *even* into his Ears.

7. The Earth trembled and quaked: the very Foundations alſo of the Hills ſhook, and were removed, becauſe he was wroth.

8. There went a ſmoke out in his preſence: and a conſuming fire out of his Mouth, ſo that Coals were kindled at it.

9. He bowed the Heavens alſo, and came down: and *it was* dark under his Feet.

10. He rode upon the Cherubins, and did flie: he came flying upon the Wings of the Wind.

11. He made Darkneſs his ſecret place: his Pavilion round about him with dark Water, and thick Clouds to cover him.

12. At the brightneſs of his preſence his Clouds removed: Hail-*ſtones*, and Coals of Fire.

13. The

2. At any time when I am under Troubles and Difficulties, I will addreſs my ſelf to the celebrated JEHOVAH, and he ſhall deliver me from mine Enemies.

3. The Pangs of Death ſurrounded me; and the Wickedneſs of my Adverſaries, which bore in upon me like a Torrent, put me in great fear.

4. Such Pains as lead to *Hades*, or the State of the Dead (whither I could not but think I was going) did circle me round; and a mortal Conſpiracy againſt me was juſt upon taking effect.

5. But then I fly to my wonted Remedy, which is in the midſt of my Trouble, to call upon the Lord, and to lay before him my Suffering.

6. And then he hears my Voice out of his holy Temple, the Place of his reſidential Preſence; and there he ſuffers my Complaint to be brought before him.

7. And behold! I ſee him approaching towards my Relief; at whoſe Preſence the Ground begins to tremble, and of a ſudden, the very Foundations of the Hills ſhake, and are removed out of their Places, as not being able to abide the Anger of the great God.

8. There went on a Smoke before his Face, and a Fire out of his Mouth, which devoured all before him, and turned every Thing, about him, into Coals and Aſhes.

9. He wrapt himſelf in a tempeſtuous Cloud, which hung low, and let him down nigh to the Earth, skreening away the Sun, by the black Vapour incircling him, and making all dark below him.

10. He came riding on a Cherubin, with incredible Velocity; having his Courſe haſtened by the Wings of the Wind.

11. Darkneſs was ſpread over him as a Tent, and Clouds thick with Rain covered him.

12. Afterwards, as he began more to diſcover his Preſence, the Darkneſs of the Clouds diſappeared; and Hail-ſtones, and red-hot Thunderbolts, like ſo many great fiery Coals, were ſhot out from him.

13. He

13. The Lord alſo thundred out of Heaven, and the Higheſt gave his thunder: hail-*ſtones*, and Coals of fire.

14. He ſent out his Arrows, and ſcattered them: he caſt forth Lightnings, and deſtroyed them.

15. The Springs of Waters were ſeen, and the Foundations of the round World were diſcovered at thy chiding, O Lord: at the Blaſting of the Breath of thy Diſpleaſure.

16. He ſhall ſend down from on high to fetch me: and ſhall fetch me out of many Waters.

17. He ſhall deliver me from my ſtrongeſt Enemy, and from them which hate me: for they are too mighty for me.

18. They prevented me in the day of my trouble: but the Lord was my upholder.

19. He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a Favour unto me.

20. The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my Hands ſhall he recompenſe me.

21. Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the Wicked doth.

22. For I have an Eye unto all his Laws: and will not caſt out his Commandments from me.

23. I

13. He then thundred from above, with ſuch a Thunder, as evinced him to be the moſt High God, and the Governour of the Univerſe; and then again his Hail-ſtones and red-hot Thunderbolts.

14. Theſe were the terrible Arrows, he ſhot out, to ſcatter his and mine Enemies; adding withal, diſmal Flaſhes of Lightning to deſtroy them.

15. By the force of a dreadful Earthquake, the Bowels of the Earth were ripped up, and new Springs of Water were diſcovered; the deep Caverns of the Earth, which lay loweſt and higheſt to its Centre, were brought to light, when the great God ſhewed his Anger, and manifeſted this Hurricane of his Diſpleaſure.

16. Then God ſends an Order down from Heaven, to bring me to him, and to deliver me from the many Dangers, which, like a Deluge, were like to overwhelm me.

17. Delivering me from the Malice of *Saul*, my moſt powerful Enemy, and from his Adherents, which bore an implacable hatred againſt me; he being ſo kind to be Aſſiſtant to me, at a time, when I was not able to encounter with them.

18. They many times ſurpriſed me unawares, in thoſe troubleſome Days of my Life; but the Lord was my Staff, to ſupport me.

19. He brought me forth out of the Priſon which my Adverſaries had ſhut me up in, into this eminent State of Freedom, which I have enjoyed, ſince I have been advanced to the Regal State; which he has vouchſafed to do, out of his great Goodneſs towards me.

20. And this Favour I have received from God, as a Reward of my gentle Uſage of *Saul* my Enemy, in whoſe Blood I would not imbrue my Hands, when I had ſo fair an Opportunity for it, and when the ill Treatment he had given me, and my own Security, pleaded ſo ſtrong for it.

21. For having gone through this Trial, I had the Advantage of no inconſiderable Teſt, that I had a true Reverence for God's Laws, and that I would not tranſgreſs them, as wicked Men do, when they have the Proſpect of reaping any conſiderable Gain by their Sin.

22. I always had in view the Obſervation of his holy Laws, not ſlighting them, and laying them aſide, as too many do.

23. I al-

23. I was always uncorrupt before him: and eſchewed mine own Wickedneſs.

24. Therefore ſhall the Lord reward me after my righteous dealing: and according to the cleanneſs of my hands in his Eye-ſight.

25. With the Holy thou ſhalt be holy: and with a perfect Man thou ſhalt be perfect.

26. With the Clean thou ſhalt be clean: and with the Froward thou ſhalt learn frowardneſs.

27. For thou ſhalt ſave the People that are in Adverſity: and ſhalt bring down the high looks of the Proud.

28. Thou alſo ſhalt light my Candle: the Lord my God ſhall make my Darkneſs to be Light.

29. For in thee I ſhall diſcomfit an Hoſt of Men: and with the help of my God I ſhall leap over the Wall.

30. *The way* of God is an undefiled way: the Word of the Lord alſo is tried in the Fire; he *is* the Defender of all them that put their truſt in him.

31. For who *is* God but the Lord: or who hath any ſtrength, except our God?

32. It

23. I always indeavoured to be as intire and perfect in my whole Life, as ever I could, and avoided, in my ſelf, every known Sin.

24. Therefore the Lord doth confer this great Favour upon me, in recompence of the Purity and Innocence of my Converſation.

25. Such, O God, are the wiſe Diſpenſations of thy Providence, that Men ſhall receive from thee Returns ſuitable to their Regards to thy Laws; To the holy Man thou ſhalt ſhew thy ſelf a holy God, by rewarding his Piety: To the perfect and upright Man thou ſhalt demonſtrate thy ſelf a God of Integrity, by making good thy Promiſes to him.

26. If a Man leads a Life of Purity and Holineſs, God will declare himſelf a holy God, in rewarding every degree of it; but if a Man ſhew himſelf froward, and diſobedient to God's Commands, God will oppoſe him with as much Stiffneſs, and will inflict a Puniſhment equal to his Obſtinacy.

27. For it is thy Nature, O God, to deliver Perſons that are in Affliction, and to quell the Confidence of their proud Adverſaries.

28. And upon this Conſideration, I always expect that God ſhould refreſh my dying Lamp, when it is going out, and turn the Darkneſs of Adverſity, into the Light of Proſperity.

29. By thy Aſſiſtance, I ſhall not doubt, at any Time (as I have experienced formerly in the Matter of *Goliah*) ſingly of my ſelf to rout an Army; when I have thee to help me, I would venture to leap over the Trenches, and throw my ſelf ſingly among all the Enemies.

30. For indeed God's Promiſes to his faithful Servants are immutable; the purified Gold is not ſo free from Droſs, as God's Promiſes from Falſhood; for ſome time or other he will be ſure to find out a Way, to ſuccour them that truſt in him.

31. For who is a true God but our JEHOVAH? What Power have the heathen Idols and fictitious Gods, to ſuccour their Votaries?

32. In

32. It is God that girdeth me with ſtrength of War: and maketh my way perfect.

33. He maketh my Feet like Harts Feet: and ſetteth me up on high.

34. He teacheth mine Hands to fight: and mine Arms ſhall break open a Bow of Steel.

35. Thou haſt given me the defence of thy Salvation: thy right Hand alſo ſhall hold me up, and thy loving Correction ſhall make me great.

36. Thou ſhalt make room enough under me for to go: that my Footſteps ſhall not ſlide.

37. I will follow upon mine Enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38. I will ſmite them, that they ſhall not be able to ſtand: but fall under my Feet.

39. Thou haſt girded me with ſtrength unto the Battle: thou ſhalt throw down mine Enemies under me.

40. Thou haſt made mine Enemies alſo to turn their Backs upon me: and I ſhall deſtroy them that hate me.

41. They ſhall cry, but there ſhall be none to help *them: yea, even* unto the Lord ſhall they cry, but he ſhall not hear them.

42. I will

32. In the Time of War he girdeth on my Armour, and gives me Strength to oppoſe my Enemies; and in the Time of Peace, he inſpires me with ſuch civil Vertues, as make me perfect and accompliſh'd in that State.

33. When I have occaſion to fly from mine Enemies, as in my helpleſs Condition I was forced to do from *Saul*, he gives my Feet the Swiftneſs of a Hind, purſued by the Dogs; he then ſets me in a Place of Safety, out of the Adverſaries reach; as when I was forced to fly to the Mountains from the Fury of *Saul*, 1 Sam. 27. 1.

34. He inſtructs me in the Art of War; and gives me Strength ſufficient to force a Steel-Bow out of my Enemies Hand, and to break it before his Face.

35. Thou haſt given me thy Salvation for my defenſive Arms; thy right Hand is my Recruit to ſupport me when I ſhrink in the Battle; and it is thy *mild* Diſcipline that makes me a renowned General.

36. Formerly, I was pent up in a narrow Place, under *Saul*'s Perſecution, forced to walk upon the Tops of cragged Rocks, where I could hardly ſtand; but now thou haſt given me an ample Kingdom to entertain my ſelf in.

37. Being now encouraged by this noble Aſſiſtance afforded me by my God, I will purſue my preſent Enemies the Moabites, Philiſtines, *&c.* and put them to ſuch an entire Rout, that a Man of them ſhall not eſcape.

38. I will attack them with that Fury, that they ſhall not be able to make any Stand before me, but ſhall throw down their Arms and beg Quarter of me upon their Knees.

39. Thou haſt harneſſed me with ſtrong and impenetrable Armour, ſo that no one can hurt me; but my flying Enemies ſhall fall before me, and I ſhall tread upon them in the Purſuit.

40. Thou ſhalt make my foreign Enemies to fly before my Army; and thou ſhalt give me Power to deſtroy my domeſtick Ones, the Remnant of the Saulian Faction.

41. They ſhall call out for Succours, but no Recruits ſhall come; they ſhall call upon God likewiſe; but they have too much provoked him, to be intituled to his Aſſiſtance.

42.

42. I will beat them as ſmall as the Duſt before the Wind: I will caſt them out as the Clay in the Streets.

43. Thou ſhalt deliver me from the Strivings of the People: *and* thou ſhalt make me the Head of the Heathen.

44. A People *whom* I have not known: ſhall ſerve me.

45. As ſoon as they hear of me, they ſhall obey me: but the ſtrange Children ſhall diſſemble with me.

46. The ſtrange Children ſhall fail: and be afraid out of their Priſons.

47. The Lord liveth, and bleſſed *be* my ſtrong helper: and praiſed *be* the God of my Salvation.

48. Even the God that ſeeth that I be avenged: and ſubdueth the People unto me.

49. *It is* he that delivereth me from my *cruel* Enemies, and ſetteth me up above mine Adverſaries: thou ſhalt rid me from the wicked Man.

50. For this cauſe will I give Thanks unto thee, O Lord, among the Gentiles: and ſing Praiſes unto thy Name.

51. Great Proſperity giveth he unto his King: and ſheweth loving Kindneſs unto David his Anointed, and unto his Seed for evermore.

MORN-

42. I ſhall beat them into as ſmall Parts, as the Duſt which is driven before the Wind, and they ſhall in as little Time diſappear; I ſhall tread upon them as contemptuouſly, as upon the Dirt in the Streets.

43. Beſides, I truſt that thou, O God, wilt deliver me from all Seditions and Rebellions of my own People, and that thou wilt make my neighbouring Princes Dependents upon me.

44. And that foreign Nations, who are at ſo remote a Diſtance from me, that I hardly know their Names, ſhall pay Tribute to me.

45. As ſoon as they hear of me, and the noble Victories I have gained, they ſhall ſubmit themſelves to my Government; but yet the Obedience of theſe foreign Countries, I foreſee, will be but feigned and diſſembled.

46. But however they ſhall be forced to a Subjection unto me, and be afraid out of their lurking Places they ſhall hide themſelves in.

47. My truſt is in the living God, and not in any ſenſeleſs Idol, to be my mighty Helper; and I will praiſe that great God who has ſaved me.

48. That God who has enabled me to take Revenge upon my Enemies, and quelleth the Inſurrections of my rebellious Subjects, who refuſe to ſubmit to my Government.

49. He not only defends me from the wicked Deſigns of mine Enemies, but exalts me above them; delivering me from every ſuch Man of Wickedneſs and Oppreſſion as *Saul* was.

50. For this Reaſon I will pay my publick Thanks unto thee, O Lord, among the Gentile Nations whom thou haſt ſubjected to my Dominion; and ſing Praiſes to the Honour of the great JEHOVAH's Name, that it may be renowned among them.

51. That JEHOVAH, who gives ſuch mighty Succeſſes to his King, whom, by his eſpecial Deſignation, he has raiſed to the Crown of *Iſrael*; that has protected *David* from all the Dangers he went through, before his coming to the Throne; that has given him ſuch great Victories after it, and promiſed, that the *Kingdom ſhall be eſtabliſhed in his Houſe for ever*, 2 Sam. 7. 16.

Pra-

MORNING PRAYER.

Cœli enarrant. Pſal. 19.

The Hebrew Title is, To the Maſter of the Muſick, A Pſalm of *David.* *The Deſign of this Pſalm is, to ſhew the extraordinary ſpiritual Advantage which is to be reaped, from the Contemplation of the great Works of God's Creation,* viz. *The heavenly Bodies, and other Parts of* Nature, *but chiefly from the Conſideration of theſe excellent Rules of* Morality, *which in his holy Word he has given, for the Government of our Lives.*

THE Heavens declare the Glory of God: and the Firmament ſheweth his handy-work.

2. One day telleth another: and one night certifieth another.

3. *There* is neither Speech nor Language: but their Voices are heard among them.

4. Their ſound is gone out into all Lands: and their words into the ends of the World.

5. In them hath he ſet a Tabernacle for the Sun: which cometh forth as a Bridegroom out of his Chamber, *and* rejoyceth as a Giant to run his courſe.

6. It goeth forth from the uttermoſt part of the Heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7. The

Paraphraſe on Pſal. 19.

THE Contexture of the Heavens, the Beauty of their Appearance, the exquiſite Order which the celeſtial Bodies are placed in, the long Continuance and Equability of their Motions, with innumerable other moſt admirable Qualities diſcovered in them, do demonſtrate the infinite Wiſdom of the Divine Artificer who created them.

2. Every ſingle Day *telleth* out the Wiſdom of God with more Force and Rhetorick than the moſt perſwaſive Preacher, and when that Day is gone, it leaveth the Argument to the next Day, to be urged with equal Force; and ſo every Night gives Demonſtration of the ſame Almighty Wiſdom, to any one who does but look up upon the Stars, leaving the Demonſtration ſtill as cogent, to the next Night which follows it.

3. Indeed theſe glorious Bodies have not the Gift of articulate Speech, as we Men have, but they afford as excellent Leſſons to inſtruct Men in the Wiſdom and Goodneſs of the great Creator, as if they had an hundred Tongues.

4. And yet this Speech of theirs is ſo vocal and ſounding, as to be heard to all the Nations of the World, there being no Nation ſo barbarous, but that they own a Creator of the World, forced unto this Confeſſion by the wiſe Order, and glorious Conſtruction of theſe celeſtial Bodies.

5. Among theſe celeſtial Bodies, for the Sun the nobleſt of them all, he has prepared a Royal Manſion or Tabernacle in Heaven, the Orb wherein he moves. And he every Morning, when he riſes in the Eaſt, appears with all the Fineneſs and Jollity, as a Bridegroom comes out of his Bride-Chamber and rejoyces with as much Alacrity and Eagerneſs, as a ſtrong Athletick to run the Race he is prepared for.

6. He moves with incredible Swiftneſs from the Eaſt to the Weſt, the two moſt diſtant Parts of the World, and from thence round to the Eaſtern Point again, with the ſame Velocity, enlivening all Things with its vigorous Heat.

7. But

7. The Law of the Lord is an undefiled Law, converting the Soul: the Teſtimony of the Lord is ſure, and giveth Wiſdom unto the ſimple.

8. The Statutes of the Lord *are* right, and rejoyce the Heart: the Commandment of the Lord is pure, and giveth light unto the Eyes.

9. The fear of the Lord *is* clean, and endureth for ever: the Judgments of the Lord *are* true, and righteous altogether.

10. More to be deſired are they than Gold, yea, than much fine Gold: ſweeter alſo than Hony and the Hony-comb.

11. Moreover, by them is thy Servant taught: and by keeping of them *there is* great reward.

12. Who can tell how oft he offendeth: O cleanſe thou me from my ſecret *Faults*.

13. Keep thy Servant alſo from preſumptuous *Sins*, leſt they get the dominion over me: ſo ſhall I be undefiled and innocent from the great Offence.

14. Let

7. But as God's Wiſdom is thus ſufficiently conſpicuous in the Works of Nature, ſo is it alike remarkable in the Divine Law he has given us to govern our Actions by; a Law without any blemiſh, made up of wholſom and excellent Precepts; a Law which maketh the Soul return to God, when it is eſtranged from him by Sin; a Law, or Rule of Life, which is Sure and Infallible, and which, if Men ſquare their Lives by they can never be miſtaken: And laſtly, a Law which does not only inſtruct wiſe and learned Men, but inſpire with Wiſdom the moſt illiterate, and Men of the ordinarieſt Capacities.

8. Theſe Statutes which God has given us, for the Direction of our Actions, are free from all Error and Miſtake, and agreeable to the *rightſt* and exacteſt Reaſon; they make glad every good Man' Heart, by informing his Mind with Divine Truths, and by heartning him up with comfortable Promiſes; they convey intellectual Light to the Mind with greater Purity, than the Sun communicates corporeal Light to the Eyes.

9. This ſacred Law, which informs us how to worſhip God aright, is *clean* and pure, and free from the Superſtition which the Gentile Worſhip is clogged with; and is not mutable at Man's pleaſure, as the Religion of other Countries is; this is a Law which is *true*, whoſe Sanctions are founded upon moſt certain Rewards and Puniſhments; a Law, every ſingle Precept whereof, is Righteous and Holy.

10. A Law, more beautiful to be view'd, and richer to be poſſeſſed, than large Heaps of refined Gold: A Law, more ſweet to the Taſt, than the Honey dropping from the Comb.

11. And if I thy Servant, O Lord, ſtand poſſeſſed of any diſtinguiſhable degrees of Wiſdom, I confeſs I have been taught it by the Precepts of this Law; by obſervance thereof, a Man ſhall receive an ample Reward both in this Life and the next.

12. But tho' I diligently endeavour, to the utmoſt of my Power, to obey this holy Law of God, yet I am conſcious to my ſelf of many Failures in my Duty, and doubt not but there are many more which have eſcaped my Knowledge; I beſeech thee therefore, good God, to pardon me for theſe unregarded Sins.

13. But more eſpecially, I beſeech thee to preſerve me who am thy poor humble Servant and Creature, from all Preſumptions which are committed againſt Knowledge; but above all, I beſeech thee, not to let any ſuch Sin get the Dominion over me, and eſtabliſh it ſelf into a Habit; and then I ſhall be free from ſuch a great degree of Impiety, as will put me out of Hopes of returning to thy Favour.

14 Let

14. Let the Words of my Mouth, and the Meditation of my Heart: be *alway* acceptable in thy ſight.

15. O Lord: my ſtrength, and my redeemer.

Exaudita te, Dominus. Pſal. 20.

This is a Pſalm of David, *in which the People pray for their King's good Succeſs in his Wars, moſt probably thoſe he was engaged in againſt the* Ammonites, 2 Sam. 6. 8. *I conceive it to be a Song wrote in* Amebæic *Verſe, wherein* David *and the People anſwer each other.*

People. THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2. Send thee help from the Sanctuary: and ſtrengthen thee out of Sion.

3. Remember all thy Offerings: and accept thy Burnt-offerings.

4. Grant thee thy Hearts deſire: and fulfil all thy Mind.

5. We will rejoyce in thy Salvation, and triumph in the Name of the Lord our God: the Lord perform all thy Petitions.

David. 6. Now know I that the Lord helpeth his Anointed: and will hear him from his holy Heaven; even with the wholſom ſtrength of his right Hand.

People. 7. Some *put their truſt* in Chariots, and ſome in Horſes: but we will remember the Name of the Lord our God.

David. 8. They are brought down and fallen: but we are riſen and ſtand upright.

People.

14. Let the Words I have now offered up to thee in this Hymn, and every other Prayer or Meditation I ſhall hereafter addreſs my ſelf to thee in, be continually well-pleaſing to thee.

15. O God my ſtrong Hold, and my Deliverer.

Paraphraſe on Pſal. 20.

WE thy faithful People, O King *David*, do put up our Prayers to Almighty God, that his good Providence would anſwer thy Deſires in this Time of thy Difficulty, and that the great JEHOVAH, the God of the *Iſraelites*, would defend thee from thy Enemies.

2. That he would ſend thee Aſſiſtance from his Sanctuary upon Mount *Sion*, where the Ark is lodged, and which is the more eſpecial Place of his Preſence.

3. May God ſhew ſome ſignal Token that he accepts thy Sacrifice and Burnt-offerings.

4. May he grant thee all the Succeſs, which thou canſt deſire, againſt thy Enemies.

5. Nay, our Minds forebode us, that we ſhall return rejoycing in the Preſervation, which thou ſhalt have procured us, triumphing in the Name of our great JEHOVAH. May God bring to paſs all the good Deſigns of our gracious King.

David. 6. I know, O my good People, being inſtructed by the Experience of my whole Life, that God is always ready to aſſiſt me his Servant, whom he has anointed to be King of *Iſrael*, and that he will hear my Prayers which I put up to him, from his holy Seat in Heaven; affording Succour to me, from the ſaluſiferous Power of his right Hand.

People. 7. Having therefore this Encouragement, we will not, like other Nations, depend upon Succeſs from the Number of Chariots and Horſes, and other warlike Preparations; but our Reliance ſhall be upon our God, who fights for us.

David. 8. 'Tis true what you ſay; nay, I foreſee, that they are already vanquiſhed, and fall down under our Feet; but we ſtand upright, in the Condition of Conquerors.

People. 9. Save, Lord, and hear us, O King of Heaven: when we call upon thee.

Domine, in virtute tua. Pſal. 21.

This Pſalm was compos'd by David *in the Name of the People wiſhing Proſperity to their King; having in it ſome Expreſſions, which, according to the Jews, relate to the Meſſias.*

THE King ſhall rejoyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy Salvation.

2. Thou haſt given him his hearts deſire: and haſt not denied him the Requeſt of his Lips.

3. For thou ſhalt prevent him with the Bleſſings of Goodneſs: and ſhalt ſet a Crown of pure Gold upon his Head.

4. He asked Life of thee, *and* thou gaveſt him a long Life: *even* for ever and ever.

5. His Honour is great in thy Salvation: Glory and great Worſhip ſhalt thou lay upon him.

6. For thou ſhalt give him everlaſting Felicity: and make him glad with the Joy of thy Countenance.

7. *And why?* Becauſe the King putteth his truſt in the Lord: and in the Mercy of the moſt Higheſt he ſhall not miſcarry.

8. All thine Enemies ſhall feel thy Hand: thy right Hand ſhall find out them that hate thee.

9. Thou ſhalt make them like a fiery Oven in time of thy Wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the Fire ſhall conſume them.

10. Their

People. 9. Preſerve us therefore, O Lord, thou Heavenly King, and graciouſly hear our Prayers, that we may obtain a Victory over our Enemies.

Paraphraſe on Pſal. 21.

THE King ſhall rejoyce and triumph in the Victory, which thou ſhalt, by thy Power, procure for him.

2. Thou haſt already hearkened unto the Prayers which he hath put up to thee, in the former glorious Succeſſes which by thy Protection he has obtained.

3. Nay, thou art before-hand with him, in granting him unrequeſted Favours, heaping new Crowns upon his Head, which he has not the Ambition to deſire.

4. He asked of thee but only juſt to eſcape with his Life from the Hands of *Saul*, but thou haſt given him length of Days in his own Perſon, and haſt promiſed that the temporal Crown of *Iſrael* ſhall continue in his Family for many Ages; and afterwards the Spiritual Kingdom of the Meſſias, who is to deſcend from him, ſhall remain therein, 2 *Sam.* 7. 16.

5. Great is the Honour which thy Aſſiſtance has conferred upon him; and thou reſerveſt for him ſtill greater Glories in Store.

6. Thou haſt given him eternal Happineſs in another Life, and affordeſt him inexpreſſible Joy, by ſuffering him to behold thy Countenance for ever.

7. And the Reaſon of this is, becauſe King *David* puts his whole Truſt and Confidence in Almighty God, therefore his Hopes being fixed upon this Baſis, ſhall never fail.

8. All thine Enemies ſhall be ſenſible of the Force of thy Hand, and that Power which God gives thee ſhall reach all thy Oppoſers to their Deſtruction.

9. Thou ſhalt deſtroy them, with as much Diſpatch as a burning Oven does the Fewel that is caſt into it, when thou in thy Anger lookeſt upon them; they ſhall periſh with a very ſharp and certain Deſtruction.

10. Thou

10. Their Fruit ſhalt thou root out of the Earth: and their Seed from among the Children of Men.

11. For they intended miſchief againſt thee: and imagined ſuch a Device *as* they are not able *to perform.*

12. Therefore ſhalt thou put them to flight: and the Strings of thy Bow ſhalt thou make ready againſt the Face of them.

13. Be thou exalted, Lord, in thine own ſtrength: *ſo* will we ſing and praiſe thy Power.

10. Thou ſhalt deſtroy their Children, and extirpate their Families.

11. For they have ſufficiently provoked Almighty God to be their Enemy, by their miſchievous Attempts againſt the Life and Honour of God's Anointed, altho' they have not been able to bring their wicked Purpoſe to Effect.

12. Therefore they ſhall turn their Backs upon thee by a baſe Flight, as ſoon as ever thy Bow-ſtrings are ready to diſcharge a Flight of Arrows upon them.

13. Upon the whole therefore, we will aſcribe the Victory to our God, by whoſe Power and Aſſiſtance only it ſhall be procured; all the Part that we ſhall take to our ſelves is, to ſing Praiſes to that Almighty Power that has given us the Victory.

Leſſons for the Fourth Day of the Month throughout the Year.

January 4.	*February* 4.	*March* 4.	*April* 4
Morn. Gen. 5. Matt. 3.	Morn. Exod. 14. Mark 4.	Morn. Deut. 21. Luke 15.	Morn. 1 Sam. 11. Acts 1.
Even. Gen. 6. Rom. 3.	Even. Exod. 15. 1 Cor. 16	Even. Deut. 22. Phil. 3.	Even. 1 Sam. 12. Heb. 6.
May 4.	*June* 4.	*July* 4.	*Auguſt* 4.
Morn. 1 Kings 12. Matt. 2.	Morn. Job 2. Mark 5.	Morn. Prov. 17. Luke 16.	Morn. Jer. 35. Acts 2.
Even. 1 Kings 13. Rom. 3.	Even. Job 3. 2 Cor. 2	Even. Prov. 18. Phil. 4.	Even. Jer. 36. Heb. 7.
September 4.	*October* 4.	*November* 4.	*December* 4.
Morn. Amos 3. Matt. 5.	Morn. Tobit 13. Mark 7.	Morn. Eccl. 20. Luke 20	Morn. Iſa. 20, 21. Acts 5.
Even. Amos 4. Rom. 5.	Even. Tobit 14, 2 Cor. 3.	Even. Eccl. 21. Col. 4.	Even. Iſa. 22. Heb. 10.

Evening Prayer.

Deus, Deus meus. Pſal. 22.

This Pſalm was compoſed by David, *under a very great Calamity, probably, when ſo great a Part of his Friends forſook him in the Abſalomick Rebellion, many Paſſages whereof are applicable to the Sufferings of Chriſt. It is intitled,* Aijeleth Shahar, The Hind of the Morning; *becauſe this good Prince was then hunted by his Subjects like a Hind.*

MY God, my God, look upon me, why haſt thou forſaken me: *and art* ſo far from my health, *and from* the words of my complaint? 2. O

Paraphraſe on Pſal. 22.

MY ſtrong God! my God who wert uſed to defend me! Why haſt thou withdrawn thy Protection from me? Why art thou removed ſo far from my Aſſiſtance? Why art thou ſo backward to hear my Addreſſes to thee, for Deliverance from my Enemies?

2. O my God, I cry in the day-time, but thou heareſt not: and in the night-ſeaſon I take no reſt.

3. And thou *continueſt* holy: *O thou* worſhip of *Iſrael.*

4. Our Fathers hoped in thee, they truſted in thee: and thou didſt deliver them.

5. They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6. But as for me, *I am* a Worm, and no Man: a very Scorn of Men, and the out-caſt of the People.

7. And they that ſee me, laugh me to ſcorn: they ſhoot out their Lips, and ſhake their Heads, *ſaying,*

8. He truſted in God, *that* he would deliver him: let him deliver him if he will have him.

9. But thou art he that took me out of my Mothers Womb: thou waſt my hope, *when I hanged* yet upon my Mothers Breaſts.

10. I have been left unto thee ever ſince I was born: thou *art* my God even from my Mothers Womb.

11. O go not from me, for trouble is hard at hand: and *there is* none to help me.

12. Ma-

2. O my God! I inceſſantly call upon thee for Help: In the Day-time I put up my Petitions to thee, which thou do'ſt not vouchſafe to hear; at Night likewiſe I continue the ſame Addreſſes, notwithſtanding the great Diſcouragement.

3. But yet I cannot but acknowledge that thou do'ſt ſtill remain juſt and holy, O thou who art the God of the People of *Iſrael*, and their mighty Deliverer in their many Diſtreſſes.

4. And indeed this is a conſiderable Encouragement to me in my Condition, to remark, that many of our Forefathers were in as forlorn a Condition as I am, and yet they truſted in God for Deliverance, and he did not truſtrate their Expectations.

5. They put up their Prayers to thee the great JEHOVAH, not any ſtrange God, and thou didſt aſſiſt them, and kept them from being deſtroyed by their Enemies.

6. But tho' thou mighteſt be inclined to protect ſuch great and holy Men as the Patriarchs *Abraham*, *Jacob*, *Joſeph*, &c. under their Afflictions; yet why ſhould I expect that thou ſhould'ſt work a like Deliverance for ſuch a Worm as I am, whom my Subjects have ſcorned, and the baſeſt of the People have thrown me off, as a vile and contemptible Thing? but herein I muſt conſider that I am in my Sufferings, the Fore-runner of the Meſſias, who muſt ſuffer the like Calamities, which are ſhadowed out in me.

7. All they that look on me, (as they ſhall do upon the Meſſias) in a deriſive Manner, pout out their Lips, and ſhake their Head, uttering theſe contemptuous and blaſphemous Words, ſaying,

8. He pretends to throw himſelf upon God for Protection, let therefore God protect him, if he have ſuch a Fondneſs for him.

9. But I have experienced thee to be my Preſerver from my Birth, and throughout the State of my Infancy.

10. As ſoon as I was born, thou tookeſt me for thy foſter Child; from that time to this very Moment, thou haſt cheriſhed me; and therefore I will not now deſpair of thy Aſſiſtance.

11. O therefore do not thou ſtand at a diſtance, neglecting my Aſſiſtance, ſince my deareſt Friends deſert me, as they will do hereafter a greater Perſon than my ſelf, the Meſſias upon the Croſs.

12. Many

12. Many Oxen are come about me: fat *Bulls* of Baſan cloſe me in on every ſide.

13. They gape upon me with their Mouths: *as it were a* ramping and a roaring Lion.

14. I am poured out like Water, and all my Bones are out of joynt: my Heart alſo in the midſt of my Body is even like melting Wax.

15. My Strength is dried up like a Potſherd, and my Tongue cleaveth to my Gums: and thou ſhalt bring me into the Duſt of Death.

16. For *many* Dogs are come about me: and the Council of the Wicked layeth ſiege againſt me.

17. They pierced my Hands and my Feet, I may tell all my Bones: they ſtand ſtaring and looking upon me.

18. They part my Garments among them: and caſt Lots upon my Veſture.

19. But be not thou far from me, O Lord: thou art my Succour, haſte thee to help me.

20. Deliver my Soul from the Sword: my Darling from the power of the Dog.

21. Save me from the Lions mouth: thou haſt heard me alſo from among the horns of the Unicorns.

22. I will

12. Many ſtrong and powerful Enemies have encompaſſed me, having the Strength and Fierceneſs of Bulls pamper'd in the fertile Paſture of *Baſan*.

13. They come roaring about me with open Mouths, and are as greedy to devour, as a hungry Lyon is to fall upon his Prey.

14. I am grown as weak as Water, my Joynts have not Strength to ſupport my Body; and all my Vitals conſume away as Wax melteth before the Fire.

15. All my natural Moiſture is decay'd, and I am become as dry as a broken Piece of earthen Ware; my Tongue, thro' my continual feaveriſh Drought, ſticks to the Roof of my Mouth; and thou, O Lord, art juſt upon bringing me down to the Grave.

16. A Company of bloody Hounds are hunting after my Life; and there is a Confederacy of wicked Men formed againſt me; as there ſhall be hereafter againſt Chriſt, to put him to Death.

17. They have wounded my Hands and my Feet, but in a much more literal Senſe ſhall they do ſo to my Saviour Chriſt, when the Nails ſhall faſten his precious Hands and Feet to the Croſs; one may tell my Ribs by Reaſon of my Leanneſs, as they may hereafter do Chriſt's, by Reaſon of his Diſtention under that cruel Puniſhment; my Adverſaries, in a contemptuous Manner, ſtand ſtaring upon me.

18. They divide my Eſtate among them, as they ſhall do my Saviour's Garment, caſting Lots for it, *John* 10. 24.

19. But I beſeech thee, O Lord, do not thou remove they ſelf afar off from me, denying me thy Aſſiſtance; O make all imaginable Speed to my Succour.

20. Deliver my Life from periſhing by the Sword; ſave my Life, which is as it were my only *darling* Child left, (every Thing elſe being taken from me) ſave This, from the Power of thoſe malicious Enemies, which, like Dogs, hunt after it.

21. Save me from the Hands of my Enemies, which are ſtrong and cruel as Lions, for thou haſt formerly preſerved me, when I was in as much danger, as if the Horn of a fierce Unicorn was juſt upon goring me.

22. I will declare thy Name unto my Brethren: in the midſt of the Congregation will I praiſe thee.

23. O praiſe the Lord, ye that fear him: magnifie him, all ye of the Seed of Jacob, and fear him, all ye Seed of Iſrael.

24. For he hath not deſpiſed nor abhorred the low Eſtate of the Poor: he hath not hid his Face from him, but when he called unto him, he heard him.

25. My praiſe *is* of thee in the great Congregation: my Vows will I perform in the ſight of them that fear him.

26. The Poor ſhall eat and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him; your Heart ſhall live for ever.

27. All the ends of the World ſhall remember themſelves, and be turned unto the Lord: and all the Kindreds of the Nations ſhall worſhip before him.

28. For the Kingdom *is* the Lord's: and he is the Governour among the People.

29. All *ſuch as be* fat upon Earth: have eaten and worſhipped.

30. All they that go down into the Duſt ſhall kneel before him: and no Man hath quickned his own Soul.

31. My Seed ſhall ſerve him: they ſhall be counted unto the Lord for a Generation.

32. They

22. Now being certain that thou wilt procure me this Deliverance, I will ſing Praiſes to thy Name, in the Preſence of my Brethren the Jews, declaring what mighty Things thou haſt done for me; and this not only in private, but in the publick Congregation aſſembled for thy Worſhip.

23. O therefore, all ye the only Worſhippers of the true God, praiſe him for his great Favour done; O all you, my Country-men and Kindred derived from *Jacob*, our common Progenitor, joyn with me in my Thankſgiving to ſo gracious a God.

24. For God hath not contemned the low Eſtate of me his poor Servant, in the Time of my Affliction, he has not ſhunned and ſlighted me, as other baſe People have done; but has graciouſly heard my Prayer, and delivered me.

25. Therefore I will ſing forth thy Praiſes upon ſome ſolemn Feaſt-day, when there ſhall be an extraordinary Congregation met together for thy Worſhip, in a Pſalm purpoſely compoſed in Memory of this thy Deliverance.

26, 27. And here again I ſee, that my Deliverance does prefigure the Exaltation of the Meſſias, when the *Poor ſhall eat and be ſatisfied, and have the Goſpel preached to them*; when all devout Perſons, of what Religion or Nation ſoever, ſhall be admitted to praiſe God in his eſtabliſhed Worſhip, and be put in a Capacity of attaining everlaſting Life.

28. For God is eſtabliſhing a Kingdom of his own, *viz.* that of the Meſſias, of which he ſhall be immediately Governor.

29. Under this Diſpenſation, the great Men of the World, that enjoy the *Fatneſs* of the Earth ſhall be admitted to partake of the Sacrifice.

30. Every poor Man, that lies in the Duſt, may *kneel down before* him, and enjoy the Privileges of this Sacrifice; truſting in God for Salvation, which they cannot procure themſelves.

31. My Poſterity, tho' born to Empire, ſhall ſerve this mighty Spiritual Prince; and they, by God's Favour, ſhall continue a great Family, for many Generations.

32. So-

32. They ſhall come, and *the Heavens* ſhall declare his Righteouſneſs: unto a People that ſhall be born, whom the Lord hath made.

Dominus regit me. Pſal. 23.

This Pſalm was wrote by David *in a proſperous Condition, probably when he was ſettled in the Kingdom, after the Calamities he ſuſtained under* Saul's *Perſecution.*

THE Lord *is* my Shepherd: therefore can I lack nothing.

2. He ſhall feed me in a green Paſture: and lead me forth beſide the Waters of Comfort.

3. He ſhall convert my Soul: and bring me forth in the Paths of Righteouſneſs, for his Names ſake.

4. Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil: for thou *art* with me, thy Rod and thy Staff comfort me.

5. Thou ſhalt prepare a Table before me againſt them that trouble me: thou haſt anointed my Head with Oyl, and my Cup ſhall be full.

6. But thy loving Kindneſs and Mercy ſhall follow me all the days of my Life: and I will dwell in the Houſe of the Lord for ever.

32. Several of theſe Generations ſhall come and paſs away, but at laſt God's Righteouſneſs ſhall be manifeſt in ſending the Meſſias, in his good time; thereby making happy the Generation wherein he ſhall be revealed, and other Generations which ſhall follow it.

Paraphraſe on Pſal. 23.

THE Lord feeds me, and takes care of me, as a Shepherd does of his Flock, therefore nothing can be wanting to me, which may conduce to my Happineſs, either in my Temporal or Spiritual Concerns.

2. He has inſtated me in a very happy Condition of Life, wherein my Circumſtances reſemble the feeding of Cattle in a fruitful green Paſture, where having fed themſelves to the full with the delicious Herbage, they are led to Water unto a clear, and cool, and comfortable Stream.

3. Nor is he a Shepherd to my Body only, but to my Soul likewiſe; when he obſerves me ſtraying from the Paths of Vertue, he turns me into the right Way again, by good Suggeſtions of his Holy Spirit; to the Praiſe and Honour of his great Name.

4. Nay, tho' through any great Sickneſs or Danger, I ſhould be juſt entring upon the black melancholy Shades of Death, and when my ſeparate State after my Diſſolution, ſhall be under them, I will not be afraid that any Miſchief ſhould befal me; for 'tis my Comfort to reflect, that in every Condition, both of Life and Death, I am under thy Paſtoral Care.

5. Thou prepareſt a Table for me richly furniſhed, to the Grief and Envy of my Adverſaries which behold it: And to make the Entertainment, which thou art pleaſed to give me, the Nobler, thou anointeſt my Head with fragrant Oil, and makeſt my Cup to flow with the richeſt Wine.

6. And I do not doubt, but that this thy Goodneſs, will be continued to me as long as I ſhall live; being reſolved always to retain a grateful Senſe of thy Favours, and to frequent all publick Service in thy Houſe, with as much Conſtancy, as if I dwelt there.

Morning Prayer.

Domini eſt terra. Pſal. 24.

This is a Pſalm of David, *compoſed by him, as 'tis thought, when the Ark was brought from the Houſe of* Obed Edom, *and ſettled in the Houſe which he had prepared for it in Mount* Sion: *And as that was a Type of Chriſt's Aſcenſion into Heaven, ſo is this Pſalm a Prophecy of that Exaltation likewiſe. The* Septuagint *ſay, This is a Pſalm to be ſung the firſt Day of the Week, in the Title thereof. Agreeable to which,* Maimonides *relates, that the Pſalm for* Sunday *was* XXIV, *for* Monday XLVIII, *for* Tueſday LXXXIII, *for* Wedneſday XCIV, *for* Thurſday LXXXI, *for* Friday XCIII, *for* Saturday *or the* Sabbath XCII. *It ſeems to be a Song in Parts, and wrote in the Dialogical Form.*

A. THE Earth *is* the Lords, and all that therein is: the compaſs of the World, and they that dwell therein.

2. For he hath founded it upon the Seas: and prepared it upon the Floods.

B. 3. Who ſhall aſcend into the Hill of the Lord: or who ſhall riſe up in his holy place?

A. 4. Even he that hath clean Hands, and a pure Heart: and that hath not lifted up his Mind unto Vanity, nor ſworn to deceive *his neighbour.*

5. He ſhall receive the Bleſſing from the Lord: and Righteouſneſs from the God of his Salvation.

6. This *is* the Generation of them that ſeek him: *even* of them that ſeek thy Face, O Jacob.

7. Lift up your heads, O ye Gates, and be ye lift up, ye everlaſting Doors: and the King of Glory ſhall come in.

B. 8. Who

Paraphraſe on Pſal. 24.

A. THE Earth is the Propriety of God Almighty, and all the large Extent thereof, by Right of his Creation; even the whole Globe, both Sea and Land, with all the Creatures which inhabit it.

2. For he hath made the Earth to be prominent, and ſtanding out above the Waters, as if it were a great Bark floating upon them.

B. 3. Who ſhall follow the Ark into Mount *Sion*, and who ſhall have the Favour to enter into Heaven after the Meſſias, who by his glorious Aſcenſion, ſhall firſt lead the Way thither, of which this carrying up the Ark is a Type and Figure?

A. 4. He whoſe Hands are clean from Blood, Fraud and Rapine; whoſe Heart is pure and free from any evil Intentions; who hath not ſolemnly atteſted a falſe Thing, nor ſworn a wrong Matter to defraud his Neighbour thereby.

5. He ſhall receive the Reward of everlaſting Bleſſedneſs, and be accounted righteous by God his Saviour.

6. This is that Sett of Men, who in a proper Senſe are ſaid to be God's Worſhippers; theſe are the true *Iſraelites*, who *ſeek the Face*, i. e. joyn themſelves, *Prov.* 7. 15. to the Houſe of *Jacob*.

7. O ye Portcullis Gates of the Caſtle in Mount *Sion*, be ye lift up to the utmoſt Height for the Ark of God to enter in; and O ye everlaſting Doors of Heaven, be ye opened wide for the Meſſias, the King of Glory, at his Aſcenſion to make his triumphal Proceſſion through you.

B. 8. Who

B. 8. Who *is* the King of Glory: *A.* It is the Lord ſtrong and mighty, *even* the Lord mighty in Battle.

9. Lift up your Heads, O ye Gates, and be ye lift up, ye everlaſting Doors: and the King of Glory ſhall come in.

B. 10. Who is the King of Glory: *A.* Even the Lord of Hoſts, He is the King of Glory.

Ad te, Domine, levavi. Pſal. 25.

This is a Pſalm *compoſed by* David, *in a Time of ſome great Affliction, and when his Mind was oppreſſed with the Reflection upon ſome extraordinary Sin; probably it was wrote in the Time of* Abſalom's *Rebellion; and the great Sin mentioned* v. 10. *is that which he committed in the Matter of* Uriah. *The Pſalm in the Original is Acroſtical, the Verſes beginning with the Letters of the Alphabet in their Order; only two or three are diſturbed, probably by the Negligence of the Tranſcribers.*

UNto thee, O Lord, will I lift up my Soul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine Enemies triumph over me.

2. For all they that hope in thee ſhall not be aſhamed: *but* ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3. Shew me thy ways, O Lord: and teach me thy Paths.

4. Lead me forth in thy truth, and learn me: for thou *art* the God of my Salvation; in thee hath been my hope all the day *long*.

5. Call to remembrance, O Lord, thy tender Mercies: and thy loving Kindneſſes, *which have been* ever of old.

6. O

B. 8. Who is the King of Glory? *A.* The moſt mighty God, the Lord of Hoſts.

9. O ye Portcullis Gates of the Caſtle in Mount *Sion*, be ye lift up to the utmoſt Height for the Ark of God to enter in; and O ye everlaſting Doors of Heaven, be ye opened wide for the Meſſias, the King of Glory at his Aſcenſion, to make his triumphal Proceſſion through you.

B. 10. Who is the King of Glory? *A.* The moſt mighty God, the Lord of Hoſts.

Paraphraſe on Pſal. 25.

I Lord, raiſe up my Soul, in eager Expectation of Deliverance from thee, placing all my Truſt and Confidence in thy Help; O therefore let me not be put to the Shame of a Diſappointment in my Hopes of thy Deliverance, neither let my Enemies revile me for repoſing a vain Confidence in thee.

2. For thoſe that place their Truſt and Confidence in God, as I, and thoſe who eſpouſe my Cauſe do, need not fear ſuffering the Shame of a Defeat; but they who take up Arms againſt their Sovereign without a juſt Cauſe, muſt expect the Confuſion and Diſappointment which attends a worſted Side.

3. O Lord, in this Caſe of Extremity, I beſeech thee, by thy holy Spirit, ſo to direct me, that I may not do any unwarrantable Thing for my Security; but Guide and Tutor me to do all Things agreeable to thy Law.

4. Do thou lead me along, as one would do a young Child, and ſhew me thoſe Paths of Vertue and Piety which thou wouldſt have me to walk in, reading thy Leſſons to me over and over again, till I have learn'd them; and this I do with the more Confidence beg of thee, becauſe thou art the God who haſt formerly preſerved me, and upon whom I have my conſtant Dependance.

5. I beſeech thee to deal with me according to thy former Goodneſs manifeſted to me in my Deliverance from *Goliah*, *Saul*, &c. and according to thy Mercy ſhewn to thy faithful Servants *Abraham*, *Iſaac*, &c. in former Days.

6. Oh

6. O remember not the Sins, and Offences of my Youth: but according to thy Mercy think thou upon me, O Lord, for thy Goodneſs.

7. Gracious and Righteous *is* the Lord: therefore will he teach Sinners in the way.

8. Them that are meek ſhall he guide in Judgment: and *ſuch as are* gentle, them ſhall he learn his way.

9. All the Paths of the Lord *are* Mercy and Truth: unto ſuch as keep his Covenant and his Teſtimonies.

10. For thy Names ſake, O Lord: be merciful unto my Sin, for it *is* great.

11. What Man *is* he that feareth the Lord: him ſhall he teach in the way *that* he ſhall chooſe.

12. His Soul ſhall dwell at eaſe: and his Seed ſhall inherit the Land.

13. The Secret of the Lord *is* among them that fear him: and he will ſhew them his Covenant.

14. Mine Eyes *are* ever *looking* upon the Lord: for he ſhall pluck my Feet out of the Net.

15. Turn thou unto me, and have Mercy upon me: for I *am* deſolate and in miſery.

16. The

6. Oh! be not ſo ſevere now to call me to Account, for my Sins committed in my younger Years, when the Fire of my Nature prompted me to many unwarrantable Actions; but out of thy good and merciful Diſpoſition, pardon what I then did amiſs.

7. The Lord is ſo good and gracious, that he will not immediately take Vengeance upon Sinners, but will rather give them Grace to repent, and his heavenly Illumination to inſtruct them, how to diſcharge their Duty the better for the future.

8. For to the true humble Penitents, God ſhall give Grace to ſquare their Lives according to his Laws; and thoſe that are of a good and teachable Diſpoſition, he ſhall learn them what is their Duty to do.

9. The Laws of God do command with Mildneſs and *Mercy*, and do reward with *Truth* all that obey him.

10. But leſt that great complicated Sin of mine, which was made up of Diſſimulation, Adultery and Murder, ſhould be a Bar to hinder thy Favour from reaching me, I beſeech thee to forgive it for thy Goodneſs ſake, ſince I acknowledge the Foulneſs thereof, and do heartily repent of it.

11. Whatſoever Man truly feareth God, whenſoever he is in doubt concerning his Duty, God will inſtruct him what he ought to do.

12. And after a conſtant Exerciſe of his Duty in this World, his Soul ſhall go to Reſt in the next, and leave his Poſterity here upon Earth in a flouriſhing Condition.

13. God has hidden Favours, *Job* 29. 4. in Store for ſuch good Perſons who fear and honour him, and diſcovers to them what mighty Rewards were couched in the Covenant he made with them.

14. My Eyes are fixed upon God in eager Expectation of the Deliverance I expect from him, not doubting but he will diſingage my Feet from thoſe Snares which my Adverſaries have intangled me in.

15. I beſeech thee in Kindneſs to turn thy Face to me, which in thy Anger thou haſt ſo long hid; let the Miſery of my Condition move thy Pity, being an exiled Prince, whom my moſt obliged Friends have forſaken.

16. A

16. The Sorrows of my Heart are enlarged: O bring thou me out of my Troubles.

17. Look upon my Adverſity and Miſery: and forgive me all my Sin.

18. Conſider mine Enemies how many there are: and they bear a tyrannous hate againſt me.

19. O keep my Soul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20. Let Perfectneſs, and righteous Dealing wait upon me: for my hope hath been in thee.

21. Deliver Iſrael, O God: out of all his Troubles.

Judica me, Domine. Pſal. 26.

This is a Pſalm of David, *wrote when the Informers in* Saul's *Court had brought ſome falſe Accuſations againſt him. It gives a handſom Deſcription of the Life of an innocent Man, both in Thought, Word and Deed.*

BE thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, *therefore* ſhall I not fall.

2. Examine me, O Lord, and prove me: try *out* my Reins, and my Heart.

3. For thy loving Kindneſs is *ever* before mine Eyes: and I will walk in thy Truth.

4. I have not dwelt with vain Perſons: neither will I have Fellowſhip with the Deceitful.

5. I

16. A Torrent of Grief overflows my Heart; O do thou put an end to this my lamentable Affliction.

17. Do thou conſider what I have ſuffered in this unnatural Rebellion; and forgive my Sins which has been the Occaſion of it.

18. Be pleaſed to take a View of the Number of mine Enemies, and what is more grievous to me than the Greatneſs of their Forces, their implacable Hatred towards me.

19. O do thou guard my Life, which is ſought by my Enemies, for I repoſe far more Confidence in thee, than in my Troops.

20. Let me be attended upon by thy faithful Integrity, which I can truſt more than my Guards; let me be defended by thy Juſtice, which will not fail to take Revenge on my faithleſs Rebels: And this I truſt thou wilt do, becauſe I do not confide in any Thing but thee.

21. And laſtly, I beſeech thee, O my God, to put an End to this civil War, for the ſake of my poor Subjects, who ſuſtain ſo much Trouble and Miſchief from it.

Paraphraſe on Pſal. 26.

O Lord, do thou take the Cognizance of my Cauſe into thy Hand, be thou the Judge of my Innocency, as to what is objected againſt me; thou knoweſt I have not uſed any indirect Means to vindicate my ſelf, but my whole Truſt has been in thee, wherefore I am ſtill confident, thou wilt not ſuffer mine Enemies to prevail over me.

2. Thou, O God, who ſeeſt into the Secrets of all Mens Minds, do thou examine and try my Heart, with as much Exactneſs, as a Refiner does his Gold, and ſee if there be any of that Wickedneſs in me, as my Adverſaries pretend.

3. Out of regard to the Favours thou haſt formerly conferred upon me, and to the Rewards which thou haſt promiſed to thy obedient Servants, I ſquare my Life according to thy Holy Commandments.

4. I never kept up an Acquaintance with lying, falſe and deceitful Men.

5. And

5. I have hated the Congregation of the Wicked: *and* will not ſit among the Ungodly.

6. I will waſh my hands in Innocency, O Lord: *and* ſo will I go to thine Altar;

7. That I may ſhew the Voice of Thankſgiving: and tell of all thy wondrous Works.

8. Lord, I have loved the habitation of thy Houſe: and the place where thine Honour dwelleth.

9. O ſhut not up my Soul with the Sinners: nor my Life with the Blood-thirſty;

10. In whoſe Hands *is* Wickedneſs: and their right Hand is full of Gifts.

11. But as for me I will walk innocently: O deliver me, and be merciful unto me.

12. My Foot ſtandeth right: I will praiſe the Lord in the Congregations.

5. And I always declined any Company, where I foreſaw wicked and profane Men would be.

6. I will waſh my Hands therefore, not only in Token of my Innocency, as Men ordinarily do when they have it not; but I will do it to qualifie my ſelf to come to thy Altar, which no profane Perſon dares approach.

7. Not only to pray unto thee for new Favours, but to praiſe thee for thy many former Benefits conferred upon me.

8. For as I hate to frequent the Company of the Wicked, ſo I love to reſort to thy Houſe, where thy Glory dwelleth, and which is the more eſpecial Place of thy Preſence.

9. And ſince I have made it my Choice, to be in the Company of holy Men, at thy publick Worſhip, do not lay me under the Neceſſity of conſorting with wicked and flagitious Men.

10. Who have always ſome Wickedneſs or other in Hand, to bring about Fraud and Corruption.

11. But for my Part, I am ſtedfaſtly reſolved to lead an innocent Life; O therefore, I beſeech thee, ſhew thy Mercy to me, in delivering me from the Power of thoſe wicked Men, who are mine Enemies.

12. I have no ſiniſter and fraudulent Deſigns to proſecute, I walk in the direct Way of Righteouſneſs and Integrity; which good Qualifications that I am poſſeſſed of, I acknowledge it intirely owing to thee, and therefore I will return thee my publick Thanks for it in the Sacred Aſſembly.

Leſſons for the Fifth Day of the Month throughout the Year.

January 5.		*February* 5.		*March* 5.		*April* 5.	
Morn.	Gen. 7. Matt. 4.	Morn.	Exod. 16. Mark 5.	Morn.	Deut. 24. Luke 16.	Morn.	1 Sam. 13. Acts 2.
Even.	Gen. 8. Rom. 4.	Even.	Exod. 17. 2 Cor. 1.	Even.	Deut. 25. Phil. 4.	Even.	1 Sam. 14. Heb. 7.
May 5.		*June* 5.		*July* 5.		*Auguſt* 5.	
Morn.	1 Kings 14. Matt. 3.	Morn.	Job 4. Mark 6.	Morn.	Prov. 19. Luke 17.	Morn.	Jer. 37. Acts 3.
Even.	1 Kings 15. Rom. 4.	Even.	Job 5. 2 Cor. 3.	Even.	Prov. 20. Col. 1.	Even.	Jer. 38. Heb. 8.
September 5.		*October* 5.		*November* 5.		*December* 5.	
Morn.	Amos 5. Matt. 6.	Morn.	Judith 1. Mark 8.	Morn.	Eccl. 22. Luke 21.	Morn.	Iſa. 23. Acts 6.
Even.	Amos 6. Rom. 6.	Even.	Judith 2. 2 Cor. 4.	Even.	Eccl. 23. 1 Theſſ. 1.	Even.	Iſa. 24. Heb. 11.

Evening Prayer.

Dominus illuminatio. Pſal. 27.

This Pſalm was wrote by David *in his old Age, wherein he recounts the many Dangers God hath delivered him from. Some do not Improbably think it was compoſed, when he had like to have been killed in Battle, and the People took an Oath he ſhould no longer go out to Battle,* 2 Sam. 21. 17.

THe Lord *is* my Light, and my Salvation; whom then ſhall I fear: the Lord is the ſtrength of my Life; of whom *then* ſhall I be afraid?

2. When the Wicked, *even* mine Enemies, and my Foes, came upon me to eat up my Fleſh: they ſtumbled, and fell.

3. Though an Hoſt of Men were laid againſt me, yet ſhall not my Heart be afraid: and though there roſe up War againſt me, yet I will put my Truſt in him.

4. One *thing* have I deſired of the Lord, which I will require: even that I may dwell in the Houſe of the Lord all the days of my Life, to behold the fair beauty of the Lord, and to viſit his Temple.

5. For in the time of trouble he ſhall hide me in his Tabernacle: yea in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a Rock *of Stone.*

6. And now ſhall he lift up mine Head: above mine Enemies round about me.

7. Therefore will I offer in his dwelling an Oblation with great Gladneſs: I will ſing and ſpeak Praiſes unto the Lord.

8. Hear-

Paraphraſe on Pſal. 27.

THe Lord is my Light who diſpels the Darkneſs of my Afflictions, it is he who ſaves me from mine Enemies, what Power therefore is ſo great, that I need ſtand in fear of? my God defends my Life againſt my Adverſaries, what Man therefore ſhall I be afraid of?

2. When my Infidel Enemies came againſt me, like ravenous Beaſts, to devour me, they were defeated by my Forces, and fell down before me, leaving the Victory entirely to me.

3. Tho' a great Army, in an hoſtile Manner, advance againſt me, I ſhall not be diſmayed; for I have Confidence, that thou, whom I have experienced to have been my Deliverer from ſo many former Dangers, wilt defend me from the Power of This.

4. There is but one Thing which I have earneſtly deſired of God, and which I will ſtill continue to put up my Petitions to him for, and that is, That I may have an Opportunity of paying my conſtant Devotions to him in his publick Service, as long as I live; which is more amiable and pleaſant to me, than any Thing elſe.

5. Thy Houſe ſhall be my Sanctuary in any Calamity I ſhall happen to be under; my Devotion, which I pay to thee there, ſhall render me as ſafe, as thoſe who in criminal Caſes fly to the ſecret Places thereof for Shelter; there I ſhall be as ſafe, as if I had a fortified Caſtle to defend me.

6. And now by a late Inſtance of thy Favour, thou doſt lift up my Head, which was depreſſed with Misfortunes before, and doſt raiſe me to a Degree of Honour and Superiority, above neighbouring Enemies.

7. For this Cauſe I will offer at his Altar, a publick Sacrifice, attended with the Sound of the Trumpets, and the reſt of the ſacred Muſick; and to increaſe the Solemnity, I my ſelf will compoſe a Thankſgiving-Hymn to his Honour.

8. Hearken unto my voice, Lord, when I cry unto thee: have mercy upon me, and hear me.

9. My Heart hath talked of thee, Seek ye my Face: thy Face, Lord, will I ſeek.

10. O hide not thou thy Face from me: nor caſt thy Servant away in diſpleaſure.

11. Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my Salvation.

12. When my Father and my Mother forſake me: the Lord taketh me up.

13. Teach me thy way, O Lord: and lead me in the right way, becauſe of mine Enemies.

14. Deliver me not over into the Will of mine Adverſaries: for there are falſe Witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15. *I ſhould utterly have fainted:* but that I believe *verily* to ſee the Goodneſs of the Lord in the Land of the Living.

16. O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine Heart, and put thou thy truſt in the Lord.

Ad te,

8. O Lord hear my Prayer, and ſhew thy Mercy upon me, in granting my Petitions.

9. When my Heart in Meditation was talking to thee, thou didſt command me *to ſeek thy Face* in devout Prayer; and in Obedience to thy Commands, I *do ſeek it* in that manner.

10. O therefore do not thou turn thy Face from me, as Men do when they are angry with any one, and do not, in thy Diſpleaſure, ſend me away, and refuſe me Admittance to thy Preſence.

11. Thou waſt wont formerly to be my Succour, whenſoever I was oppreſſed by any Calamity, O therefore do not now forſake me, my good Preſerver.

12. When my Father and Mother were taken away from me by Death, God took me up for his foſter Child, to take care of me.

13. And ſince I am thy Pupil, O Lord, give me Inſtruction as thy own Child, and learn me the Way of thy Commandments; for if I make any ſlip in my Duty, my Enemies will triumph at my Failure.

14. But I beſeech thee, O Lord, do not thou expoſe me to the Tyrannick Will of mine Enemies, who bear an implacable Hatred to me, throwing upon me many unjuſt Calumnies to work my Ruin.

15. I ſhould utterly have deſponded, and perfectly have ſunk down under the Oppoſition of my many and powerful Enemies, if it were not for the firm Hopes I have of a future State, and of the Rewards God has in ſtore for me in Paradiſe.

16. Therefore, O my Soul, be not thou impatient for a ſpeedy Deliverance from any impendent Trouble, wait for God's good Time to work it out for thee; ſtrengthen thy Hopes and Confidence in him, and he will at laſt bring ſuch Comfort to thee, that thou wilt not repent of thy long Dependence.

Para-

Ad te, Domine. Pſal. 28.

This Pſalm was wrote by David, *much about the ſame Time with the former, towards the latter End of his Reign, when the Wars were well nigh finiſhed, but he had ſome Domeſtick Faction which ſtill gave him trouble, probably that of* Sheba, *mentioned,* 2 Sam. 20.

UNto thee will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the Pit.

2. Hear the Voice of my *humble* Petitions, when I cry unto thee: when I hold up my hands towards the Mercy-ſeat of thy holy Temple.

3. O pluck me not away, neither deſtroy me with the Ungodly, and wicked doers: which ſpeak friendly to their Neighbours, but *imagine* miſchief in their Hearts.

4. Reward them according to their Deeds: and according to the Wickedneſs of their own Inventions.

5. Recompence them after the Work of their Hands: pay them that they have deſerved.

6. For they regard not in their Mind the Works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7. Praiſed be the Lord: for he hath heard the Voice of my humble Petitions.

8. The Lord is my Strength, and my Shield, my Heart hath truſted in him, and I am helped: therefore my Heart danceth for joy, and in my Song will I praiſe him.

9. The Lord is my Strength: and he is the wholſom Defence of his Anointed.

10. *O*

Paraphraſe on Pſal. 28.

O Lord, my ſtrong Hold, I put up my Prayers to thee, do not thou with Scorn ſlight them, and ſeem not to hear them, but to be ſilent at them; for if thou doſt ſo, I am a dead and undone Man.

2. But rather be pleaſed graciouſly to grant me my Petitions, eſpecially thoſe that I put up to thee in thy ſacred Houſe.

3. O do not thou drag me away to everlaſting Puniſhment, as thou doſt wicked Perſons, eſpecially thoſe vile treacherous Men, who pretend great Friendſhip to their Neighbour, whilſt they are plotting his Ruin.

4, 5. But God ſhall recompenſe theſe Perſons according as their ill Actions have deſerved.

6. For they are irreligious People, who never have any devout Thoughts of God Almighty, either of the wonderful Works of his Creation, or Providence, but live ſenſual Lives without the Fear and Worſhip of God; for this Reaſon God ſhall throw them down into a Deſtruction, from whence they ſhall never riſe again.

7. And now I devoutly return my Praiſes to God, becauſe I perceive he has heard my Prayers, and will do for me as I have deſired.

8. The Lord is my Caſtle, and my Shield to defend me, I never truſted to any Aid beſides him, never depending upon any humane Counſels to protect me, and therefore now I reap the Benefit of God's Aſſiſtance which is beſt; the Conſideration of which makes my Heart leap for Joy, and puts me upon compoſing this Hymn, in Acknowledgment of his Goodneſs.

9. The Lord is always a ſtrong Fortreſs to them who truſt in him; and I have always found him to be a ſalutary Aid to *David* his Anointed.

10. Be

10. *O* ſave thy People, and give thy Bleſſing unto thine Inheritance: feed them, and ſet them up for ever.

Afferte Domino. Pſal. 29.

A Pſalm compoſed by David, *after ſome great Storm of Thunder and Lightning.*

BRing unto the Lord, O ye mighty, bring your Rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2. Give the Lord the Honour due unto his Name: worſhip the Lord with holy worſhip.

3. It is the *Voice of the* Lord that commandeth the Waters: it is the glorious God that maketh the Thunder.

4. It is the Lord that ruleth the Sea; the Voice of the Lord is mighty in operation: the Voice of the Lord is a glorious *Voice.*

5. The Voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6. He maketh them alſo to skip like a Calf: Libanus alſo, and Sirion like a young Unicorn.

7. The Voice of the Lord divideth the Flames of Fire, the Voice of the Lord ſhaketh the Wilderneſs: *yea,* the Lord ſhaketh the Wilderneſs of Cades.

8. The

10. Be thou pleaſed to preſerve thy People, whom thou haſt choſen to be thy peculiar Inheritance, from all Dangers that may befal them; feed them as a Shepherd does his Flock, and ſupport them and their Poſterity with Temporal and Eternal Bleſſings.

Paraphraſe on Pſal. 29.

O All ye Princes and mighty Men, offer to God a Sacrifice of young Rams, and make your Acknowledgment, that, tho' your Power be never ſo conſiderable, God's Power is infinitely greater.

2. Aſcribe unto God ſuch Honour as is worthy of the Excellency of his Being, having the moſt reverential Thoughts of his admirable Nature; Worſhip him in his holy Temple.

3. The Lord, by the Thunder which is his Voice, governeth the Waters of the Clouds, and makes them break into Showers at the Concuſſion made by it; it is the glorious God of Heaven and Earth, and not a bare Neceſſity of ſecond Cauſes, which cauſes the Thunder.

4. The Lord, by the Storms which he ſends, governs and turns about at his Pleaſure, that great Collection of Waters the Sea: The Thunder, the Voice of God, is of incredible Force to rend and tear all Things in its Way: This Voice of God, attended with its conſtant Concomitant the Lightening, emits a ſhining Splendor or Glory where-ever it comes.

5. This Thunder, the Voice of God, ſplits aſunder the Cedar-trees, even thoſe great Cedar-trees which grow upon Mount *Libanus*, the Maſſineſs of whoſe Timber, is not able to reſiſt his Power.

6. Tho' they be ſo firm and knotty, he tears them aſunder, and makes them leap off with a like Spring as a Calf skips and bounds from the Ground with; nay, when he is pleaſed to ſend an Earthquake, he makes the very Mountains themſelves, *Libanus* and *Sirion*, two of the moſt famous Mountains near *Paleſtine*, to dance like a young Rhinoceros.

7. The Thunder, the Voice of God, ſhooteth out flaſhes of Flame and Fire: This terrible Voice ſhaketh the Wilderneſs of *Cades* or *Zin*, Numb. 20. 16. by throwing down the Trees thereof, and rending the Rocks.

8. The

8. The Voice of the Lord maketh the Hinds to bring forth Young, and diſcovereth the thick Buſhes: in his Temple doth every Man ſpeak of *his* Honour.

9. The Lord ſitteth above the Water-flood: and the Lord remaineth King for ever.

10. The Lord ſhall give Strength unto his People: the Lord ſhall give his People the Bleſſing of Peace.

MORNING PRAYER.

Exaltabo te, Domine. Pſal. 30.

The Hebrew Title of this Pſalm is, A Pſalm, being a Song upon the Dedication of *David*'s Houſe. *It was a Precept of the Moſaical Law,* That every one who built a new Houſe, ſhould dedicate it; and if he went to the War without doing it, he was to return to his Houſe, leſt he die in the Battle. *Deut.* 20. 5. *It might be concluded, that this Pſalm refers to the Houſe built by* David, 2 *Sam.* 5. 11. *for which purpoſe* Hiram *ſent him Carpenters and Maſons; but in that Time* David *was in great Proſperity, to which the Grief ſpoken of in this Pſalm does not agree. It moſt probably was occaſioned by the Dedication of his Houſe, after he was reſtored to it again, upon the Suppreſſion of* Abſalom's *Rebellion.*

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my Foes to triumph over me.

2. O Lord my God, I cried unto thee: and thou haſt healed me.

3. Thou, Lord, haſt brought my Soul out of Hell: thou haſt kept my Life from them that go down to the Pit.

4. Sing Praiſes unto the Lord, O ye Saints of his: and give Thanks unto him for a remembrance of his Holineſs.

5. For

8. The Thunder, the Voice of the Lord, cauſes the Hinds, out of Fear, to calve their young Ones before their Time; it maketh bare the Wood of the thickeſt Buſhes, by blaſting their Leaves; but whilſt theſe Devaſtations are made in other Places, the Inhabitants of *Jeruſalem* do, with Security, worſhip God.

9. The Lord is the Ruler and Diſpoſer of the watery Meteors in the Air, making them fall in ſmall or fierce Rains, as he pleaſes, for the Comfort or the Puniſhment of Mankind; and he ſhall always maintain this Kingdom, whilſt that of other Monarchs ſhall fail.

10. May this great God be a Defence unto his choſen People, exerting his tremendous Power for their Protection, and eſtabliſh among them a firm and laſting Peace, which, of all Things in this World, is the moſt valuable Bleſſing.

Paraphraſe on Pſal. 30.

I Will praiſe and extol thee, O Lord, becauſe thou haſt extolled me, raiſing me up from my late Calamities; and for not letting my Enemies triumph over me, and make Sport with me, as they deſigned in dethroning of me.

2. O Lord, I put up my Prayers to thee, and thou wert pleaſed to hear them, and to heal my Soul which was ſick with Grief.

3. Thou haſt recovered my Life, when I was juſt upon the Brink of the Grave, when my Body was ready to be lodged among the dead Carcaſſes.

4. And let me deſire all you who are holy Perſons, who are Friends of God and good Men, to joyn your Praiſes with mine, to thank him for his Goodneſs.

5. For his wrath *endureth* but the twinkling of an Eye, and his Pleaſure is Life: heavineſs may endure for a Night, but joy *cometh* in the Morning.

6. And in my Proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my Hill ſo ſtrong.

7. Thou didſt turn thy Face from me: and I was troubled.

8. Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9. What Profit *is there* in my Blood: when I go down to the Pit?

10. Shall the duſt give Thanks unto thee: or ſhall it declare thy Truth?

11. Hear, O Lord, and have Mercy upon me: Lord, be thou my helper.

12. Thou haſt turned my heavineſs into Joy: thou haſt put off my Sack-cloth, and girded me with gladneſs.

13. Therefore ſhall *every good* Man ſing of thy Praiſe without ceaſing: O my God, I will give Thanks unto thee for ever.

In

5. His Wrath endureth but for a Moment, whereas his good Pleaſure and Kindneſs laſts a whole Life; we may for one Night, be under Diſſatisfaction, but the next Morning Joy returns again.

6. I ſaid to my ſelf, whilſt I was under my proſperous State, (the Houſe of *Saul* being worſted, and all their Hopes extinguiſhed, and I, for a long Time, in an intire and quiet Poſſeſſion of the Crown) I thought then I ſhould always continue in this proſperous State, thou, O God, having made every Thing ſo ſecure about me, that no Caſtle upon a Rock could be ſtronger.

7. Thou didſt but a little while withdraw thy Divine Aſſiſtance, and a new Torrent of Troubles broke in upon me.

8. But then I betook my ſelf to my former Method of addreſſing my ſelf to God in devout and humble Prayer.

9. O Lord (ſaid I) what will it ſignify, that thou haſt prolonged my Life to this Time, if it be now taken away by *Abſalom* and his Adherents, before I have fully ſettled the true Religion, to which my Life may be very ſerviceable, but my Death prejudicial?

10. When I am in the Grave, I cannot ſet that good Example to Men, by Piety and good Works, as I do here.

11. Therefore, if it be thy heavenly Will, O Lord, I beſeech thee to ſhew thy merciful Kindneſs to me in a further Prolongation of my Life, and in delivering me from my Troubles.

12. Not long after I had put up this Petition to thee, O Lord, thou wert pleaſed to work a wonderful Change in my Condition, by turning my doleful State of Exile into a joyful Reſtoration, making me leave off my Sackcloth and my Sorrow, and to enter again upon a Life of Satisfaction and Comfort, which I am now, as it were, arrayed with, as with a Feſtival Garment.

13. For this Reaſon thy Glory ſhall be celebrated *by every good Man, (Note, Theſe Words,* every good Man, *are put into our Tranſlation by Way of Explication, and are not in the Original)* who will not be ſilent in thy Praiſe for this great Mercy vouchſafed to me: And as for my Part, I do ſincerely promiſe, that I will never leave off praiſing thee, for ſo great a Benefit, as long as I live.

In te, Domine, ſperavi. Pſal. 31.

This Pſalm is compoſed by David *upon his Flight from* Saul, 1 Sam. 23. 26. *when in the Wilderneſs of* Maon, *he was encompaſſed by* Saul's *Forces.*

IN thee, O Lord, have I put my Truſt: let me never be put to Confuſion, deliver me in thy Righteouſneſs.

2. Bow down thine Ear to me: make haſte to deliver me.

3. And *be thou* my ſtrong Rock, and Houſe of Defence: that thou may'ſt ſave me.

4. For thou art my ſtrong Rock and my Caſtle: be thou alſo my guide, and lead me for thy Name's ſake.

5. Draw me out of the Net that they have laid privily for me: for thou art my ſtrength.

6. Into thy hands I commend my Spirit: for thou haſt redeemed me, O Lord, thou God of Truth.

7. I have hated them that hold of ſuperſtitious Vanities: and my truſt hath been in the Lord.

8. I will be glad and rejoyce in thy Mercy: for thou haſt conſidered my Trouble, and haſt known my Soul in Adverſities.

9. Thou haſt not ſhut me up into the hand of the Enemy: but haſt ſet my Feet in a large Room.

10. Have

Paraphraſe on Pſal. 31.

O Lord, I have entirely put my Confidence in thee for Deliverance; Oh let me not be aſhamed at the Fruſtration of my Hopes; but do thou, who art the juſt Protector of an innocent Cauſe, deliver me from my Enemies.

2. I beſeech thee to bend down thy Ear from thy heavenly Throne, to liſten to my Requeſt which I make to thee; and come with all the ſpeed thou canſt to reſcue me from the Hand of *Saul.*

3. Be thou to me a Fortification upon an inacceſſible Rock, be thou my Citadel to defend me.

4. Nay, thou always haſt been, and doſt continue ſtill, my Garriſon, and Caſtle; therefore, I beſeech thee, in this great Strait, to guide and direct my Counſels, and to conduct me out of this imminent Danger, into a Place of Security, that ſuch a miraculous Deliverance may tend to the Honour of thy holy Name.

5. Diſintangle me from this Net which they have drawn about me, *Saul*'s Troops having now ſurrounded the Place where I have lodged my ſelf; for all the Strength that I can pretend to, is in thee alone.

6. I become an humble Supplicant to thy Almighty Power, committing my Life into thy Hands, having had Experience of thy Readineſs to deliver me from former Troubles; and whereas thou haſt promiſed me the Kingdom, thou being a God of Truth, I doubt not but thou wilt, in thy good Time, make good thy Word to me.

7. I have an utter Abhorrence of thoſe Men, who in their Afflictions have recourſe to Divination, Aſtrology, and other ſuperſtitious Vanities; and God knows, when I am under ſuch Circumſtances, my Truſt is ſolely in him.

8. All my Delight ſhall be in the Reflection upon thy former Deliverances thou haſt vouchſafed me; for I will remember that thou wert wont to take Knowledge of my Affliction and to deliver me from it.

9. Thou haſt not ſuffered mine Enemies to environ me round in the Wilderneſs of *Maon* to my Deſtruction, as they deſign'd to do, 1 *Sam.* 23. but haſt afforded me Prudence and Opportunity to diſappoint that Stratagem they had contrived againſt me with ſo much ſubtilty; whereby I enjoy my Liberty, to go about as I pleaſe.

10. Have Mercy upon me, O Lord, for I am in Trouble: and mine Eye is conſumed for very heavineſs; yea, my Soul and my Body.

11. For my Life is waxen old with heavineſs: and my Years with mourning.

12. My Strength faileth me, becauſe of mine iniquity: and my Bones are conſumed.

13. I became a reproof among all mine Enemies, but eſpecially among my Neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

14. I am clean forgotten as a dead Man out of mind: I am *become* like a broken Veſſel.

15. For I have heard the Blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take *their* Counſel to take away my Life.

16. But my hope hath been in thee, O Lord: I have ſaid, Thou *art* my God.

17. My time *is* in thy hand, deliver me from the hand of mine Enemies: and from them that perſecute me.

18. Shew thy Servant the light of thy Countenance: and ſave me for thy Mercies ſake.

19. Let

10. I beſeech thee, O Lord, to ſhew thy Mercy upon me in a ſpeedy Deliverance, for my Troubles are very preſſing and ſore upon me: my Eyes are grown dim, thro' continual weeping; my natural Parts and my *Belly*, i. e. all my Entrails are decayed. *Note, Here is a Miſtake of* Body *for* Belly, *of long ſtanding, in our Tranſlation, which is countenanc'd by no Verſion of the Pſalms, and muſt be a Miſtake of the Printer.*

11. I am grown an old Man, by a long Series of Sorrow.

12. All my juvenile Vigor is decayed, by Reaſon of my Sin (*i. e.* the Puniſhment of my Sin, *Gen.* 19. 5. 2 *Kings* 7. 9.) and I have no Strength in my Limbs.

13. The Miſery of my Condition makes my Enemies to revile and ſcorn at me; nay, my very Friends, whom I might have expected to have been my Comfort, ſeeing their conceived Hopes of my Riſe ſeemingly fruſtrated, joyn in the common Obloquy againſt me, and are aſhamed or afraid to be ſeen in my Company.

14. I am as much forgotten by my former Acquaintance, as if I was actually dead; no broken Piece of earthen Ware is a more deſpicable Thing in their Opinion, than I am.

15. I have heard the reproachful Speeches of the Multitude concerning me; which Way ſoever I look, I have a frightful Aſpect; I can ſee nothing but Cabals and Conſpiracies againſt my Life.

16. But tho' I have never ſo many Enemies, I have a ſure Confidence in thee; as long as thou art my God, I need not fear the moſt potent Adverſaries.

17. The Time of my Life is at thy Diſpoſal, and not to be cut off when theſe Men think fit; therefore do thou, O Lord, who art more powerful than they, deliver me from my Tyrannical Oppreſſors.

18. Look upon me with a ſerene Countenance, and preſerve me, not from the proſpect of any Merit I can pretend to, but out of thy merciful Goodneſs.

19. And

19. Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the Grave.

20. Let the lying Lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the Righteous.

21. O how plentiful *is* thy goodneſs *which* thou haſt laid up for them that fear thee: and that thou haſt prepared for them that put their Truſt in thee, even before the Sons of Men!

22. Thou ſhalt hide them privily by thine own Preſence from the provoking of *all* Men: thou ſhalt keep them ſecretly in thy Tabernacle from the ſtrife of Tongues.

23. Thanks *be* to the Lord: for he hath ſhewed me marvellous *great* kindneſs in a ſtrong City.

24. And when I made haſte, I ſaid: I am caſt out of the ſight of thine Eyes.

25. Nevertheleſs, thou heardeſt the Voice of my Prayer: when I cried unto thee.

26. O love the Lord, all ye his Saints: *for* the Lord preſerveth them that are Faithful, and plenteouſly rewardeth the proud Doer.

27. Be

19. And ſince I have applied my ſelf to thee for my Deliverance, let me not be ſhamefully diſappointed of my Expectations; let rather my Adverſaries take Shame to themſelves, by the baffling of their wicked Hopes; and let them go firſt to their Graves, where their Expectations ſhall be for ever ſilenced, and ſhall periſh with them.

20. Let the lying Tongues of thoſe vile Sycophants in *Saul*'s Court be *ſilenced* likewiſe, who calumniate me with ſo much Malice and Spite, as to report of me, that I have a Deſign upon the Life of *Saul*.

21. O! how manifold are the Kindneſſes which thou doſt reſerve for thy faithful Servants, in thy good Time, to be conferred upon them; Kindneſſes which are ſo great and evident, that they are acknowledged by Men of none of the moſt religious Diſpoſitions, even *Saul* himſelf, 1 *Sam.* 16. 25.

22. Nor doſt thou only beſtow Bleſſings upon thy Servants, but doſt defend them likewiſe from Miſchiefs deſigned againſt them; thou wilt in the Time of Danger defend them as it were in thy Sanctuary, where thy Preſence is, from all the provoking Calumnies and ill Language, which are thrown out againſt them.

23. I return hearty Thanks to Almighty God, as for other Benefits, ſo particularly for his wonderful Favour to me, in aſſiſting me, by his Providence to beat the Philiſtines, and relieve that *ſtrong City Keilah*, which the Philiſtines had inveſted, 1 *Sam.* 23. 5.

24. Indeed, when I made my haſty Flight from *Saul*'s Troops, which had encompaſſed me, 1 *Sam.* 23. 26. I ſaid I was forſaken of thee, and become one whom thou didſt no longer mind, thinking it then impoſſible that I could eſcape.

25. Yet, notwithſtanding this great Defect of my Faith and Confidence in thee, thou wert graciouſly pleaſed to hear my Prayer which I afterward put up to thee.

26. O therefore all ye pious Servants of God, do not murmur and repine when God viſits you with Calamities, but all the while truſt in him and love him, for he will in his good Time free you from your Sufferings; as on the other Side he will heap Puniſhment upon the proud Oppreſſor.

27. Be ſtrong, and he ſhall eſtabliſh your Heart: all ye that put your truſt in the Lord.

27. And let me give this further Advice to you, that you do not truſt in the Arm of Fleſh, but only in God, for Deliverance; do not be dejected and tired out by long Expectations, but reſolve to go through them with Conſtancy and Cheerfulneſs, and God will give you ſuch Strength to ſupport you under them, that you will be able to bear them without Reluctancy and Repining, till he thinks fit to deliver you from them.

Leſſons for the Sixth Day of the Month throughout the Year.

January 6.	*February* 6.	*March* 6.	*April* 6.
Morn. Iſa. 60. Luke. 3. to v. 23.	Morn. Exod. 18. Mark 6.	Morn. Deut. 26. Luke 17.	Morn. 1 Sam. 15. Acts 3.
Even. Iſa. 49. John 2. to v. 12.	Even. Exod. 19. 2 Cor. 2.	Even. Deut. 27. Col. 1.	Even. 1 Sam. 16. Heb. 8.
May 6.	*June* 6.	*July* 6.	*Auguſt* 6.
Morn. 1 Kings 16 Matt. 4.	Morn. Job 6. Mark 7.	Morn. Prov. 21. Luke 18.	Morn. Jer. 39. Acts 4.
Even. 1 Kings 17 Rom. 5.	Even. Job 7. 2 Cor. 4.	Even. Prov. 22. Col. 2.	Even. Jer. 40. Heb. 9.
September 6.	*October* 6.	*November* 6.	*December* 6.
Morn. Amos 7. Matt. 7.	Morn. Judith 3. Mark 9.	Morn. Eccl. 24. Luke 22.	Morn. Iſa. 25. Acts 7. to v. 30.
Even. Amos 8. Rom. 7.	Even. Judith 4. 2 Cor. 5.	Even. Eccl. (a) 25. 1 Theſſ. 2.	Even. Iſa. 26. Heb. 12.

Note, That (a) Ecclus 25. is to be read only to v. 13.

Evening Prayer.

Beati, quorum. Pſal. 32.

This Pſalm is intituled in the Hebrew, The Maſchil of David, *or,* David's Inſtruction. *The Septuagint call it,* David's Syneſis, *or,* His return to a right Underſtanding of himſelf. *Both Titles have regard to his deep Repentance expreſſed in this Pſalm, for the great complicated Sin committed by him in the Affair of* Uriah; *being awakened to a freſh Senſe of his Crime, by the Affliction which befel him, in his Son* Abſalom's *Rebellion againſt him. This Pſalm, tho' compoſed by* David *upon this particular Occaſion, was adapted to a publick Uſe by the Jewiſh Church afterwards, and was ſolemnly repeated upon the Day of Expiation.*

BLeſſed *is he whoſe* Unrighteouſneſs is forgiven: and *whoſe* Sin is covered.

2. Bleſſed is the Man unto whom the Lord imputeth no Sin: and in whoſe Spirit *there* is no guile. 3. For

Paraphraſe on Pſal. 32.

THat is the happy Man, not he who is advanced to the Royal Dignity, or any other great worldly Happineſs, but he whoſe Sins God Almighty pardons, and does, as it were, hide or cover them from his Eyes, and will not look upon them, ſo as to call the Doers of them to a further Account for them.

2. That is the happy Man, to whom God, after a true Repentance, does not impute his former Tranſgreſſion; his Sorrow for his Sins being real, and not hypocritically pretended.

3. For,

3. For while I held my Tongue: my Bones conſumed away through my daily complaining.

4. For thy Hand is heavy upon me Day and Night: and my moiſture is like the drought in Summer.

5. I will acknowledge my Sin unto thee: and mine Unrighteouſneſs have I not hid.

6. I ſaid, I will confeſs my Sins unto the Lord: and ſo thou forgaveſt the wickedneſs of my Sin.

7. For this ſhall every one that is godly, make his Prayer unto thee, in a time when thou mayeſt be found: but in the great Water-floods they ſhall not come nigh him.

8. Thou *art* a place to hide me in, thou ſhalt preſerve me from Trouble: thou ſhalt compaſs me about with Songs of Deliverance.

9. I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine Eye.

10. Be ye not like to Horſe and Mule, *which* have no underſtanding: whoſe Mouths muſt be held with Bit and Bridle, leſt they fall upon thee.

11. Great

3. For, O Lord, whilſt I was ſilent, and did not pour out my Soul before thee in Prayer, confeſſing my Sin, and earneſtly begging Pardon of thee for it; I was under a terrible Diſorder both of Mind and Body, thro' exceſſive Grief, for the Miſery of my Condition.

4. The Chaſtiſement of thy Hand was very ſevere upon me, by letting my Conſcience fly in my Face, and torment me with cruel Stings and Laſhes, whereby my vital Moiſture was in a manner dried up, like a Paſture burnt up with the Summer Sun.

5. But I forthwith reſolved to confeſs my Sin unto thee, O God, and to lay open and bare my Conſcience before thee, accuſing my ſelf for my former Folly and Indiſcretion.

6. I reſolved to my ſelf, that I would no longer palliate my great Offence, and make faint Excuſes for, and Extenuations of it; and thereupon thou wert graciouſly pleaſed to forgive it me.

7. For this Reaſon, every Man that has a juſt Senſe of God and Religion, ought to fly to God by Repentance: whilſt his Guilt is freſh, and God's Grace is free and open to relieve him; but he muſt have a care of ſtaying till he be deluged by a Flood of Iniquity, which will keep him at a great diſtance from God, and make his Acceptance to him very difficult, or perhaps impoſſible.

8. Now I purſuing this Method thou, O Lord, haſt been graciouſly pleaſed to reſtore me to thy Favour; nay, thou art found to be my Place of Refuge, to whom I may reſort to defend me from any Trouble or Calamity; in whom I have ſo much Confidence, to expect that thou wilt bleſs me with Victory, as thou haſt done formerly, and encircle me with congratulatory Songs, and Triumphs of my People.

9. And now, O Sinner, I will addreſs my ſelf to thee, and will take upon me to inſtruct thee in a Matter which thou doſt not ſo well underſtand as my ſelf, ſhewing thee how to behave thy ſelf towards God, after the Commiſſion of a great Sin; I will overlook thee with my Eye, in thy tranſacting this Affair, as a Maſter does his Scholar: And the Subſtance of my Advice is this.

10. When you recollect how you have offended God, obey the good Motions of his Grace, which lead you to Repentance, be obedient and tractable under his holy Suggeſtions; and do not be heady, precipitate and reſolved to follow your own Courſes, like a Horſe or Mule, who, if they be not bridled in, will run over People in the Way.

11. Great Plagues *remain* for the Ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12. Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that *are* true of Heart.

Exultate, juſti. Pſal. 33.

There is no Title, in the Original, to this Pſalm, to inform us, on what Occaſion it was compoſed: But the Style, and excellent Spirit of Devotion therein ſhews it to be David's. *The Subject of it is, an Acknowledgment of God's Wiſdom in the Creation, and his Goodneſs in all the Diſpenſations of his Providence; ſhewing from thoſe Topicks, that all Men ought to put their Truſt in him.*

REjoyce in the Lord, O ye Righteous: *for* it becometh well the Juſt to be thankful.

2. Praiſe the Lord with Harp: ſing Praiſes unto him with the Lute, *and* Inſtrument of ten Strings.

3. Sing unto the Lord a new Song: ſing Praiſes luſtily unto him with a good Courage.

4. For the word of the Lord is true: and all his Works *are* faithful.

5. He loveth Righteouſneſs and Judgment: the Earth is full of the goodneſs of the Lord.

6. By the word of the Lord were the Heavens made: and all the Hoſts of them by the Breath of his Mouth. 7. He

11. Remember this likewiſe, that if you are reſolved to maintain your wicked Courſe of Life, God will ſend very ſevere Judgments upon you; the refractory Horſe or Mule, beforementioned, ſhall not receive half ſo many ſharp Strokes from their Rider, as you incorrigible Sinners ſhall from God; but if you truſt in God, obeying him, and ſubmitting your ſelves to his Direction, you ſhall be ſurrounded with a Multitude of his Bleſſings.

12. Therefore, Oh all ye that are Good and Righteous, being encouraged by theſe Conſiderations, you may conclude your ſelves to be the truly happy Men, and that you have much more Reaſon to be joyful in your Condition, whatever it be, having God for your Director, than wicked Men under the moſt proſperous Appearance of Fortune, who are out of God's Favour.

Paraphraſe on Pſal. 33.

OYe godly and religious Perſons, rejoyce in extolling the Perfections of the great and good God; for ſuch a pious Joy doth chiefly become thoſe, to whom God hath beſtowed thoſe excellent Talents of Vertue and Goodneſs, to be thankful for them.

2. Praiſe the Lord with the moſt pleaſant Sort of inſtrumental Muſick, with the Lute, and with the Harp, not only that of the common Kind, but with that of ten Strings, which having a greater Variety of Notes, may celebrate his Divine Praiſe with a more tuneful Muſick.

3. Praiſe his excellent Being, not with a Pſalm ordinarily uſed in Divine Service, but with a new Hymn purpoſely compoſed in his Honour; ſing Jubilees to him, not with Coldneſs, or after an ordinary Manner, but with a particular Diligence and Application.

4. For all that God has made by his *Creative Word* is good and true, and anſwers to the ſtrict Teſt of his eternal Wiſdom, and ſo are all the Promiſes and Threatnings in his written Word.

5. The Lord does inviolably obſerve Right and Equity, as well in puniſhing bad Men, as rewarding Good, but yet ſo that his Mercy is every where conſpicuous in the midſt of his Judgments.

6. God, by his *Word*, the Second Perſon of the Trinity, made the Heavens; the *Holy Spirit*, the Third Perſon of the Godhead, joyning in that admirable Work.

7. He

7. He gathereth the Waters of the Sea together, as it were *upon* an heap: and layeth up the deep as in a Treaſure-houſe.

8. Let all the Earth fear the Lord: ſtand in awe of him, all ye that dwell in the World;

9. For he ſpake, and it was done: he commanded, and it ſtood faſt.

10. The Lord bringeth the Counſel of the Heathen to nought: and maketh the devices of the People to be of none effect, and *caſteth out the Counſels of Princes.*

11. The Counſel of the Lord ſhall endure for ever: and the Thoughts of his Heart from Generation to Generation.

12. Bleſſed *are* the People whoſe God is the Lord *Jehovah:* and bleſſed *are* the Folk that he hath choſen to him, to be his Inheritance.

13. The Lord looked down from Heaven, and beheld all the Children of Men: from the habitation *of his dwelling* he conſidereth all them that dwell on the Earth.

14. He faſhioneth *all* the Hearts of them: and underſtandeth all their Works.

15. There is no King that can be ſaved by the multitude of an Hoſt: neither is any mighty Man delivered by much Strength.

16. A Horſe *is counted* but a vain thing *to* ſave a Man: neither ſhall he deliver *any* Man by his great Strength.

17. Be-

7. He then gathered all the Waters, which at firſt overflowed the Earth, into one Body, keeping them within the Sea-Banks, as in one common Repoſitory.

8. Let therefore the whole World retain the moſt awful Reverence for this great and powerful God.

9. For he did but ſpeak, and all the divers Ranks and Beings were formed, and the whole Univerſe received that Firmitude and Compactneſs, as to endure for ſo many Generations.

10. Nor does his Wiſdom and Power appear more admirable in his Creation of the World, than his Providence does in the Government thereof; for he defeats the Counſels of Heathen Princes, when they combine together againſt his Servants; he diſappoints the Plots and Rebellions of the Multitude againſt their Prince, together with all the crafty Contrivances of thoſe that Head them.

11. But the Determinations of God, for the Preſervation or Deſtruction of a Government, are incapable of any ſuch Diſappointment; they ſhall for ever remain unſhaken, notwithſtanding the greateſt Oppoſition made againſt them.

12. Wonderfully happy therefore is our Jewiſh Nation, who are under the particular Conduct of Almighty God, and whom he has ſeparated from the Reſt of the World, to be, as it were, his Patrimony, to cultivate and to take care of; becauſe no one can hinder what he deſigns for their Advantage.

13. For tho' God's Reſidential Preſence be in Heaven, yet his Providence obſerves and takes care of all Things in Earth.

14. For ſince God at firſt made the Minds of all Men, he does moſt certainly underſtand all their Actions and Intentions with the moſt perfect Knowledge, and over-rule them at his Pleaſure.

15. Princes are not preſerved in their Thrones, by great Armies, and by Power ſuperior to their Neighbours, but by the Providence of Almighty God.

16. For ſuch to place their Preſervation in their Horſe, is to truſt to a Lie; for tho' theſe be ſtrong Animals, yet are they ſo far from ſecuring their Riders in a Battle, that they cannot ſecure themſelves.

17. But

17. Behold, the Eye of the Lord is upon them *that* fear him: and upon them that put their truſt in his Mercy.

18. To deliver their Soul from death: and to feed them in the time of dearth.

19. Our Soul hath patiently tarried for the Lord: for he *is* our Help and our Shield.

20. For our Heart ſhall rejoyce in him: becauſe we have hoped in his holy Name.

21. Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

The Title in the Original is, A Pſalm of *David* when he changed his Behaviour before *Abimelech*, who drove him away, and he departed. *This* Abimelech *was* Achiſh *King of* Gath, *whoſe Kings were called* Abimelechs, *as the Emperors of* Rome *were called* Cæſars, *the Kings of* Egypt, Ptolemies, *&c. In whoſe Court* David *ſome time living, after his Diſgrace with* Saul, *but at laſt fearing to be found out by him, he feigned himſelf mad, and by that Means eſcaped,* 1 Sam. 21. 11. *In this Pſalm* David *thanks God for the Succeſs of this Innocent Fraud.*

I Will alway give Thanks unto the Lord: his Praiſe *ſhall* ever be in my Mouth.

2. My Soul ſhall make her boaſt in the Lord: the humble ſhall hear *thereof*, and be glad.

3. O Praiſe the Lord with me: and let us magnifie his Name together.

4. I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5. They

17. But thoſe good Men, who ſerve God, and truſt in him, they have the watchful Eye and Providence of God, to ſecure them from any Calamity which might befal them.

18. To preſerve them from the Sword in the Time of War, from Sickneſs in the Time of Plague, and from Hunger in the Time of Famine.

19. As for us the People of *Iſrael*, who have the Honour to have God for our Governor, we with Patience expect Deliverance from him in all our Troubles; for he is our great Protector and Defender.

20. And we may be ſure he will not diſappoint our Expectations, but will afford us a joyful Iſſue out of all our Afflictions, for our faithful truſting in him who never fails to reward his true Servants.

21. We beſeech thee to beſtow the bountiful Effects of thy good Providence upon us thy Servants, who (thou knoweſt the Sincerity of our Hearts) do not expect Benefit or Relief from any other Perſon, but only from thee.

Paraphraſe on Pſal. 34.

I Will for ever praiſe God for this extraordinary Deliverance of late vouchſafed unto me.

2. I will make my Boaſt of this my very ſucceſsful Eſcape out of the Hands of *Abimelech*, of which all the good People of *Iſrael*, when they hear thereof, ſhall rejoyce, tho' *Saul*'s proud Courtiers ſhall grieve at it.

3. And, I beſeech you, all my good Friends, to joyn with me in Thankſgivings to God, for this extraordinary Deliverance.

4. When I perceived the Danger I was in, after I came to be diſcovered in *Abimelech*'s Court, I addreſſed my ſelf to God by Prayer, to keep me from any ill Deſigns which might be advanced againſt me upon ſuch a Detection; and thou wert pleaſed to deliver me, by moving him to ſend me away without offering any Violence towards me.

5. Such

5. They had an Eye unto him, and were lightned: and their Faces were not aſhamed.

6. Lo, the Poor crieth, and the Lord heareth *him:* yea, and ſaveth him out of all his Troubles.

7. The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8. O taſte, and ſee, how gracious the Lord *is*: bleſſed is the Man that truſteth in him.

9. O fear the Lord, ye that are his Saints: for they that fear him, lack nothing.

10. The Lions do lack and ſuffer Hunger: but they who ſeek the Lord, ſhall want no manner of *thing that is* good.

11. Come, ye Children, and hearken unto me: I will teach you the fear of the Lord.

12. What Man *is he that* luſteth to live: *and* would fain ſee good Days?

13. Keep thy Tongue from Evil: and thy Lips, that they ſpeak no guile.

14. Eſchew evil, and do good: ſeek Peace, and enſue it.

15. The Eyes of the Lord *are* over the Righteous: and his Ears *are open* unto their Prayers. 16. The

5. Such good Men who truſt in God, and look up to him for Deliverance, enjoy their wiſh'd for Succeſs; God, by his Goodneſs, inlightning them, and making them of a chearful Countenance, and does not ſuffer them to be aſhamed, through the Diſappointment of their Hopes.

6. When any good Man, under Affliction, prayeth unto God for his Aſſiſtance, God delivereth him not only out of that, but out of all other Troubles.

7. The Angel of the Lord ſtands a Centinel, to watch about ſuch pious Servants of God, as rely upon him; to defend them from any Violence which may be offered.

8 Do you your ſelves experience, truſt your own Senſes, do as it were Taſte and ſee how good and kind God is to his faithful Servants, and what Bleſſings he reſerves for thoſe who rely upon him.

9. O you that have hitherto perſevered in your Obedience to God, and your Reliance upon him, perſiſt in your Vertue and pious Dependance: For God will provide them of every thing which is neceſſary, for their ſubſiſtence.

10. Indeed the hungry Courtiers of *Saul*, who like Lions and wild Beaſts of Prey, worry harmleſs Men; they are pined by Want, which their continual Luxury expoſes them to; but they who ſeek God by Prayer, and expect their Maintenance and Security from him, ſhall be ſufficiently ſupply'd, by his Providence, of all Neceſſaries of Life.

11. Come you good People who are willing to learn a pious Leſſon, you ſhall be my Scholars and I will be your Tutor, to teach you how to fear God, and to continue your ſelves in his Favour.

12. Who is the Man that is willing to live a good, a long, and a happy Life?

13. Why, the Way to attain this, is to obſerve theſe Rules. Avoid all the Offences of the Tongue, eſpecially Lying, Slandering, and Diſſimulation.

14. Avoid every known Sin: do as much Good as thou canſt in thy Capacity; and laſtly, contribute all thou art able to promote the publick Peace, and the Quiet of private Converſation.

15. The Eyes of God, like thoſe of a kind Parent over his Children, are always fixt upon good Men to defend them from Miſchief; and he has the ſame paternal Affection to grant what they ask of him.

16. But

16. The countenance of the Lord *is* againſt them that do evil: to root out the remembrance of them from the Earth.

17. *The Righteous* cry, and the Lord heareth *them:* and delivereth them out of all their Troubles.

18. The Lord *is* nigh unto them that are of a contrite Heart: and will ſave ſuch as be of an humble Spirit.

19. Great *are* the Troubles of the Righteous: but the Lord delivereth him out of all.

20. He keepeth all his Bones: *ſo that* none of them is broken.

21. But misfortune ſhall ſlay the Ungodly: and they that hate the Righteous ſhall be deſolate.

22. The Lord delivereth the Souls of his Servants: and all they that put their truſt in him ſhall not be deſtitute.

MORNING PRAYER.

Judica me, Domine. Pſal. 35.

This is a Pſalm of David, *compoſed during his Perſecution under* Saul. *It is particularly levelled againſt the Informers in* Saul's *Court, of whom he much complains, begging God's Aſſiſtance to defeat their wicked Deſigns againſt him.*

PLead thou *my Cauſe*, O Lord, with them that ſtrive with me: and fight *thou* againſt them that fight againſt me.

2. Lay hand upon the Shield and Buckler: and ſtand up to help me.

3. Bring

16. But he ſhews a ſtern and an angry Countenance to the Wicked, as a Conqueror does to his faithleſs Enemies; and is ſo far from ſhewing them any Kindneſs, that he will, in his Severity, deſtroy them and extirpate their Families.

17. When good Men put up their Prayers to God under their Afflictions, he is pleaſed graciouſly to grant their Petitions, and to deliver them, according as they deſire, from their Calamities.

18. The Lord is ready at Hand to take from ſuch their Afflictions in his good Time, when they have wrought his deſigned Effect upon them, by humbling them and bringing them nearer to him.

19. Indeed, God is pleaſed to ſend very ſore Afflictions to good Men; but then this is only to chaſtiſe them to make them better; and when he has brought this about, he never fails to remove them.

20. But even, whilſt the good Man is under Affliction, God does not ſuffer his Misfortunes to endanger his Life; he permits them to ſink no deeper into him, than the Fleſh of the out-parts of his Body; he keeps his Bones and Vitals ſtill free from any harm.

21. But the Misfortunes, which fall upon wicked Men, ſhall downright kill them; and the unjuſt Perſecutors of holy Men ſhall be condemned to a like Deſtruction.

22. God reſcueth his Servants from the wicked Contrivances which are formed againſt their Lives; and by reaſon they rely upon his Protection, they ſhall not be diſappointed of their Hopes.

Paraphraſe on Pſal. 35.

O Lord, I beſeech thee to be my Advocate to plead my Cauſe againſt my powerful Adverſaries; and to be my Champion to fight for me againſt my Enemies.

2. Prepare thy Arms to be ready to engage in my Cauſe, and go out into the Field to encounter my Enemies for me.

3. Direct

3. Bring forth the Spear, and ſtop *the way* againſt them that perſecute me: ſay unto my Soul, I *am* thy Salvation.

4. Let them be confounded and put to Shame that ſeek after my Soul: let them be turned back, and brought to Confuſion, that imagin miſchief for me.

5. Let them be as the Duſt before the Wind: and the Angel of the Lord ſcattering them.

6. Let their way be dark and ſlippery: and let the Angel of the Lord perſecute them.

7. For they have privily laid their Net to deſtroy me without a Cauſe: *yea, even without a Cauſe* have they made a Pit for my Soul.

8. Let a ſudden Deſtruction come upon him unawares, and his Net that he hath laid privily, catch himſelf: that he may fall into his own Miſchief.

9. And, my Soul, be joyful in the Lord: it ſhall rejoyce in his Salvation.

10. All my Bones ſhall ſay, Lord, who is like unto thee, who delivereſt the Poor from him that is too ſtrong for him: yea, the Poor, and him that is in Miſery, from him that ſpoileth him?

11. Falſe Witneſſes did riſe up: they laid to my Charge *things* that I knew not.

12. They

3. Direct the Point of thy Spear againſt my Perſecutors, ſtop them in their Paſſage as they are following me: Strengthen my Mind in a firm Confidence that thou wilt be my Deliverer.

4. Let theſe Hunters after my Life be entirely routed and brought to the Diſgrace of a ſhameful Defeat: let theſe Contrivers of my Ruin be put to flight by thy Aſſiſtance, and fall into all the Diſorder of a beaten Army.

5. Let them be driven before thee, as the Duſt is driven before a ſtrong Wind, thy victorious Angel ſo ſcattering them, that they may never be able to rally again.

6. Let them not have ſo much as the Advantage of a ſafe Flight, but let the Darkneſs of the Night, and the Slipperineſs of the Way they take, neceſſitate them to ſtumble, and expoſe them to the Vengeance of thy purſuing Angel.

7. For having received no Provocation from me, they have laid a Snare for my Life; as Hunters dig a Pit and ſpread a Net to take wild Beaſts with.

8. Let the Author of this miſchievous Contrivance ſuffer, by this Stratagem which he has deceitfully form'd againſt me.

9. Then ſhall my Soul conceive the higheſt Joy, and pay the profoundeſt Gratitude to Almighty God, for working my Deliverance.

10. Then ſhall all my inward Parts exult and triumph with an unſupportable Joy, and break out in an Acknowledgement of thy unparallell'd Goodneſs, for protecting the helpleſs Innocent from a powerful Oppreſſor.

11. I have been bely'd by malicious Calumniators, who are guilty therein of as much villanous Perjury, as falſe Witneſſes who ſtand up in a Court of Juſtice to give in ſham Evidence; they objecting againſt me Things that I never ſo much as thought of.

12. Nay,

12. They rewarded me evil for good: *to* the great diſcomfort of my Soul.

13. Nevertheleſs, when they were ſick, I put on Sack-cloth, and humbled my Soul with Faſting: and my Prayer ſhall turn into mine own Boſom.

14. I behaved my ſelf as though *it had been* my Friend or my Brother: I went heavily as one that mourneth for *his* Mother.

15. But in mine Adverſity they rejoyced, and gathered themſelves together: *yea*, the very abjects came together againſt me unawares, making Mows *at me*, and ceaſed not.

16. With the Flatterers were theſe buſie Mockers: who gnaſhed upon me with their Teeth.

17. Lord, how long wilt thou look upon *this*: O deliver my Soul from the calamities *which they bring* on me, and my darling from the Lions.

18. So will I give thee Thanks in the great Congregation: I will praiſe thee among much People.

19. O let not them that are mine Enemies, Triumph over me ungodlily: *neither* let them wink with their Eyes, that hate me without a Cauſe.

20. And

12. Nay, theſe Men who have contrived ſo great a Miſchief againſt me, ſtand bound to me by many former Obligations; which was no little Aggravation of my Grief, making thereby my Soul as comfortleſs as an Orphan or a Widow.

13. But tho' they now perſecute me with this outragious Cruelty; when they were afflicted with a dangerous Sickneſs, I had ſuch a tender Compaſſion for them, that I put on Sack-cloth inſtead of my uſual Apparel, and kept a Faſt to implore God's Bleſſing for their Recovery; but ſince they have requited me thus, they will receive no Benefit by my Prayer, but my Requeſt to God, on their behalf, ſhall ſecure a Benefit for my ſelf from him.

14. I paid conſolatory Viſits to them with as much Concern, as if it were to my Brother and deareſt Friend; having as much Sorrow upon me, as if my Mother were newly dead.

15. But when my late Misfortune befel me, in my Diſgrace with *Saul*, they put on an unuſual Joy, and met in Cabals to triumph over my Misfortune; nay, ſome of the very Refuſe of the People publickly affronted me for a great ſpace, following after me as I paſs'd along, by Way of Deriſion, opening their Mouths ſo wide, as if they would tear them.

16. I have been inſulted by a Tribe of ſcurrilous Buffoons, who to flatter ſome of my powerful Enemies, made Jeſts upon me, and grinn'd at me when I paſſed by them.

17. O Lord how long wilt thou connive at this intolerable Uſage of me? O protect my poor Life from theſe Injuries of theirs, and from the Deſtruction which theſe devouring Lions threaten me with.

18. Which Deliverance, if thou art pleaſed to favour me with, whenever I am ſo happy again to be preſent in thy Tabernacle, I will there, in the publick Congregation, make Acknowledgment of thy Goodneſs, in an extraordinary Congregation, upon ſome ſolemn Feaſt Day.

19. O let not my Enemies ſo injuriouſly inſult me; nor thoſe who have conceived this cauſeleſs Hatred againſt me, wink their Eyes upon me in Deriſion of my Misfortune.

20. Why!

20. And why? their communing is not for Peace: but they imagine deceitful Words againſt *them that are* quiet in the Land.

21. They gaped upon me with their Mouths, *and* ſaid: Fie on thee, Fie on thee, we ſaw it with our Eyes.

22. This thou haſt ſeen, O Lord: hold not thy Tongue then, go not far from me, O Lord.

23. Awake, and ſtand up to judge my Quarrel: *avenge thou* my Cauſe, my God, and my Lord.

24. Judge me, O Lord my God, according to thy Righteouſneſs: and let them not Triumph over me.

25. Let them not ſay in their Hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26. Let them be put to Confuſion and Shame together, that rejoyce at my Trouble: let them be cloathed with Rebuke and Diſhonour, that boaſt *themſelves* againſt me.

27. Let them be glad and rejoyce, that favour my righteous Dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath Pleaſure in the Proſperity of his Servants.

28. And as for my Tongue, it ſhall be talking of thy Righteouſneſs: *and* of thy Praiſe all the Day long. *Dixit*

20. Why! Do they, in their Converſation, diſcover any Thing that has the Look of Peace and Friendſhip? Do not they by deceitful Counſels, and, by Accuſations formed out of their own Imaginations, irritate the Prince againſt innocent Men, that would live peaceably and quiet in the State, if they did not force them upon other Methods for their own Security.

21. They run upon me with open Mouths bawling out, Fie upon thee, Thou Traytor! thou haſt long uſed ſpecious Arts to diſguiſe thy Treaſon againſt *Saul*, but now it is too apparent to be denied.

22. This, O Lord, thou haſt taken a View of by thy All-ſeeing Eye; do not therefore ſit an unconcerned Spectator at my Misfortunes, and ſay nothing in my behalf; do not thou go away from me, and deſert me, as my other Friends do.

23. Thou haſt ſeemed, for a conſiderable Time, to be as regardleſs of my Defence, as a Centinel that is aſleep; but let thy Juſtice now awake, appearing vigorouſly in defence of my righteous Cauſe, who art my God and my Lord, and from that Relation doſt ſtand obliged to defend thy Servant.

24. I do not beg of thee to do any Thing for my ſake, out of particular Favour; I only deſire thee to judge between me and my Enemies, upon the pure Merits of my Cauſe, as thy unerring Wiſdom and Juſtice ſhall direct; and let them not have any longer a Pretence, to inſult me upon theſe unjuſt Accuſations.

25. Let them not ſay to themſelves, This is well! This is well! all Things go according to our Deſire; and *David* is manifeſtly guilty of Treaſon, and will ſhortly receive his deſerved Puniſhment for his Crime; Let them no longer make their Brags, that they, by driving him to theſe Extremities, have wrought his Ruin.

26. Let thoſe that combine together, in their jolly Meetings, to Scoff at me, ſhare their deſerved Shame, by having their Hopes, concerning me, fruſtrated: Let Diſgraces ſtick as cloſe to them, as a Garment, that ſpeak ſuch proud and diſdainful Words againſt me.

27. But let Joy and Proſperity attend thoſe Perſons, who are favourable Wiſhers to my Cauſe, as being conſcious of the great Juſtice of it: And let them have the Opportunity of bleſſing God, for protecting an injured good Man.

28. And as for my Part, I promiſe, that being obliged by this Mercy, I ſhall continually praiſe thy Divine Goodneſs for it.

Paraphraſe

Dixit injuſtus. Pſal. 36.

This is a Pſalm of David, *compoſed, as the Arabick and Syriack Verſions inform us, during ſome Time of his Perſecution under* Saul. *It was probably wrote in the beginning thereof, when* Saul *carried it tolerably fair towards him, tho' he ſecretly contrived his Ruin. This wicked Diſſimulation the Pſalmiſt touches upon in this Pſalm, and deſires God to deliver him from any ill Effects of it.*

MY Heart ſheweth me the Wickedneſs of the Ungodly: *that there is* no fear of God before his Eyes.

2. For he flattereth himſelf in his own Sight: until his abominable Sin be found out.

3. The Words of his Mouth are Unrighteous and full of Deceit: he hath left off to behave himſelf wiſely, *and* to do good.

4. He imagineth miſchief upon his Bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5. Thy Mercy, O Lord, *reacheth* unto the Heavens: *and* thy Faithfulneſs unto the Clouds.

6. Thy Righteouſneſs *ſtandeth* like the ſtrong Mountains: thy Judgments *are* like the great Deep.

7. Thou, Lord, ſhalt ſave both Man and Beaſt. How excellent is thy Mercy, O God: and the Children of Men ſhall put their Truſt under the ſhadow of thy Wings!

8. They

Paraphraſe on Pſal. 36.

THere is a certain Atheiſtical Irreligious Man in the World, that dares not ſpeak out what he thinks of Religion; and others who durſt not declare freely their Thoughts of him; but yet I am fully perſwaded in my Mind, that he has no conſcientious Regard at all of God or Religion.

2. For he flattereth himſelf, that his Sins will paſs over unregarded by any ſuperior Being, who will call him to an Account for his Actions; until God finds him out, by ſending a remarkable Puniſhment upon him, to take Vengeance upon his abominable and hateful Courſe of Life.

3. His Words are void of Truth and Sincerity, being at the Bottom nothing but unrighteous Craft and Fraud; he has a long time forbore to purſue any of the wiſe Methods which Religion preſcribes, and to do any vertuous Action.

4. In the Night-time, when others, even bad Men, having compoſed themſelves to ſleep, allow a Ceſſation to their Crimes, he ſtudies Wickedneſs upon his Bed; he does not ſo much as propoſe to himſelf, the doing any Thing that is Vertuous; and there is nothing ſo deteſtably bad, but he has overcome the natural Averſion of committing it.

5. But tho' the Wickedneſs of ſuch Perſons be never ſo great, thy Goodneſs, O Lord, is of greater Extent to defend me from it; for their Tyrannick Power is limited within a ſmall Part of the Earth, but thy Mercy reacheth beyond the Heavens.

6. Beſides this Juſtice, whereby thou doſt puniſh ſuch outragious Crimes, tho' it happens ſometimes to be ſlow, is as firm and immutable, as the ſtrongeſt Mountains, and as unfathomable as the Deep.

7. Nay, thy Goodneſs is of that diffuſive Nature, that it extends it ſelf to take Care even of inanimate Creatures; therefore Men may, with a greater Degree of Aſſurance, expect Preſervation from thee; whom thou doſt preſerve with as much Tenderneſs, as a Hen does her Chickens under her Wing.

8. Thou

8. They ſhall be ſatisfied with the plenteouſneſs of thy Houſe: and thou ſhalt give them drink of thy Pleaſures, as out of the River.

9. For with thee is the Well of Life: and in thy Light ſhall we ſee Light.

10. O continue forth thy loving Kindneſs unto them that know thee: and thy Righteouſneſs unto them that are true of Heart.

11. O let not the foot of Pride come againſt me: and let not the hand of the Ungodly caſt me down.

12. There are they fallen, *all* that work Wickedneſs: *they* are caſt down, and ſhall not be able to ſtand.

8. Thou do'ſt entertain them with the choiceſt Dainties which thy worldly Houſe here doth afford, thou do'ſt make them drink large Draughts of Corporeal Pleaſure, being ſupplied by the Streams of a perpetual River, as it were, flowing in upon them.

9. For with thee there is an inexhauſtible Fountain of Pleaſure; and every Spark of Satisfaction which we enjoy, is derived from thy original Light.

10. Now, ſince thou art ſo good to the Univerſality of Mankind, I beſeech thee to continue thy Goodneſs to thoſe who faithfully believe in thee, and conſcientiouſly obey thee.

11. O let me not be trampled upon by the Feet of theſe wicked Men, nor let their Hands be able to work any Miſchief againſt me.

12. Nay, now I reſt in a full Confidence of thy Deliverance; I now ſee the Ruin of my malicious Enemies: I plainly now diſcover them tumbling down from their Height, unto which they ſhall never be able to riſe again.

Leſſons for the Seventh Day of the Month throughout the Year.

January 7.	*February* 7.	*March* 7.	*April* 7.
Morn. Gen. 9. Matt. 5.	Morn. Exod. 20. Mark 7.	Morn. Deut. 28. Luke 18.	Morn. 1 Sam. 17. Acts 4.
Even. Gen. 12. Rom. 5.	Even. Exod. 21. 2 Cor. 3.	Even. Deut. 29. Col. 2.	Even. 1 Sam. 18. Heb. 9.
May 7.	*June* 7.	*July* 7.	*Auguſt* 7.
Morn. 1 Kings 18. Matt. 5.	Morn. Job 8. Mark 8.	Morn. Prov. 23. Luke 19.	Morn. Jer. 41. Acts 5.
Even. 1 Kings 19. Rom. 6.	Even. Job 9. 2 Cor. 5.	Even. Prov. 24. Col. 3.	Even. Jer. 42. Heb. 10.
September 7.	*October* 7.	*November* 7.	*December* 7.
Morn. Amos 9. Matt. 8.	Morn. Judith 5. Mark 10.	Morn. Eccl. 27. Luke 23.	Morn. Iſa. 27. Acts 7. v. 30.
Even. Obad. Rom. 8.	Even. Judith 6. 2 Cor. 6.	Even. Eccl. 28. 1 Theſſ. 3.	Even. Iſa. 28. Heb. 13.

Evening Prayer.

Noli æmulari. Pſal. 37.

It is not eaſie to determine when this Pſalm of David *was compoſed, but moſt probably it was wrote in the Time of his Afflictions after* Saul's *Reign. The Deſign hereof is, to perſuade Men to a Submiſſion to God's Diſpenſations of what Kind ſoever, and not to think hard of his Providence, for letting good Men lie under Preſſures or Hardſhips, whilſt bad Ones enjoy an uninterrupted Proſperity.*

FRet not thy ſelf becauſe of the Ungodly: neither be thou envious againſt the evil Doers.

2. For they ſhall ſoon be cut down like the Graſs: and be withered even as the green Herb.

3. Put thou thy truſt in the Lord, and be doing good: dwell in the Land, and verily thou ſhalt be fed.

4. Delight thou in the Lord: and he ſhall give thee thy hearts deſire.

5. Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6. He ſhall make thy Righteouſneſs as clear as the Light: and thy juſt Dealing as the Noon-day.

7. Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth proſper, againſt the Man that doeth after evil Counſels.

8. Leave off from Wrath, and let go Diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved to do evil. 9. Wick-

Paraphraſe on Pſal. 37.

BE not thou diſcontented and envious at the proſperous Condition of wicked Men.

2. For their Happineſs does not promiſe to be very laſting; it is like the Greenneſs of the Graſs, which whilſt it grows upon the Ground, makes a goodly Shew, but in a few Hours Time, if cut down by the Mower, is faded and withered.

3. But do thou place thy Confidence in Almighty God, and do thy Duty in all Reſpects, and he will make thee far more happy than theſe Men ſeem to be; he ſhall give thee a long Life in thy native Country, and ſhall give thee all Neceſſaries to make it comfortable.

4. Do thou make God thy Love, and thy Delight, cauſing all thy Affections to center in him; and he will requite thee, by ſhewing his Kindneſs to thee, and granting whatever thou doſt deſire of him, if he foreſees it will be fitting and convenient for thee.

5. Intruſt thy ſelf, and all that belongs to thee, with God; and he will grant a happy Succeſs to all thy Undertakings.

6. And if thou doſt ſo, whatever Slanders and Calumnies Men unjuſtly throw upon thee, he will vindicate thy Reputation to the World, and make it as clear as the Light, that thou art a good and vertuous Man, and not chargeable with thoſe foul Crimes which thy Enemies impute to thee.

7. Be ſtill and ſilent when thou haſt got ſo good a Portion as God is; do not be froward and complaining under his Care, but patiently wait his good Time, and he will do the beſt for thee; and do not repine and vex thy ſelf, to ſee many wicked Men flouriſh through a long Courſe of their Life, and to obſerve them to get great Eſtates by crafty Counſels, and indirect Means.

8. Leave off, therefore, this peeviſh Temper, of vexing at ſuch Inſtances; for if thou doſt perſiſt therein, thou thy ſelf wilt be as guilty of Wickedneſs, as they are whom thou taxeſt.

9. Have

9. Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the Land.

10. Yet a little while, and the Ungodly *ſhall be* clean gone: thou ſhalt look after his place, and he ſhall be away.

11. But the meek Spirited ſhall poſſeſs the Earth: and ſhall be refreſhed in the multitude of Peace.

12. The Ungodly ſeeketh Counſel againſt the Juſt: and gnaſheth upon him with his Teeth.

13. The Lord ſhall laugh him to ſcorn: for he hath ſeen that his Day is coming.

14. The Ungodly have drawn out the Sword, and have bent their Bow: to caſt down the Poor and Needy, *and* to ſlay ſuch as are of a right Converſation.

15. Their Sword ſhall go through their own Heart: and their Bow ſhall be broken.

16. A ſmall Thing that the Righteous hath: is better than great Riches of the Ungodly.

17. For the Arms of the Ungodly ſhall be broken: and the Lord upholdeth the Righteous.

18. The

9. Have but Patience a little while to wait, and thou ſhalt ſee the Families of theſe ſeeming proſperous Men to be extirpated, and the pious Servants of God inheriting their Eſtates.

10. It is but a little while before theſe wicked Men, that make ſuch a Blaze in the World now, ſhall be themſelves deſtroy'd, their Families loſt, and there ſhall not be the leaſt Trace of them remaining.

11. Thou ſhalt likewiſe ſee the good and humble Man, to be bleſſed with the Enjoyment of the good Things of this World, and with an Abundance of Proſperity.

12. The wicked Man, indeed, is endeavouring, by all the crafty Methods he can, to miſchief the good Man, and ſhews forth the Malice he bears him, by his malicious ſcornful Behaviour.

13. But as his Scorn of the good Man can do him no harm, ſo God laughs at him to better Purpoſe, when he reſolves to pull him down from his height, and does foreſee the Day of his Calamity approaching near.

14. When ſuch wicked Perſons are juſt upon the Point of accompliſhing their miſchievous Deſigns, which they have projected, to the Deſtruction of their Neighbour, and have, as it were, drawn out their Sword, and bent their Bow, to do execution upon him:

15. All of a ſudden God appears, to reſcue them from their impendent Deſtruction, and turns it upon the cruel Contrivers thereof; he makes the Sword paſs through their own Heart, by the Force which their own Hand had given it; he ſnaps their Bow aſunder, and makes them diſcharge their Arrows in their own Faces.

16. Beſides, thou haſt little Reaſon to grudge at the great Riches which ſome wicked Men enjoy, if thou doſt conſider, that that Little which the good Man has, being accompanied with Content, and God's Bleſſing, brings far more Satisfaction to him, than the wicked Man enjoys with all his Abundance, where theſe Graces are wanting.

17. Nor are their Enjoyments, whatſoever they be, like to continue long with them; for though they hug their Riches never ſo faſt to them, God ſhall break their Arms, and force them to let them go; but God ſhall be a great Support to the good Man, he ſhall hold him up, and keep him from miſcarrying in his worldly Circumſtances, and by his Bleſſing make his Affairs proſper.

18. The Lord knoweth the Days of the Godly: and their Inheritance ſhall endure for ever.

19. They ſhall not be confounded in the perillous Time: and in the Days of Dearth they ſhall have enough.

20. As for the Ungodly they ſhall periſh, and the Enemies of the Lord ſhall conſume as the fat of Lambs: yea, even as the Smoke ſhall they conſume away.

21. The Ungodly borroweth, and payeth not again: but the Righteous is merciful and liberal.

22. *Such as are* bleſſed of God, ſhall poſſeſs the Land: and they that are curſed of him ſhall be rooted out.

23. The Lord ordereth a *good* Man's going: and maketh his way acceptable to himſelf.

24. Though he fall, he ſhall not be caſt away: for the Lord upholdeth *him* with his hand.

25. I have been young, *and* now am old: and yet ſaw I never the Righteous forſaken, nor his Seed begging *their* Bread.

26. The Righteous is ever merciful, and lendeth: and his Seed is bleſſed.

27. Flee

18. God knows (that is, by a particular Providence, takes care, *Exod.* 2. 25. *Pſal.* 1. 6. *Matt.* 6. 32) of the good Man's Life, to proſper and prolong it; and makes his Family after him, to flouriſh for many Generations.

19. When the Land groans under the Miſeries of War, they ſhall not ſuffer by the Ravages committed thereby; or when a Famine makes the Generality of People pine for Want of Food, no Conveniences of Life ſhall be wanting to them.

20. But on the other Side, as for the wicked Oppoſers of God and Religion, they ſhall fall Victims to God's Vengeance, they ſhall melt away as the Fat of Lambs does, which is laid upon the Coals of the Altar: they ſhall all go off in Smoak, and be ſeen no more.

21. Wicked Men are, for the moſt Part, by the Luxury of their Living, under preſſing Circumſtances to borrow Mony to ſupply their Vices, which they never pay again; but the good Man has wherewithal, not only comfortably to live upon himſelf, but, by his Charity, to relieve the Neceſſities of others.

22. Add to this, that the good Man has God's Bleſſing accompanying him, which will certainly in God's own Time, bring down the good Things, even of this World, upon him, or his Poſterity, whilſt there is a Curſe entailed upon the Family of the Wicked.

23. Beſides, it is Matter of great Conſolation to the good Man, that he is under the immediate Conduct and Guidance of Almighty God; that all his Actions are governed by his Wiſdom and Care; and that God is pleaſed with what he does.

24. And tho' he may happen ſometimes to fall into a Misfortune, yet he ſhall not be utterly undone by it; for God, who does, as it were, hold him up by his Hand, ſhall afford him Comfort ſo long as his Calamity continues; and when it has wrought that due Effect which he deſigns, ſhall remove it from him.

25. I am now arrived to a mature Age, in which I am able to make ſome wiſe Obſervations upon the Matters of Fact which have occurred in my Time, and yet I do not remember an Inſtance, of any good charitable Man's being intirely forſaken by God; or if God's Bounty was not beſtowed upon him in his Life-time, that God did not proſper the Affairs of his Children after him, and make them flouriſh in the World.

26. For that which does chiefly incline God to be kind to his Family, is his Charity to the Poor; it is this which intails a Bleſſing upon his Poſterity.

27. And

27. Flee from evil, and do the thing that is good: and dwell for evermore.

28. For the Lord loveth the thing that is right: he forſaketh not his that be Godly, but they are preſerved for ever.

29. *The Unrighteous ſhall be puniſhed:* as for the Seed of the Ungodly, it ſhall be rooted out.

30. The Righteous ſhall inherit the Land: and dwell therein for ever.

31. The Mouth of the Righteous is exerciſed in Wiſdom: and his Tongue will be talking of Judgment.

32. The Law of his God is in his Heart: and his goings ſhall not ſlide.

33. The Ungodly ſeeth the Righteous: and ſeeketh occaſion to ſlay him.

34. The Lord will not leave him in his Hand: nor condemn him when he is judged.

35. Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the Land: when the Ungodly ſhall periſh thou ſhalt ſee it. 36. I

27. And therefore if a Man were to caſt about, to find out a certain Method to build up a laſting Family, and to have his Poſterity flouriſh for many Generations; the moſt proper Courſe which he could take, would be ſtrictly to abſtain from every known Sin, and to do all the Good which his Circumſtances will enable him to do.

28. For the Lord has ſuch a Regard for Vertue and Charity, that he will not diſappoint ſuch Perſons of his Aſſiſtance when they have need of it; he Succours them under the Calamities of this World, and preſerves them to eternal Life in the next, making their Families likewiſe to flouriſh after their Death.

29. But as for wicked Men, they ſhall be puniſhed in another World, and their Families, however flouriſhing they be at preſent, ſhall in a little time be totally extirpated.

30. The good and charitable Man ſhall partake of the choiceſt Bleſſings of this World, as long as he lives; and his Poſterity after him, ſhall inherit his Happineſs, if they follow the Example of their religious Parent.

31. The Diſcourſe of this good Man is not taken up with profane and worldly Matters, but he entertains his own and other Mens Thoughts with whom he converſes, with wiſe Reflections concerning God and Religion.

32. Nor does his Religion go no farther than his Lips, he not only talks piouſly, but has the Law of God deeply rooted in his Heart, which, by God's Grace, obtains ſuch an Aſcendant over his Actions, that he is not ſo eaſily ſurprized into a Breach of his Duty, as other Men.

33. The wicked Man looketh out after the good and pious Man, and obſerving him to be void of all worldly Strength, watcheth all Opportunities to do him Miſchief, and, if it lies in his Power, to take away his Life.

34. But then on the other Side, God interpoſeth his Power for his Relief, he reſcues him out of his enraged Adverſaries Hands; and tho' he uncharitably condemns him, by pretended Faults laid to his Charge, God not only abſolves him from his imputed Crimes, but delivers him from the Harms which were deſigned againſt him.

35. Therefore be thou ſure to continue thy Confidence and Reliance upon God, and diligently obſerve his Commandments, being reſolutely bent with Patience to bear all the Sufferings which he ſhall permit the Wicked to bring upon thee; for in ſo doing, thou wilt engage the Juſtice of God to interpoſe at laſt in thy Behalf, to raiſe thee to a more fortunate Condition, even in this World, if God ſhall think it beſt for thee: and thou ſhalt live to ſee the Wicked falling from his preſent State of Proſperity, into ſuch a deplorable Condition, that thou ſhalt be ſo far from envying at, that, thou ſhalt, in a manner, pity him.

36. I my ſelf have ſeen the Ungodly in great Power: and flouriſhing like a green Bay-tree.

37. I went by, and lo, he was gone: I ſought him, but *his place* could no where be found.

38. Keep Innocency, and take heed unto the thing that is right: for that ſhall bring a Man Peace at the laſt.

39. As for the Tranſgreſſors, they ſhall periſh together: and the end of the Ungodly is, They ſhall be rooted out at the laſt.

49. But the Salvation of the Righteous *cometh* of the Lord: *who is alſo* their Strength in the time of Trouble.

41. And the Lord ſhall ſtand by them and ſave them: he ſhall deliver them from the Ungodly, and ſhall ſave them, becauſe they put their truſt in him.

MORNING PRAYER.

Domine, ne in furore. Pſal. 38.

This Pſalm is commonly ſuppoſed to be penned by David, *whilſt he laboured under ſome very painful and noiſome Diſeaſe. Others think, with more probability, that he deſcribes his Grief for his Sin in the Matter of* Uriah, *under the Metaphorical Repreſentation of a violent Diſtemper. The Hebrew Title is,* A Pſalm to bring to Remembrance; *that is, one wherein* David *calls to mind his grievous Sin.*

PUT me not to rebuke, O Lord, in thine Anger: neither chaſten me in thy heavy Diſpleaſure.

2. For thine Arrows ſtick faſt in me: and thy Hand preſſeth me ſore.

3. *There*

36. I my ſelf, within my Experience, have made Obſervation of a certain wicked Perſon, (viz. *Saul*) flouriſhing in a mighty Extent of Felicity and Power, not unlike a curious Bay-Tree, ſhooting out its beautiful Leaves and Branches around, and ſhining with a delicate Verdure.

37. And yet of a ſudden, I perceived him to be vaniſhed away, and I could not diſcover any Tracts of him remaining, both he and his Family being entirely deſtroyed.

38. Keep thy Soul innocent and undefiled from any groſs Sin, conſcientiouſly obſerving, to the utmoſt of thy Power, all the Laws of God; and then thou ſhalt be ſure to find Peace and Happineſs at thy latter End.

39. But on the other Side, wicked Men ſhall be deſtroyed together, every one of them without Exception, altho' God be ſometimes long in deferring their Puniſhment; but at laſt his Vengeance will fall heavy upon them, and both they and their Family ſhall be extirpated.

40. But good Men have a ſure Protector under their Affliction, even the Almighty God, who as he has Power, ſo he is always ready to aſſiſt them.

41 God ſhall be always ready to exert his Omnipotence, for their Deliverance from the Outrages of the Wicked; and becauſe they ſincerely rely upon him ſhall take them into his Protection, as if they were his Ward, or Orphans.

Paraphraſe on Pſal. 38.

O Lord, do not continue to chaſtiſe me with ſo much Severity, as thou haſt done: and be not like an angry Maſter, correcting his Servant in the height of his Fury.

2. Thou, by inflicting this intolerable Grief upon me, haſt ſhot me through with thy Arrows, and I feel the Weight of thy heavy Hand, by the terrible Strokes which thou haſt given me.

3. *The*

3. *There is* no health in my Fleſh, becauſe of thy Diſpleaſure: neither *is there any* reſt in my Bones, by reaſon of my Sin.

4. For my wickedneſſes are gone over my Head: and are like a ſore Burden, too heavy for me to bear.

5. My Wounds ſtink *and* are corrupt: through my fooliſhneſs.

6. I am brought into ſo great Trouble and Miſery: that I go mourning all the Day long.

7. For my Loins are filled with a ſore *Diſeaſe*: and *there is* no whole part in my Body.

8. I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my Heart.

9. Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10. My Heart panteth, my Strength hath failed me: and the ſight of mine Eyes is gone from me.

11. My Lovers and my Neighbours did ſtand looking upon my Trouble: and my Kinſmen ſtood afar off.

12. They alſo that ſought after my Life, laid Snares *for me*: and they that went about to do me Evil, talked of Wickedneſs, and imagined Deceit all the Day long.

13. As

3. The Thoughts of thy Diſpleaſure, which thou haſt conceived againſt me for my great Sin, has created a Pain in me all over my Body, which is ſo very ſharp, that it penetrates to my very Bones and Intrails.

4. I now perceive, that my Iniquities, like a Torrent, have overwhelmed and drowned me; and, like an inſupportable Burden, bear me down under their Weight.

5. I am full of putrified and corrupted Sores, which my fooliſh diſobeying of God's Commands has brought upon me.

6. Such an inexpreſſible Degree of Grief has overcharged my Soul, that I continually walk by my ſelf moping and diſconſolate, like a deep Mourner in his Weeds.

7. My inward and vital Parts, nay, my very *Soul* it ſelf, is filled with Ulcers; and every Part of my Body does partake of my grievous Diſeaſe.

8. I have, as it were, loſt the Uſe of my Limbs (like one that is ſore beaten) by thy ſevere Chaſtiſement of me; and the Sorrow of my Heart, conceived from the Senſe of my Sin, has made me cry out with that vehemency, as if I was upon the Rack.

9. O Lord, thou canſt not but perceive, with what an earneſt Deſire I long to return to thy Favour; and thou ſeeſt the violent Pangs and Convulſions of my repenting Soul.

10. I am like one that lies expiring and panting for his laſt Breath; I have no Strength left me; but my very Eye-balls are broken as in the Point of Death.

11. My Friends, Neighbours and Relations, ſtood round me to ſtare at me, as they uſe to do about a ſick Man's Bed, keeping a-loof off of me, as if they were afraid of being infected by me; but none of them affording me any Comfort.

12. At the ſame Time, when my Friends would do me no Good, my Enemies were hatching Miſchief againſt me, and were continually contriving deceitful Methods to deſtroy me.

13. As for me, I was like a deaf *Man* and heard not: and as one that is dumb, *who* doth not open his Mouth.

14. I became even as a Man that heareth not: and in whoſe Mouth are no reproofs.

15. For in thee, O Lord, have I put my Truſt: thou ſhalt anſwer for me, O Lord my God.

16. I have required that they, *even mine Enemies*, ſhould not triumph over me: for when my Foot ſlipt, they rejoyced greatly againſt me.

17. *And* I truly am ſet in the Plague: and my heavineſs is ever in my ſight.

18. For I will confeſs my Wickedneſs: and be ſorry for my Sin.

19. But mine Enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20. They alſo that reward Evil for Good, are againſt me: becauſe I follow *the thing that* good is.

21. Forſake me not, O Lord my God: be not thou far from me.

22. Haſte thee to help me: O Lord God of my Salvation.

Dixi

13. I could not but take notice, how ſome ſlighted me, and others reviled me; but I returned them no Anſwer, but was as ſilent as a dying Man, who had loſt his Hearing and his Speech.

14. I ſaid no more to them, than a deaf Man is wont to repartee upon thoſe who make Reflections upon him with a low Voice which he cannot hear.

15. But the Reaſon of my Silence was, becauſe my Hope is, that thou, my God, ſhould'ſt Anſwer them to better Purpoſe than my ſelf, by inflicting upon them a deſerved Puniſhment for their Inſolence and Treachery.

16. For I begged of thee in my Prayers, that theſe inſolent Adverſaries ſhould not inſult me after this outragious Manner; for whenever they obſerve my Foot ſlipping in any Part of my Duty, they not only triumph over me, but upon Godlineſs and Religion likewiſe for my ſake.

17. I am ſet down and fix'd in Torment and Vexation for my Guilt; and my Heavineſs never removes from my Eyes.

18. I will not deny or palliate the Wickedneſs which I have committed, but will confeſs it before God, with all the aggravating Circumſtances which attended it, and will be heartily ſorry for my offending him thereby.

19. But notwithſtanding my ſincere Repentance for my having offended thee, I perceive thy Anger, O God, is not yet turned from me; when I conſider what a Number of unprovoked Enemies I have, who live in a flouriſhing Condition, whilſt I am under ſo much Anguiſh and Diſconſolation.

20. For many, whom I have obliged by former Favours, are now become my enraged Adverſaries, for no other Reaſon, but becauſe I ſteddily purſue the publick Intereſt of my Country.

21. But tho' my Friends, O Lord, forſake me, yet I am ſure thou wilt not; with thee, therefore, I intruſt my ſelf; O do not thou go far from me, but be ready upon all Occaſions to aſſiſt me.

22. O do thou make haſte to my Succor; thou who haſt, throughout the whole Courſe of my Life, been my preſerving God.

Paraphraſe

Dixi cuſtodia. Pſal. 39.

This Pſalm was compoſed when David *was under a ſevere Fit of Sickneſs, as ſome think, or a great Degree of Trouble, as others. The Subject of it is not very different from that of the* 37*th and* 73*d*, viz. *The Scandal which good Men take, whilſt they are under Affliction, at the Proſperity of the Wicked; to which is annexed a Reflection upon the Vanity of worldly Things, as a proper Argument to cure ſuch an Impatience.*

I Said, I will take heed to my ways: that I offend not in my Tongue.

2. I will keep my Mouth as it *were with* a Bridle: while the Ungodly is in my ſight.

3. I held my Tongue, and ſpake nothing: I kept ſilence, yea, *even* from good *Words*; but it was Pain and Grief to me.

4. My Heart was hot within me, and while I was thus muſing the Fire kindled: and *at the laſt* I ſpake with my Tongue.

5. Lord, let me know my end, and the number of my Days: *that* I may be certified how long I have to live.

6. Behold, thou haſt made my Days as it were a ſpan long: and mine Age *is even* as nothing in reſpect of thee, and verily, every Man living is altogether vanity.

7. For Man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up Riches, and cannot tell who ſhall gather them.

8. And

Paraphraſe on Pſal. 39.

I Made a Reſolution to uſe all the Circumſpection I poſſibly could, in my Life and Converſation; eſpecially to take Care that I might not by any imprudent Word, which might drop from me in haſte, give my Adverſaries an Advantage againſt me.

2. Nay, I was reſolved to be as ſparing of every Word I ſaid, whilſt my wicked Enemy was by, as if I had put a Bridle upon my Tongue.

3. And for a conſiderable Time I did not utter one Syllable; I was ſo obſtinately reſolved to be ſilent, that I refrained not only from making Reflections upon my Enemies, but even from my uſual religious Diſcourſe, and the Vindication of my own righteous Cauſe; but this keeping my Sorrow to my ſelf, was ſo far from eaſing it, that it did greatly increaſe it.

4. For my Grief being thus pent up within me, and no Vent allow'd it, and being moreover chafed by my own Reflections, it blazed out into ſuch a Flame within my Breaſt, as forced me to break my deſigned Silence in theſe Words.

5. Lord, I beſeech thee to give me Grace, to make ſober Reflections upon the Shortneſs of human Life, and that applying this to wiſe Purpoſe, I may fit and prepare my ſelf, for a better and more durable State.

6. Nay, I am already taught by my own Experience, that my Life is of ſo ſhort Duration, that it need not be meaſured by Reeds or Cubits, for a Span or Palm, the ſhorteſt of Meaſures, will over-meet it; but if we compare it with the Eternity of thy Duration, O God, it is but a meer Nothing; ſuch a poor, frail and empty Thing is Man.

7. Nay, ſo great a Degree of Vanity and Emptineſs is there in human Nature, that our Life ſeems to be nothing elſe but a Mock-ſhew, without any Thing of Reality, or the leaſt Solidity in it; and it is to no Purpoſe that Men fatigue and torment themſelves in the Purſuit of ſuch airy Bubbles, and drudge and turmoil all their Life to get an Eſtate, to be enjoy'd by they know not whom.

8. Since

8. And now, Lord, what is my hope: truly my hope is even in thee.

9. Deliver me from all mine Offences: and make me not a rebuke unto the Fooliſh.

10. I became dumb, and opened not my Mouth: for it was thy doing.

11. Take thy Plague away from me: I am even conſumed by the *means* of thy heavy Hand.

12. When thou with rebukes doſt chaſten Man for Sin, thou makeſt his Beauty to conſume away, like as it were a Moth fretting a Garment: every Man therefore is but Vanity.

13. Hear my Prayer, O Lord, and with thine Ears conſider my Calling: hold not thou Peace at my Tears.

14. For I *am* a ſtranger with thee, *and* a ſojourner: as all my Fathers *were*.

15. O ſpare me a *little*, that I may recover my Strength: before I go hence, and be no more ſeen.

Expectans

8. Since therefore the Vanity of humane Life is ſo great, our Time ſo ſhort, our Enjoyments ſo empty, and the attaining of them ſo laborious, there is no hopes to find Happineſs here, or to expect Deliverance from Things ſo uncertain; the only firm Foundation of Hope, which I can find, is in thee, O God.

9. O Lord, I beſeech thee to pardon thoſe many Violations of thy holy Laws that I have been guilty of, which have expoſed me to the Puniſhment thou haſt been pleaſed to lay upon me; and let not my irreligious Enemies take Occaſion, from my Sufferings, to make wrong Reflections upon thy Judgments.

10. I have not repined, nor made any indecent Reflections upon my Sufferings; for I knew that they were ſent me by thy Directions; all whoſe providential Diſpenſations are moſt wiſe and good.

11. O Lord, I beſeech thee do not lay ſuch ſevere Strokes upon me, as thou haſt done by this Affliction; for thy Hand is ſo heavy, that I am almoſt killed by the Blows given by it.

12. For when thou, by ſending a violent Diſtemper, doſt chaſtiſe a Man for his Sins, thou makeſt the Comelineſs of his Perſonage, tho' never ſo graceful, to decay, and to look as unſightly as a moth-eaten Garment. This is another Argument, to ſhew the Vanity of humane Nature.

13. Now ſince, O Lord, I patiently ſubmit to thy moſt juſt Corrections, I with Tears beſeech thee, at length to ſpare me, and to remove them from me.

14. For though I may ſeem a great Prince, yet I poſſeſs nothing but what I hold of thee; for as our holy Prophet *Moſes* ſays, *The Land is thine, and we are but Strangers and Sojourners with thee*, Lev. 25. 23. as was the Caſe of *Abraham*, *Iſaac* and *Jacob*, my Progenitors.

15. O therefore, I pray thee, grant ſome ſhort Relaxation of my Puniſhment, that during that Reſpite, I may have an Opportunity of recovering my Strength, which is now almoſt entirely decayed and ſpent; for if thou continueſt upon me thy uninterrupted Puniſhment, thou wilt kill me, and ſend me out of the World.

Paraphraſe

Expectans expectavi. Pſal. 40.

This is a Pſalm compoſed by David, *and delivered to the Maſter of the Muſick for the Uſe of the Tabernacle. It contains a Rehearſal and Acknowledgement of God's former Favours manifeſted to him, with a Prayer for future Bleſſings. Here is likewiſe a prophetical Repreſentation of the Meſſias, and the Goſpel Diſpenſation.*

I Waited patiently for the Lord: and he inclined unto me and heard my calling.

2. He brought me alſo out of the horrible Pit, out of the Mire and Clay: and ſet my Feet upon the Rock, and ordered my goings.

3. And he hath put a new Song in my Mouth: *even* a Thankſgiving unto our God.

4. Many ſhall ſee *it* and fear: and ſhall put their truſt in the Lord.

5. Bleſſed *is* the Man, that hath ſet his Hope in the Lord: and turned not unto the Proud, and to ſuch as go about with Lies.

6. O Lord my God, great *are* the wondrous Works, *which* thou haſt done, like as be alſo thy Thoughts, *which are* to us-ward: and yet there is no Man, that ordereth them unto thee.

7. If I ſhould declare them, and ſpeak *of them:* they ſhould be moe than I am able to expreſs.

8. Sacrifice and Meat-offering thou wouldeſt not: but mine Ears haſt thou opened.

9. Burnt-

Paraphraſe on Pſal. 40.

GReat is the Effect of a patient Waiting and reſolute Perſeverance in our Dependance upon God, notwithſtanding his Aſſiſtance may ſeem long in coming; for I doing ſo, and waiting his due Time, God has at laſt heard my Prayer, and granted me my Heart's Deſire.

2. When I was overwhelmed with Afflictions, and, like a Traveller, plunged in a dirty hole of Mire and Clay, wherein I ſtuck ſo faſt I could not move; thou didſt pluck me out thereof, and direct me to proſecute my Journey in a hard champ Way, where the Travelling was both ſafe and pleaſant.

3. God, by his late Favours vouchſafed me, has afforded me a Subject for a new Hymn in his Praiſe, a Pſalm of the Honour of the God of *Iſrael.*

4. Many Perſons, who are of none of the moſt religious Diſpoſitions, when they ſee this extraordinary Inſtance of his Favour to me, ſhall learn from my Example to fear him, and to truſt in him.

5. Happy is that Man, who, tho' under the Preſſure of many Troubles, repoſes his Truſt in God; who does not expect Deliverance from Pride and an arrogant Self-confidence, or from any lying and diſſembling Arts.

6. So many and great are the wonderful Kindneſſes which thou haſt beſtowed upon thy faithful Servants, and ſo many more are the Favours which thou *thinkeſt* to beſtow upon them, that no One can place them in arithmetical *Order*, ſo as exactly to ſum them up.

7. If I could ſet them down in Figures, and ſhould afterwards endeavour to repeat the mighty Number in Words, I ſhould want a new Sett of numeral Terms to expreſs them by.

8. Eſpecially that wonderful Benefit which thou doſt deſign to the whole World, by the Coming of the Meſſias; under whoſe Diſpenſations the Moſaical Sacrifices ſhall ceaſe, and Men ſhall ſerve him by ſuch a free and voluntary Service, as was paid thoſe Servants, *who loved their Maſters, and would not go free,* and were in Token thereof bored thro' the Ear, *Exod.* 21. 6. *Deut.* 15. 17.

9. Thou

9. Burnt-offerings, and Sacrifice for Sin haſt thou not required: then ſaid I, Lo, I come.

10. In the Volume of the Book *it is* written of me, that I ſhould fulfil thy Will, O my God: I am content to do it, yea, thy Law is within my Heart.

11. I have declared thy Righteouſneſs in the great Congregation: Lo, I will not refrain my Lips, O Lord, and that thou knoweſt.

12. I have not hid thy Righteouſneſs within my Heart: my talk hath been of thy Truth and of thy Salvation.

13. I have not kept back thy loving Mercy and Truth: from the great Congregation.

14. Withdraw not thou thy Mercy from me, O Lord: let thy loving Kindneſs, and thy Truth always preſerve me.

15. For innumerable Troubles are come about me, my Sins have taken ſuch hold upon me, that I am not able to look up: yea, they are moe in number than the Hairs of my Head, and my Heart hath failed me.

16. O Lord, let it be thy Pleaſure to deliver me: make haſte, O Lord to help me.

17. Let them be aſhamed, and confounded together, that ſeek after my Soul to deſtroy it: let them be driven backward, and put to rebuke that wiſh me Evil.

18. Let

9. Thou didſt declare that thou wouldſt no longer be worſhipped by theſe legal Sacrifices; then did the Meſſias ſtipulate with his Almighty Father, that he ſhould come into the World, to be the one great Sacrifice for the Sins thereof.

10. As I am ready (ſays he) to undertake this Office, O God the Father, according as we have long heretofore agreed, and has been foretold to Men by thoſe rolled up Books of the Moſaical Law, which are read in the Synagogues; ſo in due Time I do deſign to come into the World, compleatly to fulfil the Will of God, by my unſinning Obedience, and complyance with every Law of God, and thereby totally abrogate and diſannul the moſaical Ordinances.

11. And thou, Lord, art my Witneſs, that I have not been ſparing of celebrating thy Praiſes, and declaring publickly in the religious Aſſembly of the Tabernacle, what Obligations I have received from thee; nor will I yet leave off to do the ſame.

12. Nor has it ſufficed me to meditate in my Mind upon thy great Benefits, but I have made them the Subject of my ordinary Diſcourſe.

13. And the Hymns which I have compoſed for the Uſe of the Congregation, have been Acknowledgments of thy *Mercy*, in preſerving me from ſo many Dangers, and thy *Truth* in making good thy Promiſes to me.

14. Therefore let me as well in this preſent, as in former Times, experience the ſalutary Effects of thoſe glorious Attributes of thine, thy *Mercy*, thy *Goodneſs*, and thy *Truth*.

15. For indeed, at preſent, I ſtand in great need of them; for I have a new Scene of Troubles ariſing upon me, the Puniſhments, which thou art pleaſed to inflict upon me, for my Sins, do vie for Number with the Hairs of my Head; and my Heart is almoſt broken, that I can ſee no End of my Misfortunes.

16. Therefore I apply my ſelf to thy Fatherly Love and good Will, to deliver me from theſe Adverſities when thou ſhalt think fit; but if thou, in thy Wiſdom, doſt judge it expedient, I beg that thou would'ſt haſten thy Aſſiſtance.

17. Let thoſe who are plotting to deſtroy my Life, and all others who are contriving Miſchief againſt me, be put to a ſhameful Flight, and precipitately run away like a routed Army, all their malicious Deſigns being defeated.

18. Let

18. Let them be deſolate, and rewarded with Shame : that ſay unto me, Fie upon thee, fie upon thee.

19. Let all thoſe that ſeek thee, be joyful and glad in thee : and let ſuch as love thy Salvation ſay alway, The Lord be praiſed.

20. As for me, *I am* poor and needy : but the Lord careth for me.

21. Thou *art* my helper, and redeemer : make no long tarrying, O my God.

18. Let thoſe my Enemies, who have the Inſolence publickly to inſult me by opprobrious Language, ſuffer Confuſion and Overthrow, and receive no other Pay, for their rebellious Service againſt their Prince, but only their own Shame.

19. But let thoſe good People, who fear thee, and live quietly under my Government, praiſe and glorifie thee for thy Favour vouchſafed to me ; and let all thoſe that put their Truſt in thee, and not in rebellious Arms, ſay, *The Lord be praiſed for this late Deliverance of his Anointed.*

20. God knows, that notwithſtanding my great Dignity, I am reduced to very low Degrees of Neceſſity ; but this is my Comfort, that tho' I am never ſo much deſtitute of all humane Aid, I am in God's Thoughts, who takes Care to do every Thing that is beſt for me.

21. Thou art my Aſſiſter, thou art my Deliverer ; O let it not be long before thou comeſt to my Defence.

Leſſons for the Eighth Day of the Month throughout the Year.

January 8.	*February* 8.	*March* 8.	*April* 8.
Morn. Gen. 13. Matt. 6.	Morn. Exod. 22. Mark 8.	Morn. Deut. 30. Luke 19.	Morn. 1 Sam. 19. Acts 5.
Even. Gen. 14. Rom 6.	Even. Exod. 23. 2 Cor. 4.	Even. Deut. 31. Col. 3.	Even. 1 Sam. 20. Heb. 10.
May 8.	*June* 8.	*July* 8.	*Auguſt* 8.
Morn. 1 Kings 20 Matt. 6.	Morn. Job 10. Mark 9.	Morn. Prov. 25. Luke 20.	Morn. Jer. 43. Acts 6.
Even. 1 Kings 21 Rom. 7.	Even. Job 11. 2 Cor. 6.	Even. Prov. 26. Col. 4.	Even. Jer. 44. Heb. 11.
September 8.	*October* 8.	*November* 8.	*December* 8.
Morn. Jonah 1. Matt. 9.	Morn. Judith 7. Mark 11.	Morn. Eccl. 29. Luke 24.	Morn. Iſa. 29. Acts 8.
Even. Jonah 2,3. Rom. 9.	Even. Judith 8. 2 Cor. 7.	Even. Eccl. (b) 30. 1 Theſſ. 4.	Even. Iſa. 30. Jam. 1.

Note, That (b) Eccluſ 30. is to be read only to v. 18.

Evening Prayer.

Beatus qui intelligit. Pſal. 41.

This Pſalm was compoſed by David, *upon his Troubles which he underwent in* Abſalom's *Rebellion ; at which Time, it is not improbable, he might have a ſevere Fit of Sickneſs, which he here ſeems to allude to* v. 3. *unleſs we will have thoſe Expreſſions to be Metaphorical.*

BLeſſed *is* he that conſidereth the poor *and needy :* the Lord ſhall deliver him in the time of Trouble. 2. The

Paraphraſe on Pſal. 41.

THat Man ſhall have God's Bleſſings ſhowred down upon him, that has a tender and compaſſionate Regard to poor and ſick People, or thoſe who labour under any grievous Affliction ; for God ſhall ſtand his Friend, when any Misfortune ſhall befal him. 2. The

2. The Lord preſerve him, and keep him alive, that he may be bleſſed upon Earth: and deliver not thou him into the Will of his Enemies.

3. The Lord comfort him, when he lieth ſick upon his Bed: make thou all his Bed in his Sickneſs.

4. I ſaid, Lord, be merciful unto me: heal my Soul, for I have ſinned againſt thee.

5. Mine Enemies ſpeak evil of me: When ſhall he die, and his Name periſh?

6. And if he comes to ſee *me*, he ſpeaketh Vanity: and his Heart conceiveth falſhood within himſelf, and *when* he cometh forth he telleth it.

7. All mine Enemies whiſper together againſt me: *even* againſt me do they imagine Evil.

8. Let the ſentence of Guiltineſs proceed againſt him: and *now* that he lieth, let him riſe up no more.

9. Yea, even mine own familiar Friend whom I truſted: who did alſo eat of my Bread, hath laid great wait for me.

10. But be thou merciful unto me, O Lord: raiſe thou me up *again*, and I ſhall reward them.

11. By

2. The Lord ſhall preſerve him in Health to a good old Age; he will afford him the choiceſt Satisfaction of Life; and whatever Deſigns his Enemies may have againſt him, they ſhall by God's good Providence be diſappointed.

3. May the good God be his Comfort, when he falls ſick; do thou, O God, like a kind Mother, with thy own Hands, as it were, turn his Bed, and make it ſoft and eaſie for him, for the aſſwaging his Pain.

4. I put up my Prayer to God in theſe Words; 'Lord ſhew thy Mercy to me 'in pardoning my Sins; heal my Soul, '2 *Chron.* 30. 20. *Pſal.* 147. 3. as well 'as my Body, of that Sickneſs which 'my Sins have brought upon me.

'5. To this Affliction of Body and 'Mind, thou haſt been pleaſed to lay up'on me a Third, which ariſes from the 'evil Deſigns of my Enemies, who are 'continually ſpeaking Evil of me and 'wiſhing Evil to me: Their uſual Way 'of Speaking of me is this: O that we 'could accompliſh his Death! O that 'we could extirpate his Memory!

'6. If any of theſe wicked Adverſa'ries of mine, out of Formality ſake, 'come to pay me a Viſit, under a Pre'tence of comforting me in my Illneſs, 'they uſe inſidious Arts in their Diſ'courſe to draw ſomething out of me 'to make Advantage of, and when they 'are gone out from me, they ſpread it 'abroad among all their Faction.

'7. I can obſerve them in every Cor'ner, whiſpering in Cabals, and plot'ting Miſchief againſt me, and wiſh'ing unto me,

'8. That God may revenge the Miſ'carriages of my Life againſt me by 'my Sufferings: and whereas I now 'lie ſick, that I may never riſe up 'again.

'9. Yea, one (*viz. Achitophel*) whom 'I had the greateſt Familiarity with, 'one to whom I imparted all my Se'crets, and whoſe Counſels I entirely 'relied upon, one who was maintained 'by my Bounty; even this ungrateful 'Man has endeavour'd to Supplant me 'and Dethrone me.

'10. But I beſeech thee, O God, de'liver me from this uncomfortable Con'dition which thou haſt brought me 'under; raiſe me again to my former 'Health and Authority, and I will cha'ſtiſe them for their Infidelity to me.

'11 And

11. By this I know thou favoureſt me: that mine Enemy doth not triumph againſt me.

12. And when I am in my Health, thou upholdeſt me: and ſhalt ſet me before thy Face for ever.

13. Bleſſed be the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

The Hebrew *Title to this Pſalm is,* To the chief Muſician, *Maſchil,* for the Sons of *Corah. The* Chaldee *Paraphraſe and the* Septuagint *interpret,* Maſchil, A Pſalm of Underſtanding. *From this Inſcription may be learnt, that the Maſter of the Muſick was to order the Tune which he was to ſet to this Pſalm, that it might be accommodated to the Voice of the* Corites, *the particular Way of Singing uſed by them. For the Children of* Corah *were not deſtroy'd, tho' his Adherents were,* Numb. 25. 11. *and their Poſterity were afterwards made Singers in the Temple,* 1 Chron. 26. 7. 2 Chron. 20. 19. *Tho' this Pſalm does not bear the Name of* David, *it was probably compoſed by him; for the* LXX *do expreſly attribute it to him. The Occaſion of the Writing it was, his being abſent from the publick Service of the Temple, which he was debarred of, during his Exile in the Rebellion of* Abſalom.

LIke as the Hart deſireth the Water-brooks: ſo longeth my Soul after thee, O God.

2. My Soul is a thirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3. My Tears have been my Meat Day and Night: while they daily ſay unto me, Where is now thy God?

4. Now, when I think thereupon, I pour out my Heart by my ſelf: for I went with the multitude, and brought them forth into the houſe of God;

5. In the Voice of Praiſe and Thankſgiving: among ſuch as keep Holy-day.

6. Why

'11. And I have the better Hopes of 'obtaining my Petition, becauſe I am 'certain that I am under thy peculiar 'Care and watchful Providence, by thy 'diſappointing the Deſigns of my Ene-'mies againſt me, when they have had 'ſo much Power and favourable Op-'portunity of deſtroying me.

'12. And when I am in my Health 'and Strength, thou doſt ſuſtain me, 'and keep me always in thy ſight as a 'kind Parent does his beloved Child, 'that I may receive no harm.

'13. All Honour be aſcribed to the 'mighty JEHOVAH, the God of *Iſrael,* 'to all Eternity. *Amen.*

Here endeth the firſt Book of Pſalms, according to the Hebrew *Copies.*

Paraphraſe on Pſal. 42.

AS a Stagg, heated by the Chaſe, has a vehement Longing to allay his Drought at a cool Stream of Water, in like Manner does my Soul long to be preſent at the publick Service of God, in his Tabernacle, from which I have been ſo long detained.

2. O what a Thirſt have I upon me, to have my former Converſation with God, and to appear before his holy Ark in his Preſence, 2 *Sam.* 6. 7.

3. The Want of this Comfort has been a more cutting Grief to me than the reſt of my Afflictions; this has made my Tears as conſtant to me as my Meals; eſpecially when my Enemies inſulted me upon it; ſcornfully asking me, Where is my God that I us'd to pay ſuch conſtant Adoration to, and why does he not reſcue me from their Power?

4. I cannot but pour out my Soul, when I am retired to my Devotion, in Rivers of Grief; to recollect what a pleaſant Service I was formerly engaged in, to go at the Head of my People to the publick Worſhip of my God.

5. Singing Hymns to his Honour, the ſacred Muſick playing before us, upon every great Feſtival Day.

6. But,

6. Why art thou ſo full of heavineſs, O my Soul: and *why* art thou diſquieted within me?

7. Put thy truſt in God: for I will yet give him Thanks for the help of his Countenance.

8. My God, my Soul is vexed within me: therefore will I remember thee concerning the Land of Jordan, and the little hill of * Hermonim.

9. One deep calleth another, becauſe of the noiſe of the Water-Pipes: all thy Waves and Storms are gone over me.

10. The Lord hath granted his loving Kindneſs on the Day-time: and in the Night-ſeaſon did I ſing of him, and made my Prayer unto the God of my Life.

11. I will ſay unto the God of my Strength, Why haſt thou forgotten me: why go I thus heavily, while the Enemy oppreſſeth me?

12. My Bones are *ſmitten aſunder* as with a Sword: while mine Enemies *that trouble me* caſt me in the Teeth?

13. Namely, while they ſay daily unto me: Where is now thy God?

14. Why

6. But, O Soul, let me Reaſon with thee: What Occaſion haſt thou to be under ſo great a Degree of Diſconſolation and Trouble?

7. This Affliction indeed is very grievous, but there is one Thing will put a Period to it, and that is, thy ſteddy Reliance upon God: from the Aſſiſtance which his favour ſhall afford me, I expect a better Poſture of Affairs than mine are at preſent in; and therefore the Reflection upon the Sufferings which I am now under, ſhall not give any interruption to my Thankſgiving, and in this miſerable State of Exile I will not ceaſe to praiſe my God.

8. 'Tis true, O my God, that at preſent my Soul is much diſquietted by my Troubles; but I doubt not but thy good Providence will work my Deliverance from them, and then I ſhall thankfully remember what thou haſt done for me in this Place of my Exile, the Tranſjordanian Regions, and the little Tops of the Hills of the *Hermoneſe* I am now forced to ſecure my ſelf upon.

9. My Afflictions coming ſo thick upon me do make me reſemble a Man drowned in a Storm; over whoſe Head firſt one great Wave rouls, and then another; and as if the Sea was not enough to diſpatch him, the Cataracts of Heaven in great Spouts of Rain pour down upon him; ſo do thoſe Waves and Storms (as I may call them) of the Afflictions which thou haſt ſent me, overwhelm and drown me.

10. But for all theſe Calamities, I will not forget the former Favours of my God, vouchſafed to me when I had the Liberty of attending upon my God, the Preſerver of my Life, in his Morning and Evening Service.

11. Tho' ſtill ſometimes I cannot chooſe but expoſtulate with God, in ſuch like Words: I took thee always for my Rock of Defence, and my ſtrong Caſtle to defend me from all the Attempts of my Enemies; why then do'ſt thou ſeem now at preſent to have forgotten me? Why do'ſt thou ſuffer me thus ſadly to bemoan the Want of the Opportunity of Worſhipping thee in Publick; and when beſides I am forced to undergo all the Misfortunes which the Malice of my Enemies is pleas'd to lay upon me?

12, 13. But of all, This is the moſt killing Affliction, to be forced to hear their ſcornful Reflections upon me for my Affections towards thee; it pierces like a Sword to my very Heart, when they ask me, where is my God that I uſed to pay ſuch a conſtant Adoration to, why does not he reſcue me from their Power.

14. But,

* *Thus* Coverdale *tranſlates it, agreeable to the Original, and thus it ſtill ſtands in* Henry *the Eighth's, or the* Great Bible. *For the* Hermonim, *or* Hermoneſe, *were a People in the Tranſjordanian Country, where* David *was then baniſhed.*

14. Why art thou ſo vexed, O my Soul: and why art thou ſo diſquieted within me?

15. O put thy truſt in God: for I will yet thank him, *which is* the help of my Countenance, and my God.

Judica me, Deus. Pſal. 43.

There is no Title to this Pſalm in the Hebrew, *but the* LXX *intitle it to* David. *It was very probably wrote upon the ſame Occaſion with the former, and ſeems but an Appendix of that, and I fancy, that formerly they were both one Pſalm.*

GIve ſentence with me, O God, and defend my Cauſe againſt the ungodly People: O deliver me from the deceitful and wicked Man.

2 For thou art the God of my Strength, why haſt thou put me from thee: and why go I ſo heavily, while the Enemy oppreſſeth me?

3. O ſend out thy Light and thy Truth, that they may lead me: and bring me unto thy holy Hill, and to thy Dwelling.

4. And that I may go unto the Altar of God, even unto the God of my joy and gladneſs: and upon the Harp will I give Thanks unto thee, O God, my God.

5. Why art thou ſo heavy, O my Soul: and why art thou ſo diſquieted within me?

6. O put thy truſt in God: for I will yet give him Thanks, *which is* the help of my Countenance, and my God. MORN-

14. But, O my Soul, what Occaſion haſt thou to be under ſo great a Degree of Diſconſolation and Trouble?

15. This Affliction, indeed, is very grievous, but there is one Thing will put a Period to it, and that is, thy ſteddy Reliance upon God; from the Aſſiſtance which his Favour ſhall afford me, I expect a better Poſture of Affairs than mine are at preſent in, and therefore the Reflection upon the Sufferings which I am now under, ſhall not give any Interruption to my Thankſgiving, and in this miſerable State of Exile, I will not ceaſe to praiſe my God.

Paraphraſe on Pſal. 43.

I Beſeech thee, O Lord, to take the Part of a Judge upon thee, to hear the Cauſe between me and my rebellious Subjects, and to pronounce Sentence, as I am ſure thy Juſtice will incline thee ſo to do, on my Side.

2. O thou who wert formerly my Protector, who wert always wont to afford me Succour when I wanted it; How comes it to paſs now that thou haſt forſaken me, and that thou ſuffereſt me to remain in this diſconſolate State of Exile, bemoaning my Want of an Opportunity of joyning in the publick Worſhip.

3. O pity my Continuance in this dark State of Affliction, let thy Favour and Goodneſs ſhine upon me once more to direct my Steps, I now not knowing which Way to move; but oh, if it be thy heavenly Pleaſure, the firſt Place that I ſhould deſire thee to bring me to, is thy holy Tabernacle upon Mount *Sion*.

4. And then immediately I will run to thy Altar, to offer a Sacrifice to thee for thy Favours thou haſt ſhewn me; I will likewiſe ſing a Hymn to thy Praiſe, and play on my Harp to thy Honour.

5. But, O my Soul, what Occaſion haſt thou to be under ſo great a Degree of Diſconſolation and Trouble?

6. This Affliction, indeed, is very grievous, but there is one Thing will put a Period to it, and that is, thy ſteddy Reliance upon God; from the Aſſiſtance which his Favour ſhall afford me, I expect a better Poſture of Affairs than mine are at preſent in, and therefore the Reflection upon the Sufferings which I am now under, ſhall not give any Interruption to my Thankſgiving, and in this miſerable State of Exile, I will not ceaſe to praiſe my God.

MORNING PRAYER.

Deus, auribus. Pſal. 44.

The Hebrew Title is, A *Maſchil,* or Song of Inſtruction directed to the Maſter of the Muſick, and to be ſung by the *Corites. It is not eaſie to learn by whom or upon what Occaſion this Pſalm was wrote: Some attribute it to* David, *others to ſome holy Perſon during the Captivity; but Biſhop* Patrick's *Conjecture ſeems the moſt probable. that it was wrote by ſome inſpired Man, during the Reign of* Hezekiah, *when the* Jews *were infeſted with* Sennacherib's *Army,* 2 *Kings* 18. 13.

WE have heard with our Ears, O God, our Fathers have told us: *what* thou haſt done in their time of Old.

2. How thou haſt driven out the Heathen with thy Hand, and planted them in: how thou haſt deſtroyed the Nations, and caſt them out.

3. For they gat not the Land in poſſeſſion through their own Sword: neither was it their own Arm that helped them.

4. But thy right Hand, and thine Arm, and the Light of thy Countenance: becauſe thou hadſt a Favour unto them.

5. Thou art my King, O God: ſend help unto Jacob.

6. Through thee will we overthrow our Enemies: and in thy Name will we tread them under that riſe up againſt us.

7. For I will not truſt in my Bow: it is not my Sword that ſhall help me.

8. But it is thou that ſaveſt us from our Enemies: and putteſt them to confuſion that hate us.

9. We make our boaſt of God all Day long: and will praiſe thy Name for ever.

10. But

Paraphraſe on Pſal. 44.

WE have it delivered down by Tradition from Father to Son, what extraordinary Things thou haſt done for our ſakes.

2. How thou didſt drive the *Canaanites* out of their Country of *Canaan*, and didſt ſettle a new Plantation of us *Jews* in their room.

3. But it muſt be owned that our Fore-fathers did not win this Country by their own Proweſs and Eminency in Military Atchievements.

4. They were ſucceſsful in this Enterprize, only from the Aſſiſtance which thou waſt pleaſed to lend them from thy omnipotent Power; thou having a Kindneſs for them, for the ſake of *Abraham, Iſaac, &c.* to whom thou didſt promiſe this Country, for their Poſterity.

5. Now I truſt, O God, that thou art a King to me, as well as thou wert wont to be to our renowned Anceſtors, in protecting and delivering them from their Oppreſſion; I beſeech thee, therefore, to interpoſe thy Regal Aſſiſtance, to deliver the People of *Iſrael* from the Terror and Danger of the preſent Invaſion.

6. Being aſſiſted by thy Power, we ſhall be enabled, like horned Beaſts, to puſh our Enemies down before us, and to trample them under our Feet.

7. We will not truſt in our Bows and Swords, and other warlike Preparations for our Deliverance, entirely expecting it from thy good Providence.

8. It is thy gracious Care over us, that hath procured us ſo many Succeſſes, and hath ſo frequently defeated the much ſuperior Force of our Enemies.

9. We are continually priding our ſelves, and making our Boaſt in the very Face of our Enemies, of thy conſtant Protection of us, never ceaſing to praiſe thee for this thy Goodneſs.

10. But

10. But now thou art far off, and putteſt us to Confuſion: and goeſt not forth with our Armies.

11. Thou makeſt us to turn our Backs upon our Enemies: ſo that they which hate us ſpoil our Goods.

12. Thou letteſt us be eaten up like Sheep: and haſt ſcattered us among the Heathen.

13. Thou ſelleſt thy People for nought: and takeſt no Money for them.

14. Thou makeſt us to be rebuked of our Neighbours: to be laughed to Scorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the Heathen: and that the People ſhake their Heads at us.

16. My Confuſion *is* daily before me: and the Shame of my Face hath covered me;

17. For the Voice of the Slanderer and Blaſphemer: for the Enemy and Avenger.

18. And though all this be come upon us, yet do we not forget thee: nor behave our ſelves frowardly in thy Covenant.

19. Our Heart is not turned back: neither our Steps gone out of the way;

20. No,

10. But now, alas, we have, by our repeated Sins, ſo irritated thy Goodneſs, and long Forbearance of us, that thou ſuffereſt us to be defeated as often as our Armies engage, not heading them thy ſelf, and fighting for us as thou wert formerly wont to do.

11. But now, on the contrary, thou makeſt us to run before our Enemies with ſuch a haſty and ſhameful Flight, as to leave all our Baggage and Ammunition in their Poſſeſſion.

12. Thou ſuffereſt us not to ſell our Lives like valiant Soldiers, but tamely to have our Throats cut like Sheep under the Hands of Butchers; and thoſe of us who are not killed by our Heathen Enemies, they take Priſoners, and ſell as Slaves in different Parts of the Infidel World.

13. Nay the Number of theſe poor Priſoners and Slaves is ſo great, that they are ſold for a very inconſiderable Matter, many of theſe ſad Wretches being given away, or thrown, as things worth nothing, to make up a Bargain.

14, 15. We are become the Jeſt of our neighbouring Countries, who have an ill-natur'd Proverb upon us, *This is cheaper than a Jew is ſold for*; the rude People in the Street make Sport with us, by ſhaking their Head at us, by way of Deriſion, as we paſs along.

16. The Conſideration of this abject Condition which we are brought into, puts me all in Bluſhes, whenever I reflect, that God's ſacred Nation ſhould ever become the Scorn of theſe profane Infidels.

17. What with their ſcornful Reflections on one ſide, and their miſchievous Attempts upon me on the other, I cannot tell which way to turn me.

18. But though all theſe great Miſfortunes have befallen us, yet we are not thereby tempted to fall off from the true Religion, or to worſhip the Gods of our more fortunate Adverſaries; nor do we, for all this publick Calamity, diſpenſe with our ſelves in any thing which the Moſaical Law has enjoyned us.

19. We have not had ſo much as a Thought in our Hearts to depart from thy Worſhip, nor have we wilfully violated any Injunction which thy ſacred Religion has laid upon us.

20. No, not when thou haſt ſmitten us into the place of Dragons: and covered us with the ſhadow of Death.

21. If we have forgotten the Name of our God, and holden up our Hands to any ſtrange God: ſhall not God ſearch it out? for he knoweth the very Secrets of the Heart.

22. For thy ſake alſo are we killed all the Day long: and are counted as Sheep appointed to be ſlain.

23. Up, Lord, why ſleepeſt thou: awake, and be not abſent from *us* for ever?

24. Wherefore hideſt thou thy Face: *and* forgetteſt our Miſery and Trouble?

25. For our Soul is brought low, even unto the Duſt: our Belly cleaveth unto the ground.

26. Ariſe, and help us: and deliver us for thy Mercies ſake.

Eructavit cor meum. Pſal. 45.

The Hebrew *Title is*, To the chief Muſician upon *Shoſhannim, (i. e.) the Flowers, ſome noted Tune among the Jews*, for the Sons of *Corah, Maſchil; a Poem of Inſtruction*, A Song of Loves. *Some of the latter Jews, and from them* Grotius, *Dr.* Hammond, *and ſome others, will have this Pſalm to be an* Epithalamium *upon the Marriage of* Solomon *with* Pharaoh's *Daughter. But as there is no Authority, that this Pſalm was compoſed upon this Occaſion, ſo the* Chaldee *Paraphraſe on the contrary ſays expreſly, that it was wrote prophetically of the Meſſias, and that* Moſes *was the Author thereof. And not only the* Targum, *but* Aben-ezra *and* Solomon Jarchi, *affirm it was a Prophecy of the Meſſias. So that this Pſalm is of the ſame Nature with the Book of* Canticles, *deſcribing the Union of Chriſt under the Figure of a nuptial Solemnity.*

MY Heart is inditing of a good matter: I ſpeak of the things which I have made unto the King. 2. My

20. No, we have abhorred any ſuch Diſloyalty to our God as this is; even when thy Judgments were more ſevere upon us; when thou didſt ſuffer our Enemies to ſlay our Youth in our Armies, throwing their dead Bodies into Pits, there to lie among Worms and Serpents; and when the black Shades of Death ſeemed to hover over our whole Nation.

21. We appeal to thy all-ſearching Knowledge, which ſeeth the Secrets of Mens Hearts, that whatever Faults we are guilty of, we are not now guilty of Idolatry, by lifting up our Hands to beg Deliverance of any foreign and falſe God, which our Neighbours worſhip.

22. Nay, rather, it is for the Sake of the true Religion, that we ſuffer all theſe Misfortunes, and are killed like Sheep from the Shambles.

23. But we beſeech thee, O Lord, do not thou, any longer, ſit an unconcerned Spectator of theſe our Sufferings, ſeeming to neglect us, as if thou wert aſleep, or hadſt gone away from us; Oh rather riſe up in our defence, and afford us thy ſpeedy Help.

24. O! why ſhouldſt thou ſeem thus entirely to neglect our Cauſe, and to have no Regard to the Miſery of our Condition, under the Ravages of theſe powerful Invaders.

25. We are now ſunk down to the loweſt Degree of Misfortune, we are like diſabled Men, that beat down to the Ground, lie groveling there, unable to get up.

26. Now is a proper Seaſon for thee to employ thy Omnipotence in our Aſſiſtance, we being in no wiſe able to help our ſelves; O! therefore, we beſeech thee, exert thy divine Power to deliver us from this formidable Enemy, in conformity to thy accuſtomed Goodneſs to us, which we have experienced in ſo many former Deliverances.

Paraphraſe on Pſal. 45.

MY Heart is in Conception of an extraordinary Hymn, which I am compoſing to the Honour of the King of Kings. 2. My

2. My Tongue is the Pen: of a ready Writer.

3. Thou art fairer than the Children of Men: full of Grace are thy Lips, becauſe God hath bleſſed thee for ever.

4. Gird thee with thy Sword upon *thy* Thigh, O thou moſt mighty: according to thy Worſhip and Renown.

5. Good luck have thou with thine Honour: ride on, becauſe of the Word of Truth, and Meekneſs and Righteouſneſs, and thy right Hand ſhall teach thee terrible Things.

6. Thy Arrows *are* very ſharp, *and* the People ſhall be ſubdued unto thee: even in the midſt among the King's Enemies.

7. Thy ſeat, O God, endureth for ever: The Sceptre of thy Kingdom is a right Sceptre.

8. Thou haſt loved Righteouſneſs, and hated Iniquity: wherefore God, even thy God, hath anointed thee with the Oyl of gladneſs above thy Fellows.

9. All thy Garments *ſmell* of Myrrhe, Aloes, *and Caſſia*: out of the Ivory Palaces, whereby they have made thee glad.

10. Kings Daughters *were* among thy honourable Women: upon thy right Hand did ſtand the Queen in a Veſture of Gold, wrought about with divers Colours. 11. Hear-

2. My Tongue does not move ſlowly into the metrical Numbers, as in my ordinary Compoſitions, but I feel my Thoughts flow with an unuſual Velocity, keeping pace with the Pen of a ſhort-hand Writer.

3. O thou King Meſſias, whoſe Appearance in after-Ages ſhall bleſs the World, thou art of a God-like Form, far ſuperior to any of humane Race; from thy Mouth proceed all the gracious Diſpenſations and Promiſes of thy Spiritual Government, thou being bleſſed from all and to all Eternity with thy Father.

4. O thou mighty Prince! do thou come inveſted with all the Power which belongs to thy Spiritual Kingdom, as a great General ought to appear with a rich Sword and Belt, becoming his Honour and Quality.

5. All Proſperity attend thy entering upon this honourable Meſſage; make thou a glorious Proceſſion throughout the World, teaching Men ſuch exalted Degrees of Veracity, Humility and juſt Dealing, as they were unacquainted with before; diſcovering ſuch a miraculous Power in all thy Operations, as cauſe Fear and Aſtoniſhment in thoſe that behold them.

6. The Doctrines which thou ſhalt reveal, ſhall come with that Force and Efficacy, that like a Flight of keen Arrows, they ſhall make their Way by throwing down all that oppoſe, and deſtroying all Idolatrous Worſhips, to make way for his Kingdom.

7. The Royal Seat of thy Spiritual Kingdom ſhall for ever continue; thine ſhall be a Kingdom where Impartial Juſtice ſhall be adminiſtred, and every Man ſhall be rewarded according to his Works.

8. Thou, by living a Life of unſpotted Purity, and by delivering to the World the Rules of the moſt excellent Righteouſneſs and Holineſs, ſhalt recommend thy ſelf to God the Father, to be advanced to the higheſt Dignity in Heaven, and to be advanced above all Angels and celeſtial Powers, *Heb.* 1.

9. Methinks, O great Prince, I ſmell thy Robes fragrant with Eaſtern Perfumes, coming out of the Ivory Palaces of Heaven, from whence thou ſhalt make thy Deſcent, and where thou haſt been refreſhed and exhilarated by the ſweeteſt Vertues and Graces, to be preſented as a Bridegroom to thy Spouſe the Church.

10. The Royal and Noble Perſons who ſhall be converted to the Religion which thou ſhalt teach, ſhall be like ſo many Bride-Maids to attend at thy Nuptials; the Church, thy Spouſe, as it were, ſtanding at thy right Hand, clothed in rich Attire, denoting the flouriſhing Condition thou ſhalt advance her to.

11. Hearken, O Daughter, and conſider, encline thine Ear: forget alſo thine own People, and thy Father's Houſe.

12. So ſhall the King have pleaſure in thy Beauty: for he is thy Lord God, and worſhip thou him.

13. And the Daughter of Tyre *ſhall be there* with a Gift: *like as* the Rich alſo among the People ſhall make their Supplication before thee.

14. The King's Daughter is all glorious within: her Cloathing is of wrought Gold.

15. She ſhall be brought unto the King in Raiment of Needlework: the Virgins that be her Fellows ſhall bear her company, and ſhall be brought unto thee.

16. With Joy and Gladneſs *ſhall* they *be* brought: and ſhall enter into the King's Palace.

17. Inſtead of thy Fathers thou ſhalt have Children: whom thou mayeſt make Princes in all Lands.

18. I will remember thy Name from one Generation to another: therefore ſhall the People give thanks unto thee, World without end.

Deus

11. And now, O thou Spiritual Bride, I beſeech thee to hear what I have to offer to thee; when thou ſhalt be joyned to Chriſt thy Spouſe, thou muſt forget the Country Religion which thou haſt been educated in, whether it be Jewiſh or Heatheniſh.

12. So ſhalt thou render thy ſelf acceptable to King Meſſias; and thou haſt all the Reaſon that can be to deſire this, he being not only thy Spouſe, but thy God likewiſe, whom thou art obliged to pay all Honour and Worſhip to.

13. *Tyre*, and other Heathen Countries, by ſubmitting themſelves to the Doctrine of the Meſſias, ſhall, as it were, bring their Preſents to grace theſe Nuptials; and the ſeveral great Families throughout the World ſhall pay their Homage to this Divine Bridegroom.

14. O how glorious is this Royal Bride of the Meſſias! not ſo much with external Ornaments, as with inward Graces; a thick Imbroidery of innumerable golden Vertues recommends her Beauty.

15. With theſe and ſuch like Ornaments ſhe ſhall be preſented unto Chriſt her Spouſe, many foreign Countries joyning with the Jewiſh Nation as Companions to the Bride.

16. And that ſhall be a Time of great Gladneſs and Rejoycing when the Bride, and ſo many of her Companions, ſhall be received by the Spiritual Bridegroom within the Pale of his Church.

17. And thou, O ſacred Bride, be not diſturbed as tho' thou ſhouldſt loſe the Privileges thou haſt by thy great Progenitors *Abraham*, *Iſaac*, &c. for inſtead of theſe, thou ſhalt have a Race of noble Children born of thee, that ſhall bear rule in all Parts of the World, all Chriſtian Princes and Governours owning thee for their Mother.

18. I will by this Pſalm cauſe thy Name to be remembred, O great Prince Meſſias, to ſucceeding Generations, it being to become a Part of the publick Service of the Church, whereby the People ſhall continually pay thee their Thanks for the great Benefits reached out unto them by the Efficacy of thy Merits.

Para-

Deus noſter refugium. Pſal. 46.

This Pſalm was to be ſung by the Corites, *to ſome noted Tune called* Alamoth, *or* The Virgins Tune. *It is not improbably thought to be wrote upon* David's *Conqueſt over the* Philiſtines *and* Moabites, 2 *Sam.* 8. 1. *and the Inhabitants of* Jeruſalem *are herein perſonated, as triumphing for that great Victory.*

GOD is our hope and ſtrength: a very preſent help in trouble.

2. Therefore will we not fear though the Earth be moved: and though the Hills be carried into the midſt of the Sea.

3. *Though* the Waters thereof rage *and* ſwell: and *though* the Mountains ſhake at the Tempeſt of the ſame.

4. The Rivers of the Flood thereof ſhall make glad the City of God: the Holy Place of the Tabernacle of the moſt Higheſt.

5. God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, *and that* right early.

6. The Heathen make much ado, and the Kingdoms are moved: but God hath ſhewed his Voice, and the Earth ſhall melt away.

7. The Lord of Hoſts is with us: the God of Jacob is our refuge.

8. O come hither, and behold the Works of the Lord: what deſtruction he hath brought upon the Earth.

9. He maketh Wars to ceaſe in all the World: he breaketh the Bow, and knappeth the Spear in ſunder, and burneth the Chariots in the Fire.

10. Be

Paraphraſe on Pſal. 46.

OUr God JEHOVAH is the only Strong-hold we can truſt, and he is an abſolute Security to us whenever Danger ſurrounds us.

2. Whilſt he is on our Side we need not fear tho' the whole Frame of Nature ſhould be diſordered, and the Earth ſhook with ſuch a violent Conculſion, that the Mountains ſhould travel from their fixed Seats, and be carried into the Midſt of the Ocean.

3. Tho' the Sea ſhould be all of a Foam, the Billows thereof riſing to the greateſt Height, and breaking with ſuch a Force againſt the neighbouring Mountains, that they made them ſhake with the violent Force thereof.

4. The Inhabitants of *Jeruſalem* ſhall dwell in Security, and free from theſe boiſterous Storms, having the pleaſant Streams of *Kidron* flowing by their Walls, and almoſt ſurrounding Mount *Sion*, the Seat of the Tabernacle of the moſt High God.

5. The providential Care of God does provide for her Security more than a Garriſon with her Walls, ſo that no Enemy ſhall ſurprize her; whenever ſhe is in Diſtreſs, God ſhall come with ſpeed to her Aſſiſtance.

8. The Heathen Nations, the *Moabites* and *Philiſtines* are up in Arms, and making Levies againſt us; but God ſhall ſpeak in his Voice of Thunder from Heaven, and all our Enemies ſhall melt away with Fear, as Mettals before the Lightning.

7. For the Great God, who diſpoſes the Succeſs of the Armies, is on our Side, that only true God which the *Iſraelites* worſhip, fights for us.

8. Come into the Field of Battle, and take a View of what vaſt Numbers are ſlain by our Forces, by the powerful Aſſiſtance of our God, who has gained this Victory for us.

9. It is he that puts a Period to long and bloody Wars, by ſpreading a joyful Peace over the World; it is he puts our Enemies out of Power to annoy us, by deſtroying their Arms, and burning their Chariots of War.

10. Be ſtill then, and know that I *am* God: I will be exalted among the Heathen, and I will be exalted on the Earth.

11. The Lord of Hoſts is with us: the God of Jacob *is* our refuge.

10. Therefore (ſays God) O ye conquered Enemies, ſit quietly under the Government which I have placed you, without Commotion, and know that I am the God that diſpoſe of the Succeſſes of Nations; and that my Honour ſtands engaged to defend my choſen People from their Infidel Enemies.

11. The great God, who diſpoſes of the Succeſs of Armies, is on our Side, the only true God, which the *Iſraelites* worſhip, fights for us.

Leſſons for the Ninth Day of the Month throughout the Year.

January 9.		*February* 9.		*March* 9.		*April* 9.	
Morn.	Gen. 15. Matt. 7.	Morn.	Exod. 24. Mark 9.	Morn.	Deut. 32. Luke 20.	Morn.	1 Sam. 21. Acts 6.
Even.	Gen. 16. Rom 7.	Even.	Exod. 32. 2 Cor. 5.	Even.	Deut. 33. Col. 4.	Even.	1 Sam. 22. Heb. 11.
May 9.		*June* 9.		*July* 9.		*Auguſt* 9.	
Morn.	1 Kings 22 Matt. 7.	Morn.	Job 12. Mark 10.	Morn.	Prov. 27. Luke 21.	Morn.	Jer. 45,46. Acts 7.
Even.	2 Kings 1. Rom. 8.	Even.	Job 13. 2 Cor. 7.	Even.	Prov. 28. 1 Theſſ. 1.	Even.	Jer. 47. Heb. 12.
September 9.		*October* 9.		*November* 9.		*December* 9.	
Morn.	Jonah 4. Matt. 10	Morn.	Judith 9. Mark 12.	Morn.	Eccl. 31. John 1.	Morn.	Iſa. 31. Acts 9.
Even.	Micah 1. Rom. 10	Even.	Judith 10. 2 Cor. 8.	Even.	Eccl. 32. 1 Theſſ. 5.	Even.	Iſa. 32. Jam. 2.

Evening Prayer.

Omnes gentes, plaudite. Pſal. 47.

This Pſalm *does not bear the Name of* David, *and therefore was probably compoſed after his Time in the Reign of* Solomon, *at the publick Solemnity, when the Ark was brought into the Temple, after its building,* 1 Kings 8. *and thereupon the inſpired Author takes Occaſion therefrom, to praiſe God for the Call of the* Gentiles, *which was then by the Holy Spirit of God revealed to him.*

O Clap your Hands together, all ye People: O ſing unto God with the Voice of Melody.

2. For the Lord is high, and to be feared: *he is* the great King upon all the Earth.

3. He ſhall ſubdue the People under us: and the Nations under our Feet.

4. He

Paraphraſe on Pſal. 47.

O All ye Nations of the World, exult and triumph with an univerſal Thankſgiving, ſing Pſalms to God your common Creator, ſet to the moſt melodious Airs.

2. He is the great God, the ſupreme Governour of the World, to whom all Men owe Obedience, every Nation of the World being ſubject to him.

3. He ſhall bring in all the Nations of the World to partake of our Religion, and to be ſubject to the Rules which ſhall be delivered by Perſons of our Country, the Meſſias and his Diſciples.

4. He

4. He ſhall chooſe out an Heritage for us: even the Worſhip of Jacob, whom he loved.

5. God is gone up with a merry Noiſe: and the Lord with the ſound of the Trump.

6. O ſing Praiſes, ſing Praiſes unto our God: O ſing Praiſes, ſing Praiſes unto our King.

7. For God *is* the King of all the Earth: ſing ye Praiſes with Underſtanding.

8. God reigneth over the Heathen: God ſitteth upon his holy Seat.

9. The Princes of the People are joyned unto the People of the God of Abraham: for God, which is very high exalted, *doth defend* the Earth, *as it were* with a Shield.

Magnus Dominus. Pſal. 48.

This Pſalm ſeems to be a Thankſgiving for that wonderful Deliverance which God vouchſafed to the Jews, in the Deſtruction of Sennacherib's *Army, which had beſieged* Jeruſalem, 2 Kings 19, *more than an hundred thouſand being deſtroyed of them by a Plague miraculouſly ſent by God. This great Deliverance is very lively deſcribed by the Author of this Pſalm. This, as the* Septuagint *Tranſlation informs us, was adapted for the Monday Service in the Jewiſh Church.*

GReat is the Lord, and highly to be praiſed: in the City of our God, *even upon* his holy Hill.

2. The Hill of Sion *is* a fair place, and the joy of the whole Earth: upon the North-ſide lieth the City of the great King; God is well known in her Palaces as a ſure Refuge.

3. For

4. He does not ſuffer us to take up a Country to live in by Chance, but by his eſpecial Forecaſt has made choice of the Land of *Canaan* for us, even that honourable Country of *Judea*, which he has the greateſt Affection for.

5. God, whoſe eſpecial Reſidence is in his ſacred Ark, is carried into the Temple, *1 Kings* 8. attended with the Melody of the ſacred Muſick, the Trumpets likewiſe ſounding before him.

6. O let all the World joyn in Praiſes to the only true God, the God of *Iſrael*, let them ſing Praiſes to the great God, who is pleaſed to be our peculiar Governour.

7. Nay, all Men of every Country have particular Obligations to praiſe this God, for he is the Governour of the whole World; ſing Praiſes to him with ſuch an inſtructing Song, that you may underſtand the great Benefits which you receive from him.

8. Now God is placed upon his ſacred Throne in his Temple, he will begin to exerciſe his Juriſdiction over the Heathen.

9. The Chiefs of the Heathen Nations ſhall be ſo joyned with us Jews, that they ſhall partake of the Privileges and Bleſſings granted by God to *Abraham*; and the moſt high God, the common Governour ſhall extend his Preſervation and Kindneſs both to Jews and Gentiles, defending them as carefully, as if he cover'd them with a Shield.

Paraphraſe on Pſal. 48.

THE great Jehovah which is worſhipped by the Jews, is a God of unſpeakable Honour, he being ſolemnly adored by that whole Nation at the City of *Jeruſalem*, who once a Year go up thither to make their Offerings unto him.

2. The Hill of *Sion*, where the Ark is placed, is a Place of very delightful Situation, there being no Part of the Jewiſh Territories comparable to it for a pleaſant Proſpect. On the North-ſide thereof there is a very curious Proſpect of the holy City *Jeruſalem*, which the great King of Heaven and Earth has taken to himſelf the Protection and Government of; and his holy Ark being placed here, he makes this a greater Security to his People than the ſtrongeſt Citadel.

3. And

3. For lo, the Kings of the Earth: are gathered, and gone by together.

4. They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5. Fear came there upon them, *and* Sorrow: as upon a Woman in her Travail.

6. Thou ſhalt break the Ships of the Sea: through the Eaſt-Wind.

7. Like as we have heard, ſo have we ſeen in the City of the Lord of Hoſts; in the City of our God: God upholdeth the ſame for ever.

8. We wait for thy loving Kindneſs, O God: in the midſt of thy Temple.

9. O God, according to thy Name, ſo is thy Praiſe unto the Worlds end: thy right Hand is full of Righteouſneſs.

10. Let the Mount Sion rejoyce, and the Daughter of Judah be glad: becauſe of thy Judgments.

11. Walk about Sion, and go round about her: and tell the Towers thereof.

12. Mark

3. And of this we have had a very late Experience, when *Sennacherib* and the Auxiliary Princes which attended him in his Expedition, *Iſa.* 8. 10. united themſelves together in a Confederacy, and laid Siege to *Jeruſalem*.

4. They were amazed to behold the Beauty of this noble City, and to ſee how ſtrenuouſly it was defended by Almighty God, who by his miraculous Power, brought ſuch an unheard of Deſtruction upon their whole Army, 2 *Kings* 19. 35.

5. Fear and Anguiſh ſurrounded them on a ſudden when they did not expect them, and they may not improperly be compared to the Throws of a Woman in Labour.

6. Or (if I may otherwiſe liken it) not unlike a violent Storm of the Eaſt-Wind lightning among a Fleet of Merchant Ships.

7. As we have heard from the Prediction of God's holy Prophet *Iſaiah*, 2 *Kings* 19. 20. ſo we have happily by Experience found, that God being the Guardian of our City, does particularly exert his Providence in its Preſervation.

8. For whenever we are in extream Danger, we do not ſo much truſt in our warlike Preparations as in thy Protection; we religiouſly preſent our ſelves before thy Temple, and there earneſtly beg of thee a Deliverance, when thou in thy good time ſhall be pleaſed to ſend it, and we never yet found our Expectation therein diſappointed.

9. As thou art infinitely ſuperior in Power and Dignity to all other Gods, who are but Idols or deified Creatures; ſo is thy Fame more widely extended than the Gods of other Nations, thou having in all times, and particularly now of late, worked ſuch wonderful Deliverances for thy People, having interpoſed thy miraculous Power in aſſerting the Juſtice of their Cauſe.

10. Let the Inhabitants of Mount *Sion* and *Jeruſalem* celebrate this wonderful Deliverance in Songs of Thankſgiving, praiſing thy infinite Juſtice in defending thy innocent Servants from the Oppreſſion of their Enemies.

11. Walk round about the Ramparts of Mount *Sion*, take a View of her Towers, and make your Obſervation what little Damage is done to them by all the Force of ſuch a formidable Army.

12. Take

12. Mark well her Bulwarks, ſet up her Houſes: that ye may tell them that come after.

13. For this God *is* our God for ever and ever: he ſhall be our guide unto Death.

Audite hæc, omnes. Pſal. 49.

This Pſalm in the Hebrew *Title is not aſſigned to* David, *or any other Perſon, there being no Author thereof mentioned, or Occaſion of its Compoſure. It contains excellent Remarks concerning the different States of good and evil Men, and an Exhortation to perſevere in Piety.*

O Hear ye this, all *ye* People: ponder it with your Ears, all ye that dwell in the World.

2. High, and Low, Rich, and Poor: one with another.

3. My Mouth ſhall ſpeak of Wiſdom: and my Heart *ſhall* muſe of Underſtanding.

4. I will incline mine Ear to the Parable: and ſhew my dark Speech upon the Harp.

5. Wherefore ſhould I fear in the Days of Wickedneſs: and *when* the Wickedneſs of my Heels compaſſeth me round about?

6. There be ſome that put their truſt in their Goods: and boaſt themſelves in the multitude of their Riches.

7. But no Man may deliver his Brother: nor make agreement unto God for him;

8. For

12. Take notice that all the Works round about her, and all the Houſes within her, are as entire as they were before the Siege; and this will give you an Opportunity of conveying down to Poſterity, the Relation of one of the moſt miraculous Occurrences that has been known in any Age.

13. Nor does this our God work now and then a caſual Deliverance for us, his good Providence is continually exerciſed in our Defence, and all the Days of our Life he watches over us with the ſame Care as a Shepherd does over his Flock.

Paraphraſe on Pſal. 49.

O All ye Nations, not Jews only, but all other Inhabitants of the Univerſe, attend to the Leſſon which I ſhall read to you in this Hymn, you being all particularly concerned therein.

2. O all you that are dignified with honourable Titles, and you that are of mean Rank in the Common-wealth; you that have large Eſtates, and you whoſe Circumſtances are narrow, I addreſs my ſelf to you all without Exception.

3. My preſent Compoſition ſhall be, upon a very wiſe and inſtructive Subject.

4. I will make it my Buſineſs, in inditing this Hymn, not to compoſe it after the Manner of ordinary Songs, but to make a wiſe and philoſophical Lecture, like the parabolical and enigmatical Aphoriſms of wiſe and learned Men.

5. Why ſhould I be diſturbed, becauſe wicked Men flouriſh and carry the Day from the Good; becauſe my unjuſt Enemies ſo ſtraitly encompaſs me round, that they ſeem in a manner to tread upon my Heels?

6. There are ſome ſilly Men, that repoſe all their Confidence in great Eſtates, and make their Brags, that by this they are enabled to do Miſchief to others of leſſer Fortunes, and procure themſelves what Happineſs they pleaſe.

7. But to convince them how much they are deceived, let them try but this ordinary Experiment; let them ſee if a Man by his Riches, can reſcue his dying Friend from the Grave, or make a Bargain with God, ſo much as to add one Day to his Life, when he determines to take it away.

8. That

8. For it coſt more to redeem their Souls: ſo that he muſt let that alone for ever.

9. Yea, though he live long: and ſee not the Grave.

10. For he ſeeth *that* wiſe Men alſo die, and periſh together: as well as the Ignorant and Fooliſh, and leave their Riches for other.

11. And yet they think that their Houſes *ſhall continue* for ever: and that their Dwelling-places ſhall endure from one Generation to another, and call the Lands after their own Names.

12. Nevertheleſs, Man will not abide in Honour: ſeeing he may be compared unto the Beaſts that periſh; this is the way of them.

13. This is their fooliſhneſs: and their Poſterity praiſe their ſaying.

14. They lie in the Hell like Sheep, death gnaweth upon them, and the Righteous ſhall have domination over them in the Morning: their Beauty ſhall conſume in the Sepulchre out of their dwelling.

15. But God hath delivered my Soul from the place of Hell: for he ſhall receive me.

16. Be

8. That is a Purchaſe which all the Gold and Silver in the World is not ſufficient to make, it being in vain to attempt ſuch an unreaſonable Enterprize.

9. For tho' God Almighty permits him to live never ſo long, yet he muſt die at laſt.

10. For we find by common Experience, that wiſe and learned Men muſt ſubmit to this common Law of Mortality, as well as the Simple and Illiterate; and though Men have, all their Lives long been progging for Riches, yet then they muſt leave all their Poſſeſſions to be enjoy'd by other Perſons, who, it may be, are entire Strangers to them.

11. And yet, notwithſtanding this, they fooliſhly preſume that they ſhall be able to build up a Family of everlaſting Continuance; and that their Poſterity ſhall always inhabit the ſtately Seats which they have erected; and laſtly, that the Eſtates which they bequeath to them, ſhall for ever bear their Names.

12. But this is a very fooliſh Preſumption; for Honour is a Thing which is not entail'd upon any Man or Family, eſpecially upon a wicked Perſon; for when he dies, all his Gallantry goes with him; Men then value him no more than a dead Beaſt, which no one takes the leaſt notice of, or vouchſafes him a remembrance.

13. But as fooliſh as the Truſt in Riches is, this is a Maxim which wicked Men govern themſelves by, and their Children who ſucceed them, ſubſcribe to their Opinion, by following their Examples.

14. But theſe wicked Men, for all their fond Hopes in their Riches, ſhall lie in their Grave, as the Carcaſes of Sheep do in the Shambles; Death ſhall feed upon them, and devour their Bodies, and in the Morning of the Reſurrection, the righteous and good Perſons ſhall be preferred before them, when their different Sentences ſhall be awarded; nay, in the intermediate State, before that Time, their Bodies, however beautiful, ſhall be eaten by Worms, being lodged in a dark Grave, and not in thoſe delightful Manſions which they erected for themſelves.

15. But for my Part, I have a well-grounded Confidence, that God will not ſuffer the Grave to have Power over me, but that at the Reſurrection he will raiſe up my Body from the dead, and that as ſoon as I die, he will receive my Soul into his Hands.

16. There-

16. Be not thou afraid though one be made Rich: or if the glory of his Houſe be encreaſed;

17. For he ſhall carry nothing away *with him* when he dieth: neither ſhall his Pomp follow him.

18. For while he lived, he counted himſelf *an* happy *Man*: and ſo long as thou doeſt well unto thy ſelf, *Men* will ſpeak good of thee.

12. He ſhall follow the generation of his Fathers: and ſhall never ſee Light.

20. Man being in Honour and hath no Underſtanding: is compared unto the Beaſts that periſh.

Morning Prayer.

Deus deorum. Pſal. 50.

The Hebrew Title is, A Pſalm le Aſaph, *of* or *by* Aſaph. *The* Chaldee *Paraphraſe interprets it,* A Pſalm by the Hand of *Aſaph; which leaves it ſtill uncertain, whether it was compoſed by* Aſaph, *or whether it was, being directed to him, handed by him into the Temple. I ſhould rather think it to be, a Pſalm compoſed by* David, *and ordered to be delivered to* Aſaph, *one of the Prefects of* David's *Muſick, mentioned* 1 Chron. 15. 16. *It contains an excellent Reproof of thoſe who valued themſelves upon the Exactneſs of their legal Performances under the Neglect of their moral Duties.*

THE Lord, *even* the moſt mighty God hath ſpoken: and called the World, from the riſing up of the Sun, unto the going down thereof.

2. Out of Sion hath God appeared: in perfect Beauty.

3. Our

19. Therefore I would adviſe you not to entertain any diſtruſtful Thought concerning God's Providence, if you ſee a wicked Man improve his Eſtate, or riſe in Honour.

17. For, for all his Portion is in this World, he ſhall go as poor as the greateſt Beggar out of it, and all his worldly Splendor ſhall die with him.

18. Indeed while he lived, he reckoned his worldly Proſperity might make him happy, but if it did, his Happineſs was terminated at the Grave; and ſuch Part of Men who were wont to applaud his Happineſs, will aſcribe the ſame Felicity to thee, if thou could'ſt ſubmit to indulge thy ſelf in the ſame ſenſual Pleaſures, which he was wont to gratifie his Appetites with.

19. But this Man ſhall die, as all his Predeceſſors did before him; but then he ſhall never enjoy the Light of God, which the Bleſſed in another World partake of.

20. Upon the Whole, we may make this very juſt Concluſion; That any rich or honourable Perſon, without Vertue or Religion, who does not make a good Uſe of the Talents God has committed to him; who does not reflect upon the Uncertainty of theſe worldly Enjoyments, nor take Care to uſe them to any good Purpoſes, this Man lives like a Brute without thinking, and at laſt dies like one without being regarded.

Paraphraſe on Pſal. 50.

THE Almighty God, the Lord of Heaven and Earth, has given out a Decree, that he will come in a ſolemn Manner to judge all the Nations of the World, and has ſummoned in all the Inhabitants thereof, from the Eaſt to the Weſt, to give their Attendance.

2. He has fixed his Tribunal in Mount *Sion*, being ſurrounded with the moſt glorious Enſigns of Majeſty.

3. He

3. Our God ſhall come and ſhall not keep ſilence: there ſhall go before him a conſuming Fire, and a mighty Tempeſt ſhall be ſtirred round about him.

4. He ſhall call the Heaven from above: and the Earth, that he may judge his People.

5. Gather my Saints together unto me: thoſe that have made a Covenant with me with Sacrifice.

6. And the Heavens ſhall declare his Righteouſneſs: for God *is* Judge himſelf.

7. Hear, O my People, and I will ſpeak: I my ſelf will teſtifie againſt thee, O Iſrael; for I *am* God, *even* thy God.

8. I will not reprove thee becauſe of thy Sacrifices, or for thy Burnt-offerings: *becauſe they were not* alway before me.

9. I will take no Bullock out of thine Houſe: nor he-Goat out of thy Folds.

10. For all the Beaſts of the Forreſt are mine: *and ſo are* the Cattle upon a thouſand Hills.

11. I know all the Fowls upon the Mountains: and the wild Beaſts of the Field *are* in my ſight.

12. If I be hungry, I will not tell thee: for the whole World *is* mine, and all that is therein.

13. *Thinkeſt*

3. He ſhall make his Entrance with triumphal Acclamations, and a devouring Fire ſhall burn before him, as when he gave the Law in *Sinai*, *Exod.* 24. 17. and a violent Storm of Wind ſhall bluſter round about him.

4. He ſhall call Heaven and Earth in, to be Witneſſes at this great Aſſizes, *Deut.* 4. 26. when he comes to judge the Subjects of his Empire.

5. And not only the Gentile World (ſays God) muſt appear at my Judgment Seat, but you my choſen People the Jews, for all your being entitled to my Worſhip, let all theſe from every Quarter, be ſummoned to appear before me.

6. All the Angels of Heaven ſhall be Witneſſes of the Equity of his Proceedings; for the Sentence ſhall not proceed from any ordinary Judge who may be liable to Corruption, but God Almighty, who cannot determine Wrong, is Judge himſelf, and beſpeaks us after this manner.

7. 'Come, my People, hear what a 'Charge I have to bring againſt you, 'I my ſelf will be a Witneſs againſt 'you, as well as a Judge; I your God, 'who have obliged you by ſo many 'Favours, and to whom you have made 'ſuch ungracious Returns, I will give 'in Evidence againſt you of your 'Wickedneſs.

8. 'I do not call you to Account for 'any Neglects or Omiſſions in your Sacrifices, that they were not offered up 'every Morning and Evening as the 'Law of *Moſes* requires, *Numb.* 28. 31. 'but for your moral Obliquities and 'Offences, which are much more grievous in my Sight, than thoſe other 'Tranſgreſſions.

9. 'I do not ſtand in any need of having an Ox or a Goat offered to me, 'out of thy Herds.

10. 'If I took any Pleaſure in Sacrifices, I could command Hecatombs of 'the choiceſt Cattle upon the Forreſts 'and Mountains, to be offered at my 'Altar.

11. 'I know diſtinctly the Neſt of 'every Fowl, if I had a Mind to take 'them to be my Victims; the Lodge 'of every wild Beaſt, is in my Eye, if 'I was diſpoſed to have them, to be 'ſacrificed to me.

12. 'If I was hungry, and were to be 'fed by the Fumes of Sacrifices, as ſome 'may ſillily preſume, I would not acquaint thee with it; for why ſhould 'I be filled out of thy Penury, when 'the Abundance of the whole World is 'at my Command?

13. *Thi*

13. *Thinkeſt thou* that I will eat Bulls Fleſh: and drink the Blood of Goats.

14. Offer unto God Thankſgiving: and pay thy Vows unto the moſt Higheſt.

15. And call upon me in the time of Trouble: *ſo* will I hear thee, and thou ſhalt praiſe me.

16. But unto the Ungodly ſaid God: Why doſt thou Preach my Laws, and takeſt my Covenant in thy Mouth,

17. Whereas thou hateſt to be reformed: and haſt caſt my Words behind thee?

18. When thou ſaweſt a Thief, thou conſentedſt unto him: and haſt been partaker with the Adulterers.

19. Thou haſt let thy Mouth ſpeak Wickedneſs: and with thy Tongue thou haſt ſet forth Deceit.

20. Thou ſateſt *and* ſpakeſt againſt thy Brother: yea, and haſt ſlander'd thine own Mothers Son.

21. Theſe *things* haſt thou done, and I held my Tongue, and thou thoughteſt wickedly, that I am even *ſuch a one* as thy ſelf: *but* I I will reprove thee, and ſet before thee *the things* that thou haſt done.

22. *O*

13. 'Tis but a fond Imagination of ſilly People, to think, that I delight to feed upon Bulls Fleſh offer'd at the Altar, or to drink the Blood of Goats that are ſlain in Sacrifice.

14. If thou would'ſt offer to me the moſt acceptable Sacrifice, give devout Thanks unto me out of a pious Heart, and diſcharge the Obligations which thou oweſt unto me, in leading a vertuous and religious Life.

15. Whenever thou art diſtreſſed by Calamities, put up thy earneſt Petitions to me in devout Prayer, as well as by Offerings; and then I will anſwer thy Requeſt, then I ſhall think my ſelf much more honoured by thee, than by the moſt pompous Sacrifices.

16. But to thoſe wicked Men, who make a great ſtir about their legal Performances, and make no Conſcience of violating the moral Duties, God, in his Diſpleaſure, asks them this Queſtion, Why doſt thou trouble thy ſelf to talk up for my Ceremonial Worſhip, and buſie thy ſelf about the outward Injunctions of the Covenant I delivered to *Moſes*?

17. Whereas thou neglecteſt the moſt ſubſtantial Part thereof, the Reformation of thy Life, and all my moral Commands thou haſt thrown behind thee, as contemptible Things, and unworthy of thy Cognizance and Regard.

18. When thou didſt obſerve a Man to thrive by Fraud and Oppreſſion, thou didſt copy after his Example, and endeavour to gain Riches by the ſame unlawful Means; and to gratifie thy Luſt, didſt follow after the Pattern of the leud Adulterers.

19. Thou haſt given thy Mouth a Liberty to ſpeak obſcene and wicked Words, and haſt defrauded thy Neighbour by Flattery and Diſſimulation.

20. Thou, neglecting the diligent following thy own Buſineſs, didſt ſit idly and talk againſt thy Acquaintance, no Friend and Acquaintance being ſo dear to thee, but thou didſt reproach him by thy Calumnies.

21. All theſe Crimes and many more haſt thou committed, whilſt I, out of my Mercy, have forborn to take Vengeance upon thee for them, tho' thou ungraciouſly haſt taken Occaſion therefrom to reproach me for my Lenity, and haſt thought me to be like thy ſelf, taking a Pleaſure in Wickedneſs: but now thou ſhalt find to thy great Diſappointment, that I ſhall ſeverely chaſtiſe thee for it, and whether thou will or no, I will make thee ſenſible how grievouſly thou haſt offended me.

22. O

22. *O* conſider this, ye that forget God: leſt I pluck *you* away, and *there be* none to deliver you.

23. Whoſo offereth me Thanks and Praiſe, *he* honoureth me: and to him that ordereth *his* Converſation *right*, will I ſhew the Salvation of God.

Miſerere me, Deus. Pſal. 51.

The Hebrew *Title ſhews the Occaſion of Writing this Pſalm*, viz. A Pſalm of *David*, when *Nathan* the Prophet came unto him, after he had gone in to *Bathſheba*.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy Mercies do away mine Offences.

2. Waſh me throughly from my Wickedneſs: and cleanſe me from my Sin.

3. For I acknowledge my Faults: and my Sin *is* ever before me.

4. Againſt thee only have I ſinned, and done *this* Evil in thy ſight: that thou mighteſt be juſtified in thy Saying, *and* clear when thou art judged.

5. Behold, I was ſhapen in Wickedneſs: and in Sin hath my Mother conceived me.

6. But

22. 'O lay this ſeriouſly to Heart all 'you who are guilty of the aforeſaid 'Crimes, leſt I, notwithſtanding my 'former Forbearance, ſhower down my 'Vengeance upon you, and drag you 'away to the moſt grievous Puniſh-'ment, which none ſhall be able to de-'liver you from.

23. 'In a Word, you may take this for 'a ſtanding Rule, That I am more ho-'noured by devout Prayer and Thankſ-'giving, than by the moſt coſtly Sacri-'fice, and that a good Life will more 'effectually draw down my Bleſſings 'upon thee, than the offering up He-'catombs at my Altar.

Paraphraſe on Pſal. 51.

O Gracious God, I beſeech thee to afford the utmoſt Extent of Mercy to me, in pardoning thoſe two great Sins I have committed, of Adultery and Murder.

2 O let my Pardon be ſealed for theſe great Crimes, and let me appear clear again in thy Sight, when my Sins are forgiven by thee.

3. For I do not now, as I did before, extenuate my Faults or hide them; but I openly acknowledge them before thee, and freely confeſs what a wretched Sinner I have been.

4. Indeed my high Station has made me to be anſwerable for my Sin to no one but thee, but againſt thee have I ſinned, and thou art armed with Eternal Vengeance to puniſh me for it; and tho' by my unrighteous Cunning I have kept the Knowledge of a great part of my Sin from the Eyes of the World, they not knowing but that *Uriah* fell by chance in the Battle; yet thy Eye, which ſearcheth the Heart, ſaw with what a wicked Contrivance I placed him in that dangerous Poſt: Wherefore, whatever Puniſhment thou ſhalt by thy righteous Decree lay upon me, thy Juſtice will be perfectly acquitted.

5. Alas! I muſt not only acknowledge the Guilt of my late great Sins, but that the whole Courſe of my Life has been defiled by many voluntary Crimes; nay, my whole Nature is corrupted by my Tradition from ſinful Parents, there being a Stain in my very Conception.

6. But

6. But *lo*, thou requireſt Truth in the inward Parts: and ſhalt make me to underſtand Wiſdom ſecretly.

7. Thou ſhalt purge me with Hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than Snow.

8. Thou ſhalt make me hear of joy and gladneſs: *that* the Bones *which* thou haſt broken may rejoyce.

9. Turn thy Face from my Sins: and put out all my miſ-deeds.

10. Make me a clean Heart, O God: and renew a right Spirit within me.

11. Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12. O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13. *Then* ſhall I teach thy ways unto the Wicked: and Sinners ſhall be converted unto thee.

14. Deliver me from Blood-guiltineſs, O God, thou that art the God of my Health: *and* my Tongue ſhall ſing of thy Righteouſneſs.

15. Thou

6. But, notwithſtanding theſe great Defaults I have made in my Duty, and the corrupt Affections of my Nature, thou requireſt a Conformity to thy Laws, not only in outward Acts, but in Will and Affections, and all our ſecret Thoughts muſt be govern'd by a Submiſſion to the Wiſdom of thy Commands.

7. Do thou grant me thy Pardon upon this my ſincere Repentance, and then I ſhall be more clear than a Perſon, who, under a legal Defilement is ſprinkled by the Prieſt with a Bunch of Hyſſop dip'd in conſecrated Water; do thou, as it were, waſh me, by forgiving my Sins, and then my Soul ſhall be purer than the Flakes of the new-fallen Snow.

8. This will turn the diſmal Sorrow of my penitent Soul, into a new Scene of Joy and Satisfaction; this will be as great a Refreſhment to me, as a Pardon is to a Criminal, whoſe Bones are under the Torture of the Rack.

9. I beſeech thee to turn away thy Face from my Sins, as being unwilling any more to take notice of them or to puniſh them: Let my Offences be blotted out of thy Regiſter, where Mens Sins are recorded.

10. I beſeech thee, O Lord, by thy Grace, to expel out of my Heart my former corrupt Affections, and give it a Bent and Tendency to Goodneſs; recruit and quicken the Motions of thy holy Spirit, which I by my Wickedneſs have ſuffered to languiſh, and grow cold within me.

11. Do not thou caſt me out of thy Preſence, as an abominable Thing, refuſing to have any ſpiritual Communication with me; O do not thou ſuffer thy holy Spirit to depart from me, as it did from my Predeceſſor *Saul*.

12. O afford me the Satisfaction again, which I formerly had in thy ſpiritual Aſſiſtances, and give me again thoſe large Meaſures of thy Grace, which heretofore thou wert pleaſed ſo readily to deal out to me.

13. Then will I by publick Hymns, compoſed in thy Honour, ſet forth the great Extent of thy Mercy, perſwading other Sinners to turn unto thee and Experience it.

14. But tho' I have the greateſt Senſe of thy Mercy, yet I cannot but have continually penſive Thoughts, when I reflect upon my great Sin of Murder in the Caſe of *Uriah*; O deliver me from the Guilt of that crying Sin, and I will make triumphing Songs in Praiſe of thy Goodneſs.

15. Thou ſhalt open my Lips, O Lord: and my Mouth ſhall ſhew forth thy Praiſe.

16. For thou deſireſt no Sacrifice, elſe would I give *it thee:* but thou delighteſt not in Burnt-Offerings.

17. The Sacrifice of God *is* a troubled Spirit: a broken and contrite Heart, O God, ſhalt thou not deſpiſe.

18. O be favourable and gracious unto Sion: build thou the Walls of Jeruſalem.

19. Then ſhalt thou be pleaſed with the Sacrifice of Righteouſneſs, with the Burnt-Offerings, and Oblations: then ſhall they offer young Bullocks upon thine Altar.

Quid gloriaris? Pſal. 52.

The Occaſion of writing this Pſalm is declared in the Title, which ſays it was wrote when Doeg *the Edomite* came and told *Saul*, and ſaid unto him, *David* is come to the Houſe of *Ahimelech. The Hiſtory whereof is ſet down at large* 1 Sam. 22. *where it is recorded, that upon the Information of* Doeg, *that* Ahimelech *the Prieſt had entertained* David, *he ordered him to ſlay* Ahimelech *and* 83 *more Prieſts; which wicked Command was accordingly executed by that execrable Wretch.*

WHy boaſteſt thou thy ſelf, thou Tyrant: that thou canſt do miſchief;

2. *Whereas* the goodneſs of God: endureth *yet* daily?

3. Thy Tongue imagineth Wickedneſs: and with lies thou cutteſt like a ſharp Raſour.

4. Thou

15. The Conſideration of this thy great Mercy and Forgiveneſs, ſhall ſet my Mouth and my Lips a ſinging in thy Praiſe.

16. For 'tis not the moſt coſtly Sacrifices which will reconcile me to thee after the Commiſſion of ſuch heinous Offences: for I would not ſpare the offering up an Hecatomb, if I thought that would waſh away my Stains; but under this Load of Guilt I muſt not approach the Altar.

17. The Sacrifice which thou haſt the chiefeſt Regard to, is an hearty Sorrow for Sin, and a Renovation of Mind; and when Sinners bring theſe devout Affections to the Altar, thou giveſt them an hearty Welcome.

18. O continue thou thy Favour to thy beloved City *Jeruſalem*, and let not the Faults of their Prince provoke thy Judgments to fall upon the Inhabitants thereof; be thou their Garriſon to defend their Walls, againſt their Enemies.

19. And tho' at preſent thou haſt an Abhorrence of my Sacrifices, by reaſon of the foul Crimes which I have committed, yet when I have made my Peace with thee, and have confirmed my ſelf a-new in a ſettled Habit of Piety, then will I and my People offer joyful Sacrifices unto thee, and load thy Altars with Sacrifices and Offerings.

Paraphraſe on Pſal. 52.

OThou wicked Executor of *Saul's* tyrannical Commands, what a valiant Action haſt thou done to boaſt thy ſelf upon; that thou wert able to cut the Throats of fourſcore unarmed Prieſts?

2. But tho' thy Thoughts are only bent upon Miſchief, the Goodneſs of God is as vigilant to preſerve good Men, as thou art to deſtroy them, and thou canſt have no Power over them, unleſs God, for wiſe Reaſons, permit thee.

3. Thou doſt accuſtom thy Tongue to ſpeak falſe Things with a premeditated Malice, and a reſolved Deſign to do thy Neighbour Miſchief; and thy Lies cut every one they touch, like a keen Raſor.

4 When

4. Thou haſt loved Unrighteouſneſs more than Goodneſs: and to talk of Lies more than Righteouſneſs.

5. Thou haſt loved to ſpeak all Words that may do hurt: O *thou* falſe Tongue.

6. Therefore ſhall God deſtroy thee for ever: he ſhall take thee and pluck thee out of thy dwelling, and root thee out of the Land of the living.

7. The Righteous alſo ſhall ſee *this* and fear: and ſhall laugh him to Scorn.

8. Lo, *this is* the Man that took not God for his Strength: but truſted unto the multitude of his Riches, and ſtrengthened himſelf in his Wickedneſs.

9. *As for me*, I *am* like a green Olive-tree in the Houſe of God: my truſt is in the tender Mercy of God for ever and ever.

10. I will always give Thanks unto thee for *that* thou haſt done: and I will hope in thy Name, for thy Saints like it well.

4. When it lay in thy Power to do an Act of Juſtice, in vindicating the harmleſs Prieſts from the Power of *Saul*, thou madeſt it thy Choice to be inhumanly wicked; not only falſly to accuſe them, but barbarouſly to murder them by thy own Hand.

5. The miſchievous Trade of an Informer, which is ſcandalous to all the World beſides thee, is the Object of thy Love; O thou perjured Tongue!

6. For this unparallelled Wickedneſs of thine, God ſhall ſhower down his Vengeance upon thee, he ſhall deſtroy thy Habitation, and root out thy Family.

7. And when this remarkable Act of the Divine Juſtice ſhall be manifeſt, all good Men ſhall magnifie the Righteouſneſs of God in puniſhing notorious Offenders, and the Name of wicked *Doeg* ſhall be a Name of Reproach and Infamy to all Generations.

8. As ſoon as his Name ſhall be mentioned, Men ſhall thus remark of him, This is that *Doeg* who laid aſide all Application to God for Aſſiſtance, who reſolved, by Money, Fraud, or any other Wickedneſs, to perpetuate his Greatneſs; but God has perfectly defeated his Deſigns, by ruining that Family, which he, at the Expence of ſo much Wickedneſs, was building up.

9. But whilſt his Leaves wither, and his Family rots, I having an Opportunity again to frequent the publick Worſhip of God in his Houſe, I ſhall flouriſh like a hopeful Olive-Tree, whoſe Leaf is always green; and God's Mercy and Goodneſs ſhall preſerve and ſuccour me as long as I live.

10. For theſe, and other very remarkable Acts of God's gracious Providence interpoſed on my Behalf, I will own his Goodneſs to my Life's End; and whenever I am under Misfortunes, I will place my Truſt only in God for Deliverance; for tho' ſuch a Reliance be looked upon as vain and fruitleſs, by ſuch profane Wretches as *Doeg*, yet the Judgments of all good Men, which are much more to be valued, do highly approve it.

Leſſons for the Tenth Day of the Month throughout the Year.

January 10.		*February* 10.		*March* 10.		*April* 10.	
Morn.	Gen. 17. Matt. 8.	Morn.	Exod. 33. Mark 10.	Morn.	Deut. 34. Luke 21.	Morn.	1 Sam. 23. Acts 7.
Even.	Gen. 18. Rom. 8.	Even.	Exod. 34. 2 Cor. 6.	Even.	Joſh. 1. 1 Theſſ. 1.	Even.	1 Sam. 24. Heb. 12.
May 10.		*June* 10.		*July* 10.		*Auguſt* 10.	
Morn.	2 Kings 2. Matt. 8.	Morn.	Job 14. Mark 11.	Morn.	Prov. 29. Luke 22.	Morn.	Jer. 48. Acts 8.
Even.	2 Kings 3. Rom. 9.	Even.	Job 15. 2 Cor. 8.	Even.	Prov. 31. 1 Theſſ. 2.	Even.	Jer. 49. Heb. 13.
September 10.		*October* 10.		*November* 10.		*December* 10.	
Morn.	Micah 2. Matt. 11.	Morn.	Judith 11. Mark 13.	Morn.	Eccl. 33. John 2.	Morn.	Iſa. 33. Acts 10.
Even.	Micah 3. Rom. 11.	Even.	Judith 12. 2 Cor. 9.	Even.	Eccl. 34. 2 Theſſ. 1.	Even.	Iſa. 34. Jam. 3.

Evening Prayer.

Dixit inſipiens. Pſal. 53.

The Hebrew *Title of this Pſalm is,* To the chief Muſician upon *Mahalath, Maſchil,* A Pſalm of *David. This is but the* XVIth *Pſalm lightly varied, that it might go to the Tune* Maſchil. *It was to be ſung while a Flute was playing, for* Mahalath *ſignifies ſome ſuch Inſtrument, it being derived from the* Hebrew *Verb* Chalath, *which ſignifies,* To bore through.

THE fooliſh Body hath ſaid in his Heart: *There is* no God.

2. Corrupt are they, and become abominable in their Wickedneſs: *there is* none that doeth good.

3. God looked down from Heaven upon the Children of Men: to ſee if there were *any* that would underſtand, and ſeek *after* God.

4. But they are all gone out of the way, they are altogether become abominable: *there is alſo* none that doeth good, no not one.

5. Are not they without underſtanding that work Wickedneſs: eating up my People *as if* they *would* eat Bread? they have not called upon *God*.

6. They

Paraphraſe on Pſal. 53.

THE fooliſh irreligious Man, has thought within himſelf, tho' he be not ſo profane to utter it, that there is no Deity.

2. We live in a Generation, that are very corrupt in their Morals, and by their wicked Lives are become very hateful to God; and 'tis very hard to find a pious Man, eſpecially among the Abettors of *Saul*'s Tyranny.

3. The Lord looked down from his heavenly Throne, to take a View of Mankind, to ſee if there were any that had the true Knowledge of God, and had a hearty Senſe of Religion.

4. But no ſuch were to be ſeen; there was not ſo much as one Man of Piety and Integrity to be found.

5. Strange! that among ſuch a number of Men, no one ſhould be endowed with a juſt Senſe of Religion! That all ſhould be ſuch Contrivers of Miſchief! That they ſhould ſet themſelves to devour good Men, with a like Greedineſs as a hungry Man eats a Piece of Bread! That they ſhould live under ſuch an univerſal Contempt, and Neglect of God, and his Worſhip!

6. God

6. They were afraid *where* no fear was: for God hath broken the Bones of him that beſieged thee; thou haſt put *them* to confuſion, becauſe God hath deſpiſed them.

7. Oh that the Salvation *were given* unto Iſrael out of Sion: Oh that the Lord would deliver his People out of Captivity!

8. *Then* ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

Deus, in Nomine. Pſal. 54.

The Hebrew *Title of this Pſalm is,* To the chief Muſician upon *Neginoth, Maſchil,* a Pſalm of *David,* when the *Ziphims* came and ſaid to *Saul,* Doth not *David* hide himſelf with us? *The Hiſtory of the Matter we have,* 1 Sam. 23. *For when* David *had hid himſelf in the Wilderneſs of* Ziph, v. 15. *and* Maon, v. 24. *the treacherous Inhabitants of the Place made a Diſcovery to* Saul, *of his hiding himſelf in their Quarters; upon which, he gathering conſiderable Forces together, went in purſuit of him, and had hemmed him in with his Troops; but of a ſudden,* Saul *being called home by an Invaſion of the* Philiſtines, *he was diverted from purſuing further his Attempt upon* David.

SAve me, O God, for thy Names *ſake*: and avenge me in thy Strength.

2. Hear my Prayer, O God: and hearken unto the Words of my Mouth.

3. For ſtrangers are riſen up againſt me: and Tyrants, which have not God before their Eyes, ſeek after my Soul.

4. Behold, God is my helper: the Lord is with them that uphold my Soul.

5. He ſhall reward Evil unto mine Enemies: deſtroy thou them in thy Truth.

6. An

6. God Almighty put them under a panick Fear, making them to fly away with great Precipitation, when there was no apparent Cauſe of Danger; thus God deſtroyed the Adverſaries of *David,* by obtaining an eaſie Conqueſt over them, they being diſpirited and forſaken by God.

7. But under this great Degree of Hardſhip and Oppreſſion, O that God, who dwells in Mount *Sion,* would afford us a Deliverance!

8. We may in ſome Meaſure expect this, when God ſhall deliver his People from the Slavery of *Saul*'s tyrannick Oppreſſion; but chiefly when they ſhall be delivered by the Meſſias, from the Power of Satan, a greater Tyrant over the Souls of Men. That will be a Time of great Joy for the People of *Iſrael.*

Paraphraſe on Pſal. 54.

O Lord God, for the Sake of thy good and gracious Being, afford me thy Help in this Time of extream Danger; employ thy omnipotent Power, in making my poor handful of Men, to gain the Better of theſe numerous Troops.

2. I beſeech thee to hearken unto my earneſt Prayer, in delivering me from this formidable Danger.

3. The *Ziphites,* which were perfect Strangers to me, and who could not pretend to have received any Diſobligations from me, theſe have baſely betrayed me to *Saul*; and that tyrannical Prince himſelf is come out, in an hoſtile Manner, to fall upon and deſtroy me.

4. But the Almighty God is my Aſſiſtant, and as he is an Adverſary to my Enemies, ſo will he be a Friend and an Auxiliary to thoſe who eſpouſe my Cauſe.

5. And ſince God is my Helper, he ſhall make my Enemies dearly repent of their injurious Treatment of me; he ſhall deſtroy them, and defeat their unrighteous Deſigns, to make good his Promiſe, which he made to me of the Kingdom,

6. An offering of *a* free *Heart* will I give thee, and praiſe thy Name, O Lord: becauſe *it is ſo* comfortable.

7. For he hath delivered me out of all my Trouble: and mine Eye hath ſeen *his deſire* upon mine Enemies.

Exaudi, Deus. Pſal. 55.

This Pſalm was compoſed by David *in the Time of* Abſalom's *Rebellion, when* Achitophel *his chief Counſellor had taken a part with the Adverſaries, of whoſe Inſincerity he makes great complaint in this Pſalm.*

HEar my Prayer, O God: and hide not thy ſelf from my Petition.

2. Take heed unto me, and hear me: how I mourn in my Prayer, and am vexed.

3. The Enemy crieth ſo, and the Ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, *ſo* maliciouſly are they ſet againſt me.

4. My Heart is diſquieted within me: and the fear of Death is fallen upon me.

5. Fearfulneſs and trembling are come upon me: and *an* horrible *dread* hath overwhelmed me.

6. And I ſaid, O that I had Wings like a Dove: *for then* would I flee away and be at reſt.

7. Lo, *then* would I get me away far off: *and* remain in the Wilderneſs.

8. I

6. And when thou haſt paved the Way to my Advancement by their Deſtruction, I will offer up liberal Sacrifices at thy Altar, and ſing Praiſes unto thy holy Name, which is the moſt grateful and pleaſant Exerciſe which I can employ my ſelf in.

7. For thou, O God, haſt delivered me, out of the greateſt Danger and Strait that ever I was in, and I have ſeen the moſt deſirable Sight I could wiſh for, to behold my Enemies, whom I was in ſo great Dread of, to march away from me in ſo great Haſte.

Paraphraſe on Pſal. 55.

I Beſeech thee, O God, to afford a favourable Ear to my Supplication, and do not thou, in thine Anger, refuſe to receive my Petition.

2. I beg of thee, to liſten with Attention to what I have to offer to thee, and to have Regard to my Prayer, which I put up to thee with the greateſt Anxiety of Mind.

3. Becauſe of the clamorous Threats of my Enemies, and becauſe my wicked Oppoſers follow ſo cloſe upon me, having very miſchievous Deſigns againſt me, being madly bent to do me all the Harm they can.

4. My Heart aketh, through the Extremity of the Danger I am in; I am reduced to the very Agonies of Death, which, unleſs thy Goodneſs prevents it, will certainly befal me.

5. The Unnaturalneſs of this Rebellion, has put me into the greateſt Conſternation; I am ſo overcharged with Fear and Amazement, that my Soul is not able to perform its ordinary Functions.

6. When firſt I was ſurprized with this ſtrange Relation, I ſaid to my ſelf, O that Nature had endowed me with the ſwift Wings of a Dove, for then would I fly away to ſome Place, where I might reſt in Security, and flee from theſe Mens malicious Attempts.

7. I would get away far off from the Society of theſe Factious Men, and remain among the wild Beaſts in the Wilderneſs, whom I could better truſt than theſe my wicked Subjects, tho' by their Allegiance they are obliged to defend me.

8. Then,

8. I would make haſte to eſcape: *becauſe of* the ſtormy Wind and Tempeſt.

9. Deſtroy their Tongues, O Lord, *and* divide them: for I have ſpied Unrighteouſneſs, and Strife in the City.

10. Day and Night they go about within the Walls thereof: Miſchief alſo, and Sorrow *are* in the midſt of it.

11. Wickedneſs is therein: Deceit and Guile go not out of their Streets.

12. For *it is* not an open Enemy that hath done me this Diſhonour: for then I could have born *it*.

13. Neither *was* it mine Adverſary that did magnifie *himſelf* againſt me: for then peradventure I would have hid my ſelf from him.

14. But *it was even* thou, my Companion: my Guide, and mine own familiar Friend.

15. We took ſweet Counſel together: and walked in the Houſe of God as Friends.

16. Let death come haſtily upon them, *and* let them go down quick into Hell: for Wickedneſs is in their Dwellings, *and* among them.

17. As

8. Then, like that ſagacious Bird, I would fly away from the growing Tempeſt, and avoid the Hazards of this unnatural War.

9 O Lord, ſend Diviſion among their Counſels, that they may not be able, with Succeſs, to form any Deſign againſt me; that they themſelves may feel the ill Effects of Faction, after they have filled all *Jeruſalem* with Sedition and Tumult.

10. They run about in every Part of that populous City, filling Peoples Ears with factious and ſeditious Diſcourſe, till they have made the Citizens of that Place to embark in the ſame miſchievous Deſign againſt me with themſelves.

11. And indeed, there are very wicked Deſigns hatching againſt me in that City, there being hardly any Street thereof, but there are treaſonable Meetings held againſt me.

12. But that which doth moſt ſenſibly affect me, is the Defection of *Achitophel* from me, and his joyning with the Rebels Forces; for if this had been done by one, who had formerly ſhewed any Diſlike to my Government, or had ever diſcovered a ſeditious mutinous Spirit, I could more eaſily have digeſted the Misfortune.

13. Neither was it any of thoſe furious Men, who, for a conſiderable Time before have made very ſaucy and inſolent Demands upon me, and threatened me with an Inſurrection.

14. But it was a Friend, whom I kept in my Boſom, and to whom I unfolded all my Secrets, deſiring his Counſel and Advice upon all extraordinary Emergencies.

15. I took particular Delight in his Converſation, and loved to take his ſingle Advice upon any important Difficulty; nay, I had the greater Affection for him, becauſe he would accompany me to the publick Worſhip, which ſo ſmall a Part of my Courtiers would do.

16. But let God, by ſending ſudden Death among them, and taking away the Lives of their Ring-leaders, defeat all their treaſonable Projects; for they are always big with ſome miſchievous Deſign or other; in every Quarter they take up with, ſome new wicked Stratagem againſt me diſcovers it ſelf.

17. As for me, I will call upon God: and the Lord ſhall ſave me.

18. In the Evening and Morning, and at Noon-day, will I pray, and that inſtantly: and he ſhall hear my Voice.

19. It is he that hath delivered my Soul in Peace, from the Battel *that was* againſt me: for there were many with me.

20. *Yea, even* God *that* endureth for ever ſhall hear *me*, and bring them down: for they *will* not turn, nor fear God.

21. He laid his Hands upon ſuch as be at Peace with him: and he brake his Covenant.

22. *The Words* of his Mouth were ſofter than Butter, having War in *his* Heart: his Words were ſmoother than Oyl, and yet *be* they very Swords.

23. O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the Righteous to fall for ever.

24. And as for them: thou, O God, ſhalt bring them into the Pit of Deſtruction.

25. The Blood-thirſty, and deceitful Men ſhall not live out half their Days: nevertheleſs my Truſt ſhall be in thee, *O Lord.*

MORN-

17. But as for my ſelf I promiſe, that I will never make uſe of ſuch unwarrantable Means for the Support of my Cauſe; I ſhall only purſue juſt and prudent Methods, begging God's Bleſſing upon my Endeavours; and I doubt not but he will work my Deliverance.

18. If I do any Thing extraordinary in this Affair, It ſhall be in the Conſtancy, the Frequency, and the Earneſtneſs of my Devotions; for I will put up my Requeſt to thee at Evening when I go to Bed, at Morning when I riſe, and at Noon before I dine; and this with ſuch Ardency and Importunity, as ſhall, in a Manner, enforce thee to grant my Petition.

19. And when I ſhall fight the Army of my Rebels, I doubt not, but by God's Aſſiſtance I ſhall vanquiſh it, and thereby make my Way to a quiet Settlement in my Throne again, for thy Aſſiſtance on my ſide, is equivalent to a Multitude of Auxiliary Troops.

20. But the eternal God, who has eſpouſed my Cauſe, ſhall, in anſwer to my Petition, chaſtiſe and humble them for their Inſolence and Wickedneſs; eſpecially ſince they are ſo hardened in it, that, after ſo many Intreaties and Exhortations, they will not return to their Duty which they owe both to God and me.

21. Eſpecially that perfidious Counſellor *Achitophel*, who has betrayed his beſt Friend and Benefactor, and violated his Oath of Truſt which he had taken to be faithful to me.

22. The wretched Diſſembler ſpoke fairly to me, all the Time he was hatching Miſchief againſt me, giving me ſmooth oily Words, at the ſame time, when by his ſecret Plots he was ſtabbing me to the Heart.

23, 24. Therefore I would adviſe every good Man, to ſuffer himſelf to be taught by my Example, whenever he is under any Calamity, to fly to God for Succour, and he, in his good Time, ſhall eaſe him of that Burden of his Afflictions, which lies ſo hard upon him; for he may lay down this for an undoubted Maxim, That tho' God, for wiſe Ends beſt known to himſelf, may ſuffer his pious Servants to lie for ſome Time under moſt grievous Affliction, yet he will at laſt afford them a kind Deliverance.

25. And for theſe bloody and treacherous Rebels, that are now up in Arms againſt me, they ſhall be cut off in the Flower of their Age, by my faithful and victorious Troops: But however, tho' my Deliverance ſhould not be ſo great as I expect, this ſhall not hinder me, from ſtill continuing my Reliance upon thee, O my gracious God.

Paraphraſe

MORNING PRAYER.

Miſerere mei, Deus. Pſal. 56.

The Hebrew *Title of this Pſalm is,* To the chief Muſician upon *Jonath-elem-rechokim, (i. e.)* To the Tune of the Silent Dove, A *Michtam* of *David,* when the Philiſtines took him in *Gath. The Hiſtory of which we have* 1 Sam. 21. *For after divers Wanderings about* Naioth, 1 *Sam.* 19. 18. Nob, 1 *Sam.* 21. 1. *he came to* Gath, *where he was diſcovered and brought to* Achiſh *King of the Place, to get out of whoſe Hands he was forced to counterfeit Madneſs.*

BE merciful unto me, O God, for Man goeth about to devour me: he is daily fighting and troubling me.

2. Mine Enemies are daily in hand to ſwallow *me* up: for *they* be many that fight againſt me, O thou moſt Higheſt.

3. *Nevertheleſs,* tho' I am ſometime afraid: yet put I my truſt in thee.

4. I will praiſe God, becauſe of his Word: I have put my truſt in God, and will not fear what Fleſh can do unto me.

5. They daily miſtake my Words: all that they imagine *is* to do me evil.

6. They hold all together, *and* keep themſelves cloſe: *and* mark my Steps, when they lay wait for my Soul.

7. Shall they eſcape for their Wickedneſs: thou, O God, in *thy* diſpleaſure ſhall caſt them down.

8. Thou telleſt my flittings, put my Tears into thy Bottle: *are not theſe things* noted in thy Book? 9. When-

Paraphraſe on Pſal. 56.

O Gracious God, I beſeech thee to interpoſe thy Almighty Power, in working my Deliverance from theſe Dangers which on every Side encompaſs me; for *Saul,* tho' but a Man, has taken up a Reſolution to devour me, whom thou, the great God, haſt promiſed to protect: He is continually endeavouring to take away my Life, and follows after me ſo cloſe, wherever I go, till he is out of Breath.

2. His wicked Agents are ſpread abroad every where to work my Ruin; I cannot go to any Place ſo remote, but I find Multitudes of them combining againſt me.

3. But tho' the Craft and Power of ſo many Enemies, make me ſometimes a little fearful of my Condition; yet when I reflect upon thy Almighty Protection, I have no Diſtruſt of my Deliverance.

4. I will continue to praiſe God for his wonderful Kindneſs, which he has all along vouchſafed me, particularly for his Promiſe of bringing me in ſafety to the Crown of *Iſrael,* 1 *Sam.* 16. 13 therefore, ſince I have the Almighty Power of God to defend me, I will not be terrified with the weak Attempts of Man againſt me.

5. All my Expreſſions, which I occaſionally drop at any Time, they pervert by malicious Interpretations to a bad Meaning; and they lay out all their Thoughts to bring me into an ill Opinion with my People.

6. They meet together in ſecret Cabals to form miſchievous Deſigns againſt me; they diligently obſerve all my Actions, that they may take ſome Advantage againſt me to ruin me.

7. Wilt thou, O God, ſuffer them to go unpuniſh'd after the Commiſſion of ſo much wicked Treachery? No certainly, thou wilt throw down into the Grave the Actors of ſuch Villanies.

8. Thou, O God, doſt keep an exact Reckoning of the Troubles which I have undergone; how I have been forced to wander from Place to Place for Security; thou doſt preſerve every Tear I have ſhed in remembrance, as carefully as if thou didſt keep them in a Viol; and thou do'ſt enter all my Sufferings as it were into a Regiſter.

9. Tho'

9. Whenſoever I call *upon thee*, then ſhall mine Enemies be put to flight: this I know; for God *is* on my ſide.

10. In God's Word will I rejoice: In the Lord's Word will I comfort me.

11. *Yea*, in God have I put my truſt: I will not be afraid what Man can do unto me.

12. Unto thee, O God, *will I pay* my Vows: unto thee will I give Thanks.

13 For thou haſt delivered my Soul from Death, and my Feet from falling: that I may walk before God in the Light of the living.

Miſerere mei, Deus. Pſal. 57.

This Pſalm is intituled, Al-taſchith, *a* Michtam *of* David, when he fled from *Saul* in the Cave. Al-taſchith *ſignifies* deſtroy not, *and denotes the Beginning of ſome known Song in theſe Times.* Michtam *ſignifies a curious Compoſition. This Pſalm refers to the Hiſtory of* David, 1 Sam. 24. *when in the Cave of* Engedi *he cut off* Saul's *Skirt, and had a fair Opportunity of taking away his Life; which his Followers adviſed him to, but he piouſly refuſed,* 1 Sam. 24. 6.

BE merciful unto me, O God, be merciful unto me, for my Soul truſteth in thee: and under the Shadow of thy Wings ſhall be my refuge, until *this* Tyranny be over paſt.

2. I will call unto the moſt high God: *even* unto the God that ſhall perform *the Cauſe which I have in hand.*

3. He ſhall ſend from Heaven: and ſave me *from* Reproof of him that would eat me up. 4. God

9. Tho' my Enemies at preſent prevail againſt me, yet at laſt I ſhall find a happy Succeſs of my Prayers, when thou ſhalt bleſs me with a glorious Victory over them: for I have no doubt thereof, ſince the great God has been pleaſed to eſpouſe my Cauſe.

10, 11. I will reſt ſatisfied with the kind Promiſe which God has made me, 1 *Sam.* 16. 13. nothing diſtruſting that the Power of Man can do any thing to invalidate it.

12. I will therefore, in Acknowledgment of thy Goodneſs, offer thoſe Sacrifices and Oblations which I have vowed to thee for my Deliverance; and will for ever bear in my Mind a thankful Acknowledgment for ſo great a Mercy.

13. For thou haſt been pleaſed to deliver me from the very Jaws of Death, and from the Brinks of ſuch a dangerous Precipice, by ſuffering this Stratagem to paſs upon the *Philiſtines*, that I may have a longer Opportunity of living to thy Honour in this World, and doing more Good in my Generation.

Paraphraſe on Pſal. 57.

O My gracious God, ſhew thy Pity upon me, in reſcuing me from my Dangers; I put my Truſt entirely in thee, not repoſing any Confidence in the Strong-holds I am now poſſeſſed of; thou art the only Citadel that in my Extremity I can retire to, to defend me, till the Tyrannick Power of *Saul* be either reſtrained by thee, or taken from him.

2. He is the moſt high God, who has the Sovereign Power over all Things, and I cannot addreſs my ſelf to any ſuperior Authority; I will therefore, in devout Prayer, apply my ſelf to him, that he may give a quick and happy Iſſue to my Affairs.

3. He will ſend me Relief, by employing his omnipotent Power for my Preſervation, which will be a better Defence to me, than any Auxiliary Troops, to defend me from the Number of *Saul*'s Forces, which have now ſurrounded me, and do ſo far exceed my Guards in Number, that they are enough to eat them up. 4. And

4. God ſhall ſend forth his Mercy and Truth: my Soul is among Lions.

5. And I lie *even among* the Children of Men, that are ſet on Fire: whoſe Teeth *are* Spears and Arrows, and their Tongue a ſharp Sword.

6. Set up thy ſelf, O God, above the Heavens: *and* thy Glory above all the Earth.

7. They have laid a Net for my Feet, *and* preſſed down my Soul: they have digged a Pit before me, *and* are fallen into the midſt of it *themſelves*.

8. My Heart is fixed, O God, my Heart is fixed: I will ſing and give Praiſe.

9. Awake up, my Glory; awake my Lute and Harp: I *my ſelf* will awake *right* early.

10. I will give Thanks unto thee, O Lord, among the People: and I will ſing unto thee among the Nations.

11. For the greatneſs of thy Mercy *reacheth* unto the Heavens: and thy Truth unto the Clouds.

12. Set up thy ſelf, O God, above the Heavens: *and* thy Glory above all the Earth.

Si

4. And I have the greateſt Aſſurances which can be, that God will afford me this Defence, he being inclined thereunto by his Mercy and Goodneſs of Nature, being likewiſe obliged to aſſiſt me by his Veracity; he having not only promiſed me Deliverance from this Trouble, but to give me the Kingdom likewiſe. But notwithſtanding this, at preſent he is pleaſed to let my Life remain in as much Danger, as if I was in the midſt of a Den of Lions and wild Beaſts.

5. I am encompaſſed round by *Saul*'s Troops, in a Place from whence I dare not ſtir; no Fire burns fiercer than their Rage againſt me; their Reproaches upon me are pointed with ſo much Malice againſt me, as if their Teeth were Spears, and their Tongues were Swords.

6. O Lord, ſhew thy ſelf to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can reſcue me from; and the Glory which will accrue from ſuch an unexpected Preſervation of thy Servant, will ſound thy Praiſe all over the World.

7. No Hunter ever more craftily drew his Net over his Prey, than my Perſecutors have deſigned my Deſtruction; they were juſt upon the Point of taking away my Life, when to my great Aſtoniſhment, I found that the Pit which they had dug to catch me in (as they would do a wild Beaſt) ſerved only to entrap my Enemies.

8. And now, O Lord, I have as firm and fix'd an Aſſurance of my Deliverance, as if thou hadſt actually wrought it for me; and therefore I will ſing a triumphant Hymn to thy Honour.

9. I will now rouſe up my Muſical Faculty, which, during my Danger, has been long ſleeping; do you, my Inſtruments, that have ſo long hung uſeleſs by, awake; I my ſelf will raiſe up all my Powers, to ſing thy Divine Praiſe.

10. I will not only ſing thy Praiſe among the Tribes of *Iſrael*, but likewiſe will diſplay it among foreign Nations, where my Pſalms ſhall be ſung.

11. For thy Mercy and Truth are infinite in Extenſion, and unmeaſurable, as a Line drawn from Earth through the immenſe Space of the Heavens.

12. O Lord, ſhew thy ſelf to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can reſcue me from; and the Glory which will accrue from ſuch an unexpected Preſervation of thy Servant, will ſound thy Praiſe all over the World.

Para-

Si vere utique. Pſal. 58.

This Pſalm is likewiſe intituled, Al-taſchith, *a* Michtam *of* David. *It was wrote under the* Saulian *Perſecution, and is chiefly levelled againſt ſome of* Saul's *chief Courtiers and Counſellors, who had given him Advice to deſtroy* David.

ARE your Minds ſet upon Righteouſneſs, O ye Congregation: and do ye judge *the thing that is* right, O ye Sons of Men?

2. Yea, ye imagine Miſchief in your Heart upon the Earth: and your Hands deal with Wickedneſs.

3. The Ungodly are froward, *even* from their Mothers Womb: as ſoon as they are born, they go aſtray, and ſpeak Lies.

4. They are as venomous as the Poiſon of a Serpent: *even* like the deaf Adder, that ſtoppeth her Ears;

5. Which refuſeth to hear the Voice of the Charmer: charm he never ſo wiſely.

6. Break their Teeth, O God, in their Mouths, ſmite the Jaw Bones of the Lions, O Lord: let them fall away like Water *that* runneth apace, *and when* they ſhoot their Arrows, let them be rooted out.

7. Let *them* conſume away like a Snail, *and be like* the untimely Fruit of a Woman: *and let* them not ſee the Sun.

8. Or

Paraphraſe on Pſal. 58.

IS this the Righteouſneſs which you who are the Privy-Counſellors of a King, pretend to? You that ought to have hindred the Prince from doing any Act of Violence to an innocent Perſon; do you adviſe him to theſe Acts of Cruelty, O ye Sons of Men, and not Sons of God, as all good Magiſtrates are?

2. Inſtead of ſeriouſly ſtudying the Rules of Juſtice, you only contrive Miſchief in your Hearts; and inſtead of weighing Matters which come before you with Impartiality between Prince and Subject, you contrive only to gratifie the Tyrannick Will of your Maſter, and do not deal out, as you ought to do, Juſtice, but Oppreſſion.

3. But 'tis no Wonder, that theſe wicked Counſellors are not more impartial in their Determinations concerning me, for they are a wicked Generation of People, whom *Saul* has pick'd up to ſerve his Turn, whoſe whole Lives have been remarkably flagitious from their very Childhood, they being uſed to tell Lies, before they could ſpeak plain.

4. Their Tongue contains as much Venom as that of a Snake, nay, as the Tongue of an old cunning Adder, that ſtops his Ear, and will not be enticed out of his Hole by Muſick.

5. Such an old crafty Adder that runs his Head in the Ground, that he may avoid the Hearing of the Airs of a tuneful Inſtrument that is brought to charm him; tho' the Muſician plays thereon with never ſo much Skill and Pleaſantneſs.

6. But thou, O God, whoſe Power is not to be reſiſted, do thou break out the Teeth of theſe biting Serpents, diſable the Jaw-bones of theſe devouring Lions, that tear good Men in Pieces; let them run away in waſte like Water, no one valuing them; and whilſt they ſhoot out their Arrows to wound others, let them be deſtroyed themſelves.

7. Let them become like a Snail, which, the further it goes, the more it waſteth of its Subſtance; let them be deſtroyed, and their Bodies thrown into ſome dark Hole, like abortive Births, and let them never more be beheld by the Eyes of Men, or ſee the Face of the Sun.

8. With-

8. Or ever your Pots be made hot with Thorns: ſo let Indignation vex him, *even as* a thing that is raw.

9. The Righteous ſhall rejoyce when he ſeeth the Vengeance: he ſhall waſh his Footſteps in the Blood of the Ungodly.

10. So that a Man ſhall ſay, Verily *there is* a Reward for the Righteous: doubtleſs *there* is a God that judgeth the Earth.

8. Without any delay, (as a Pot is ſet a boiling by the ſtrong Heat of a Fire of Thorns) let the Divine Vengeance fret and torment them as an Inflammation rankles a Wound.

9. This righteous Judgment of God upon theſe wicked Counſellors ſhall give juſt Cauſe of rejoycing to all good Men, cauſing them to triumph in the ſame manner as a Victor, whoſe Feet are died with Blood as he walks over the Carcaſſes of the Slain.

10. This will afford a juſt Occaſion of Reflection for Men to pronounce; that God is not an idle Spectator of humane Affairs, but a juſt and righteous Judge of the World, rewarding good Men, and puniſhing the Bad, even in this Life.

Leſſons for the XIth Day of the Month throughout the Year.

January 11.		*February* 11.		*March* 11.		*April* 11.	
Morn.	Gen. 19. Matt. 9.	Morn.	Lev. 18. Mark 11.	Morn.	Joſh. 2. Luke 22.	Morn.	1 Sam. 25. Acts 8.
Even.	Gen. 20. Rom. 9.	Even.	Lev. 19. 2 Cor. 7.	Even.	Joſh. 3. 1 Theſſ. 2.	Even.	1 Sam. 26. Heb. 13.
May 11.		*June* 11.		*July* 11.		*Auguſt* 11.	
Morn.	2 Kings 4. Matt. 9.	Morn.	Ecclus. 10. Acts 14.	Morn.	Eccl. 1. Luke 23.	Morn.	Jer. 50. Acts 9.
Even.	2 Kings 5. Rom. 10.	Even.	Ecclus. 12. Acts 15. *to* v. 36.	Even.	Eccl. 2. 1 Theſſ. 3.	Even.	Jer. 51. Jam. 1.
September 11.		*October* 11.		*November* 11.		*December* 11.	
Morn.	Micah 4. Matt. 12	Morn.	Judith 13. Mark 14.	Morn.	Ecclus. 35. John 3.	Morn.	Iſa. 35. Acts 11.
Even.	Micah 5. Rom. 12	Even.	Judith 14. 2 Cor. 10.	Even.	Ecclus. 36. 2 Theſſ. 2.	Even.	Iſa. 36. Jam. 4.

Evening Prayer.

Eripe me de inimicis. Pſal. 59.

This Pſalm *is likewiſe intituled,* Al-taſchith, *a* Michtam *of* David, when *Saul* ſent and watched the Houſe to kill him. *The Hiſtory is in* 1 Sam. 19. *when he was delivered by the pious Fraud of* Michal *his Wife, who let him down thro' a Window, and placed an Image in the Bed where he uſed to lie.*

DEliver me from mine Enemies, O God: defend me from them that riſe up againſt me.

2. O deliver me from the wicked Doers: and ſave me from the Blood-thirſty Men.

3. For

Paraphraſe on Pſal. 59.

DEliver me, O God, from my malicious Enemies, and ſet me in a Place of Safety, where I may be free from the wicked Deſigns of thoſe who have combined together to take away my Life.

2. Defend me from the Contrivances of thoſe wicked Men, who make a Practice and Trade of Miſchief, and hunt after innocent Perſons Blood, as if they were purſuing their Game.

3. They

3. For lo, they lie waiting for my Soul: the mighty Men are gathered againſt me without *any* offence or fault of me, O Lord.

4. They run and prepare themſelves without *my* fault: ariſe thou therefore to help me, and behold.

5. Stand up, O Lord God of Hoſts, thou God of Iſrael, to viſit all the Heathen: and be not merciful unto them that offend of malicious Wickedneſs.

6. They go to and fro in the Evening: they grin like a Dog, and run about through the City.

7. Behold, they ſpeak with their Mouth, and Swords *are* in their Lips: for who doth hear?

8. But thou, O Lord, ſhalt have them in Deriſion: and thou ſhalt laugh all the Heathen to Scorn.

9. My Strength will I aſcribe unto thee: *for thou* art the God of my refuge.

10. God ſheweth me his goodneſs plenteouſly: and God ſhall let me ſee *my deſire* upon mine Enemies.

11. Slay them not, leſt my People forget it: but ſcatter them abroad among the People, and put them down, O Lord, our Defence.

12. For

3. They lie in Ambuſh to ſet upon me, that they may take away my Life; all the great Men in *Saul*'s Court, are in a Conſpiracy againſt me, tho' I am not conſcious of any Fault I have committed againſt that Prince.

4. They run together with all haſte, every one taking their Poſt to circumvent and betray me, who am a faithful Subject, without any Stain of Diſloyalty upon me; I beſeech thee therefore to riſe up to my Aſſiſtance, and to conſider with what Danger I am ſurrounded.

5. Stand up therefore, O my God, as one awaking out of Sleep in my Defence, and ſeverely chaſtiſe theſe Heatheniſh Adverſaries of mine.

6. They go backwards and forwards in the Dusk of the Evening, to proſecute their villainous Contrivances, they run growling and barking at me throughout the City, as a Hound does after a Beaſt of Game.

7. They throw out of their Mouths Curſes and Threats againſt me; the Words which proceed out of their Lips eat like Swords, and they think with themſelves, that God does not make any Obſervation upon their Injuſtice and Violence.

8. But they ſhall know, that thou, O Lord, ſhalt diſappoint all their wicked Practices againſt me, making them aſham'd of their ſucceſsleſs Attempts; for thou, who by thy watchful Providence doſt defeat ſuch wicked Deſigns, all over the World, ſhalt particularly interpoſe thy Providence, in Behalf of me thy faithful Servant.

9. All the Opportunities and Ways of eſcaping my Dangers, I do not aſcribe to my own Sagacity, but to thy Goodneſs, which haſt put them into my Hands, for thou art my Refuge in all my Diſtreſſes.

10. God ſo plentifully ſhowers down his Mercies upon me, that they prevent my asking; and I do not doubt, but God, in a little time, will give me the Satisfaction of ſeeing my Enemies in a more forlorn Condition than I am now in.

11. I do not deſire that thou ſhouldſt ſlay them by an univerſal Deſtruction, leſt the People ſhould forget in a little time the Severity of thy Juſtice, but now and then pick out one of the moſt remarkable Offenders, and make him a Monument of thy Vengeance: Do thou, O God my Defender, ſcatter them among the Heathen Nations, and throw them down from the Height of Honour, which they now pride themſelves in.

12. And

12. For the Sin of their Mouth, and for the Words of their Lips they ſhall be taken in their Pride: *and why?* their Preaching is of Curſing and Lies.

13. Conſume *them* in thy Wrath, conſume *them*, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the World.

14. And in the Evening they will return: grin like a Dog, and will go about the City.

15. They will run here and there for Meat: and grudge if they be not ſatisfied.

16. As for me, I will ſing of thy Power, and will praiſe thy Mercy betimes in the Morning: for thou haſt been my Defence and Refuge in the Day of my Trouble.

17. Unto thee, O my Strength, will I ſing: for thou, O God, art my Refuge *and* my merciful God.

Deus, repuliſti nos. Pſal. 60.

The Hebrew Title to this Pſalm is, To the chief Muſician upon *Shuſhan-Eduth*, a Michtam of *David* to teach, when he ſtrove with *Aram-Naharaim*, and with *Aram Zobah*, when *Joab* returned, and ſmote of *Edom* in the Valley of Salt 12000. *The Particulars of theſe Victories are recorded in the Books of* Samuel *and* Chronicles, *where are related his Succeſſes in* Meſopotamia, *and particularly in* Zobah, 2 Sam. 8. 3, 5. *as alſo in* Idumea, 1 Chron. 18. 5, 6, 7. *how that* Abiſhai *ſlew* 18000 *in the Valley of Salt*, 1 Chron. 18. 12. *and upon their Inſurrection afterwards*, Joab *ſlew* 12000 *more in the ſame Valley, and reduced almoſt all* Edom *to* David's *Government*, 1 Chron. 18. 13. *It is called* a Michtam, or Jewel-Pſalm of *David*, to be ſung upon the Hexachord or Inſtrument of ſix Strings in the Sanctuary. *This Pſalm was not penned after the Victories, but whilſt* David *was preparing for this Expedition, or* whilſt he ſtrove, *as the Title expreſſes it.*

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2. Thou

12. And this they have very deſervedly brought upon themſelves, by reaſon of their Pride and Treachery; for their whole Converſation is nothing but Lying and Calumny.

13. Therefore if they will not be bettered by thy former Chaſtiſements, deſtroy them in thy Anger, till they be quite periſhed, and that in ſo remarkable a manner, that all foreign Nations may take notice, with how ſignal a Providence thou doſt govern the World.

14. And ſince they like the Imitating of a Dog ſo well, let them run about like a ſtarving Dog, growling through the City.

15. Let them run from this Houſe to that, hunting for a Bit of Meat, and murmuring that they cannot fill their Bellies.

16. But as for my Part, ſince thou haſt delivered me from this impendent Danger, my firſt Addreſſes in the Morning ſhall be made to thee, to praiſe thy Goodneſs for ſo great a Deliverance.

17. Thou, O my God, who haſt defended me by thy Almighty Power, ſhalt be the Subject of my Hymns: Thou who doſt not only employ thy *Omnipotence* in reſcuing me, but who doſt vouchſafe to diſcover, in ſo many Particulars, thy infinite Mercy towards me.

Paraphraſe on Pſal. 60.

O Lord, thou didſt ſuffer us to be ſhamefully defeated by our Heathen Neighbours the Philiſtines, in our laſt Battle with them, under *Saul*'s Reign, 1 *Sam* 31. but tho' thy Diſpleaſure againſt us was then very great, we beſeech thee to return to thy uſual Favour which thou wert wont to bear to us.

2. Thou

2. Thou haſt moved the Land, and divided it: heal the Sores thereof, for it ſhaketh.

3. Thou haſt ſhewed thy People heavy things: thou haſt given us a drink of deadly Wine.

4. Thou haſt given a Token for ſuch as fear thee: that they may triumph becauſe of the Truth.

5. Therefore were thy beloved delivered: help me with thy right Hand, and hear me.

6. God hath ſpoken in his Holineſs, I will rejoyce and divide Sichem: and mete out the Valley of Succoth.

7. Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my Head; Juda is my Lawgiver,

8. Moab *is* my Waſh-pot, over Edom will I caſt out my Shoe: Philiſtia be thou glad of me.

9. Who will lead me into the ſtrong City: who will bring me into Edom?

10. Thou

2. Thou haſt been pleaſed to ſuffer very great Commotions and inteſtine Diviſions to be in our Country, and which do, even to this Day, wofully diſtract it; O be thou pleaſed to lend thy Hand to heal theſe diſmal Wounds, which do more threaten our Deſtruction than the Force of our Enemies abroad.

3. Thou haſt exerciſed thy choſen People with very hard Diſpenſations, making them to partake of a very bitter Cup, having Wars with their neighbouring Nations, and very dangerous Factions among themſelves.

4. Thou haſt given Trophies or *Tokens* of Victory to us thy faithful Servants who truſted in thee; of having conquered and triumphed over the Adherents of *Saul*'s Houſe, as thy Word, which is Truth, did engage that I ſhould do.

5. And that Deliverance of me and my Friend from the *Saulian* Party, I gratefully acknowledge to be a great Inſtance of thy Love to us; and therefore I beſeech thee at this Juncture to be as ready to aſſiſt us, and to hear my Prayers, which I put up for my People, now engaged in this dangerous War.

6. In Anſwer to this Prayer of mine, God has given this oracular Reſponſe out of his Sanctuary, the Subſtance whereof is this, 'That I ſhall conquer 'and triumph over the Infidel-Army 'which is now advancing againſt me; 'and the Country of the *Sichemites* 'ſhall be divided out among the Sol- 'diers of my victorious Army, all the 'great Valley of *Succoth* will be meaſu- 'red out into Parcels, and be choſen 'by Lots among the Conquerors.

7. 'That *Gilead*, and that Part of 'the Tribe of *Manaſſes*, which is be- 'yond *Jordan*, tho' for a Time they 'were ſubject to *Iſboſheth*, *Saul*'s Son, '2 *Sam.* 2. 8, 9. yet for the future they 'ſhall be intirely under my Govern- 'ment; *Ephraim*, which was under the 'ſame Defection from me, ſhall here- 'after be a main Support of my King- 'dom; *Judah*, the principal Tribe of 'all my Subjects, according to *Jacob*'s 'Prediction, *Gen.* 48. 19. is my Law- 'giver, out of which I chooſe my 'chief ſubordinate Magiſtrates and Mi- 'niſters of State.

8. 'The *Moabites*, after they are con- 'quered by me, ſhall be reduced to a 'ſervile Condition, whom I ſhall make 'Slaves of to waſh my Feet, or to do 'ſuch other mean Drudgeries:' And thou, O *Philiſtia*, be thou full of triumphal Acclamations, to receive me as thy Lord and Conqueror.

9. Who will attend me in my triumphal Entry into *Rabba*, that ſtrong City of the *Ammonites*, 2 *Sam.* 12. 26. who will joyn in my Cavalcade, when I go to take Poſſeſſion of *Edom*?

10. Cer-

10. Thou haſt not caſt us out, O God: will not thou, O God, go out with our Hoſts?

11. O be thou our help in trouble: for vain is the help of Man.

12. Through God will we do great Acts: for *it is he that* ſhall tread down our Enemies.

Exaudi, Deus. Pſal. 61.

This Pſalm was wrote by David, *moſt probably, in the Time of* Abſalom's *Rebellion, when he was drove, by the prevailing Power of his Rebel-Son, beyond* Jordan, *to the Extremities of* Judæa; *and this is the* Ends of the Earth *he mentions* Verſe 2.

HEar my crying, O God: give ear unto my Prayer.

2. From the ends of the Earth will I call upon thee: when my Heart is in heavineſs.

3. O ſet me up upon the *Rock* that is higher than I: for thou haſt been my hope, *and* a ſtrong Tower for me againſt the Enemy.

4. I will dwell in thy Tabernacle for ever: and my Truſt ſhall be under the covering of thy Wings.

5. For thou, O Lord, haſt heard my Deſires: and haſt given an heritage unto thoſe that fear thy Name.

6. Thou ſhalt grant the King a long Life: *that* his Years *may endure* throughout all Generations.

7. He

10. Certainly, O Lord, thou haſt not laid aſide thy uſual Protection of us; Wilt not thou, in thy former manner, head our Armies?

11. We beſeech thee to vouchſafe us thy Aſſiſtance in all our Extremities; for we look upon all human Aid to ſignify nothing, in reſpect of thine.

12. For whilſt we are ſo happy as to have the Divine Aſſiſtance, we doubt not, but we ſhall perform noble Exploits; 'tis his Power only that can enable us to gain a Victory over our Enemies.

Paraphraſe on Pſal. 61.

O Gracious Lord, I beſeech thee to lend a favourable Ear to my Prayer, which I put up to thee in my great Diſtreſs.

2. Altho' I am forced to take ſhelter in the remote Parts of my Kingdom, 2 *Sam.* 17. 22. yet thy omnipotent Power can afford me Relief in this forlorn Place, and tho' I be in never ſo diſconſolate Condition.

3. Tho' my Misfortunes depreſs me never ſo low, yet thou art an impregnable Fortreſs to ſecure me againſt any Attempts which ſhall be made againſt me; for when I formerly truſted in thee, I always experienced thy Aſſiſtance for my Deliverance.

4. And tho', to my great Grief, in this Time of my Exile, I am forced to be abſent from the publick Place of thy Worſhip; yet, after thou ſhalt be pleaſed to reſtore me, I will be ſo conſtant in my publick Devotions, that I may be ſaid to dwell in that ſacred Place; I will truſt to thee only for Succour, as Chickens do to the Wings of a Hen.

5. For I have always experienced thy Favour to me, in hearing the Requeſts of thy devout Servant, having formerly given to me the Inheritance of this Kingdom which I was not born unto.

6. And I doubt not, but, tho' I now live in Exile, thou wilt work my Reſtoration, and grant me a long and proſperous Reign afterwards.

7. He ſhall dwell before God for ever: O prepare thy loving Mercy and Faithfulneſs, *that* they may preſerve him.

8. So will I always ſing Praiſe unto thy Name: that I may daily perform my Vows.

MORNING PRAYER.

Nonne Deo. Pſal. 62.

This Pſalm ſeems to be compoſed in the beginning of Abſalom's *Rebellion, whilſt his ſeditious Subjects were combining againſt him.*

MY Soul truly waiteth ſtill upon God: for of him cometh my Salvation.

2. He verily is my Strength and my Salvation: he *is* my defence, ſo that I ſhall not greatly fall.

3. How long will ye imagine miſchief againſt every Man: ye ſhall be ſlain all the ſort of you; yea, as a tottering Wall ſhall ye be, and like a broken Hedge.

4. Their device is only how to put *him* out whom God will exalt: their delight is in Lies, they give good Words with their Mouth, but curſe with their Heart.

5. Nevertheleſs, my Soul, wait thou ſtill upon God: for my hope *is* in him.

6. He truly *is* my Strength and my Salvation: he *is* my Defence, ſo that I ſhall not fall.

7. In God *is* my Health and my Glory: the Rock of my Might, and in God *is* my Truſt. 8. O

7. And that I ſhall have again an Opportunity of frequenting thy publick Worſhip as long as I live; be pleaſed plentifully to beſtow thy Mercy upon me, and make good thy Promiſe to me, for my Preſervation, and reinſtating me in my Kingdom.

8. And this will be a freſh Obligation upon me, to praiſe thy gracious Majeſty, and to offer up thoſe Sacrifices and Oblations, which I have vow'd unto thee upon my Reſtitution.

Paraphraſe on Pſal. 62.

ALL my Expectations are grounded upon God alone; I expecting no Deliverance but from his Almighty Aid.

2. He is my Caſtle, to which I can with Safety retire; whilſt he is pleaſed to take me into his Protection, tho' I may be expoſed to ſome ſmall Misfortunes, I do not fear any great Defeat by my Enemies.

3. How long will ye be contriving miſchievous Deſigns againſt good Men? God will not ſuffer you long to perſiſt in this Violence, for he ſhall bring you to as ſpeedy a Deſtruction, as a tottering Wall that ſhall ſoon fall down, and a broken Hedge which ſhall quickly be pulled up and burnt.

4. Their only Aim is, to deprive me of the Regal Dignity, which God Almighty, notwithſtanding their ſpiteful Endeavours, will moſt certainly preſerve unto me; they gloſſing over their villainous Deſigns with plauſible Pretences; and under a Shew of meaning me no harm.

5. But, O my Soul, do thou with Silence wait for God's good Time of Deliverance; for I have a good Ground of hope in him for Deliverance.

6. He is my Caſtle, to which I can with Safety retire, whilſt he is pleaſed to take me into his Protection; tho' I may be expoſed to ſome ſmall Misfortunes, I do not fear any great Defeat from mine Enemies.

7. From God I expect my Deliverance and future Advancement, he is my Caſtle of Defence, to ſecure me from any Aſſaults of mine Enemies.

8. And

8. O put your Truſt in him alway, ye People: pour out your Hearts before him, for God *is* our hope.

9. As for the Children of Men, they *are* but vanity: the Children of Men are deceitful upon the weights, they *are* altogether *lighter* than vanity it ſelf.

10. O truſt not in Wrong and Robbery, give not your ſelves unto vanity: if Riches increaſe, ſet not your Heart *upon them.*

11. God ſpake once, *and* twice I have alſo heard the ſame: That Power *belongeth* unto God;

12. And *that* thou, Lord, art merciful: for thou rewardeſt every Man according to his Work.

Deus, Deus meus. Pſal. 63.

The Hebrew Title is, A Pſalm of *David,* when he was in the Wilderneſs of *Judah. The Hiſtory of his Flight thither, under* Saul's *Perſecution, is recorded of him,* 1 Sam. 22. 5. *where the Prophet* Gad *adviſes him, for his Safety, to get him into the Land of* Judah, and he departed and came into the Foreſt of *Hareth.*

O God, thou *art* my God: early will I ſeek thee.

2. My Soul thirſteth for thee, my Fleſh alſo longeth after thee: in a barren and dry Land where no Water is.

3. Thus have I looked for thee in Holineſs: that I might behold thy Power and Glory.

4. For thy loving Kindneſs *is* better than the Life it ſelf: my Lips ſhall praiſe thee.

5. As

8. And therefore I exhort all you good People who have eſpouſed my Cauſe, do you, after my Example, renounce all Confidence in Secular Strength, and rely only upon the Divine Aid, beg his Aſſiſtance by devout Prayer, and he will not fail to afford us Relief.

9. Quit not your Intereſt with God, who is the trueſt Friend in the World, to depend upon the Aſſiſtance of Men, who are for the moſt part as deceitful, as a falſe Pair of Scales; nay, if the lighteſt thing in the World were thrown into the Ballance againſt them, it would be more weighty than they.

10. If you are deſtitute of the ordinary Conveniences of Life do not think to mend your Circumſtances by Fraud, Oppreſſion, and Lying; or tho' you are poſſeſſed of great Eſtates by honeſt Means, you muſt not let them get Poſſeſſion of your Affections, but be ready to part with them when God calls for them back again.

11. God has frequently declared, as well by the Courſe of his Providence, as by the Writings of his Prophets, that by his Power he diſpoſes of Humane Affairs, contrary to Mens ordinary Expectations, and that future Events will come to paſs, not as they project, but as he pleaſes.

12. And that thou art not only a powerful God, to free good Men from the Oppreſſions which lie hard upon them; but that thou art likewiſe a *merciful* God, by laying up Rewards in Store for thy faithful Servants.

Paraphraſe on Pſal. 63.

O Gracious God, who haſt all my Life long been an indulgent Father to me, I will addreſs my ſelf to thee early, making my Application to thee before any Thing elſe.

2. I have as violent a Thirſt upon me, to be in a Condition of partaking again in thy publick Worſhip, as is cauſed in me by the dry parched Wilderneſs, I am now forced to hide my ſelf in.

3. With the like Eagerneſs have I expected to wait upon thee again, near thy *Holineſs* or Sanctuary, and that I may behold thy Ark, where thy majeſtick Power and Glory does moſt eminently reſide.

4. For thy Kindneſs and Favour, wherewith thou doſt befriend the Nation of the Jews, by reſiding among them, is a more valuable Bleſſing than Life it ſelf; and when thou art pleaſed to recal me from my Exile, I will thankfully acknowledge thy Favours in the publick Congregation.

5. As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6. My Soul ſhall be ſatisfied even as it were with marrow and fatneſs: when my Mouth praiſeth thee with joyful Lips.

7. Have I not remembred thee in my Bed: and thought upon thee when I was waking?

8. Becauſe thou haſt been my helper: therefore under the ſhadow of thy Wings will I rejoyce.

9. My Soul hangeth upon thee: thy right hand hath upholden me.

10. Theſe alſo *that* ſeek the hurt of my Soul: they ſhall go under the Earth.

11. Let them fall upon the edge of the Sword: that they may be a portion for Foxes.

12. But the King ſhall rejoyce in God; all they alſo that ſwear by him, ſhall be commended: for the Mouth of them that ſpeak Lies ſhall be ſtopped.

Exaudi, Deus. Pſal. 64.

This, with probability, was thought to be wrote when David *was grown into diſgrace with* Saul, *and had departed from his Court; ſome of the Jews think it was prophetically wrote of* Daniel, *but they do not bring ſufficient Reaſons to ſupport that Fancy.*

HEar my Voice, O God, in my Prayer: preſerve my Life from fear of the Enemy.

2. Hide me from the gathering together of the froward: and from the Inſurrection of wicked Doers.

3. Who

5. And this I will do continually unto my Lives end, whenever I find my ſelf under any Difficulties, addreſſing my ſelf to thee for help.

6. The ſweeteſt Marrow, and the moſt delicious Oil, is not ſo pleaſant to others, as ſinging Praiſes to Thee is to Me.

7. Was I not uſed to make thee the Subject of my Meditations, both a-Bed and Up?

8. I am conſcious what a conſtant Aſſiſtance thou haſt all along afforded me in my Troubles, therefore I have the better Aſſurance, that the Wings of thy providential Care ſhall defend me from all Harm.

9. My Soul hangs upon thee as a Child that walks along with its Parent, thy Hand holding me up to keep me from falling, and that I may be able to go thy Pace.

10. But for my Enemies, thou art ſo far from upholding them, that they ſhall fall not only to the Ground, but into their Graves.

11. They ſhall be deſtroyed by the Sword in Battle, 1 *Sam.* 31. and their Carcaſes ſhall be devoured by the wild Beaſts of the Field.

12. Then ſhall God exalt me to the Kingdom which he has promiſed me, with great Joy and Triumph; when all they that ſwear Allegiance to me ſhall be amply rewarded for their Duty; but the Mouth of *Saul*'s perjur'd Courtiers ſhall be ſo ſtopped, that they ſhall not be able to do further Miſchief by their falſe Informations againſt innocent Men.

Paraphraſe on Pſal. 64.

O Lord, I addreſs my earneſt Prayers to thee for thy Aſſiſtance, do thou preſerve me from my wicked Adverſaries who have a Deſign upon my Life.

2. Defend me from the Cabals and Plots contrived againſt me by *Saul*'s Partizans, and from the open force which they are now preparing againſt me.

3. They

3. Who have whet their Tongue like a Sword: *and* ſhoot *out* their Arrows, *even* bitter Words.

4. That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5. They encourage themſelves *in* Miſchief: and commune among themſelves, how they may lay Snares, and ſay that no Man ſhall ſee them.

6. They imagine Wickedneſs and practiſe it: that they keep ſecret among themſelves, every Man in the deep of his Heart.

7. But God ſhall ſuddenly ſhoot at them *with* a ſwift Arrow; *that* they ſhall be wounded.

8. Yea, their own Tongues ſhall make them fall: *inſomuch that* whoſo ſeeth them ſhall laugh them to Scorn.

9. And all Men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his Work.

10. The Righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of Heart ſhall be glad.

3. They have not, as yet, 'tis true, drawn the Sword againſt me, but they have whet their Tongues ſharper than any Weapons, to report baſe Calumnies of me, to take away my Reputation; and they ſhoot out Slanders of me, which pierce me more than their Arrows would.

4. That they may bring into trouble honeſt and innocent Men, wounding them by vile Slanders, which they are not aware of.

5. They every Day grow more and more hardened in their Falſeneſs and Impudence, encouraging one another in their wicked Trade of Defamation, ſaying that God does not trouble himſelf with theſe Matters.

6. They put themſelves to a great deal of Expence of Thought for ſomething ſingularly wicked; and when they have found it out, they ſet themſelves greedily to put it in Practice, and that too with a great deal of Cunning and Secrecy.

7. But God ſhall blaſt their wicked Deſigns by a more ſagacious reach of his Providence; which ſhall have a more certain Effect than all their Contrivances, and ſhall end in their overthrow.

8. Yea, their own malicious Tongues, by which they deſigned Miſchief to others, ſhall occaſion their own downfal; which wretched Diſappointment ſhall expoſe them to the greateſt Diſgrace.

9. But as for good and holy Men, they ſhall have Occaſion to magnifie and adore the good Providence of God; which ſhall be diſcovered in their Deliverance, and for the Prevailing of honeſt Simplicity above unrighteous Cunning.

Leſſons for the XIIth Day of the Month throughout the Year.

January 12.	*February* 12.	*March* 12.	*April* 12.
Morn. Gen. 21. Matt. 10.	Morn. Lev. 20. Mark 12.	Morn. Joſh. 4. Luke 23.	Morn. 1 Sam. 27. Acts 9.
Even. Gen. 22. Rom. 10.	Even. Lev. 26. 2 Cor. 8.	Even. Joſh. 5. 1 Theſſ. 3.	Even. 1 Sam. 28. James. 1.
May 12.	*June* 12.	*July* 12.	*Auguſt* 12.
Morn. 2 Kings 6. Matt. 10.	Morn. Job 16 Mark 12.	Morn. Eccleſ. 3. Luke 24.	Morn. Jer. 52. Acts 10.
Even. 2 Kings 7. Rom. 11.	Even. Job 17, 18. 2 Cor. 9	Even. Eccleſ. 4. 1 Theſſ. 4	Even. Lam. 1. Jam. 2.
September 12.	*October* 12.	*November* 12.	*December* 12.
Morn. Micah 6. Matt. 13.	Morn. Judith 15. Mark 15.	Morn. Eccluſ. 37. John 4	Morn. Iſa. 37. Acts 12.
Even. Micah 7. Rom. 13.	Even Judith 16. 2 Cor. 11.	Even Eccluſ. 38. 2 Theſſ. 3.	Even. Iſa. 38. Jam. 5.

Evening Prayer.

Te decet hymnus. Pſal. 65.

It is thought that this Pſalm was compoſed by David *after ſome great Drought, and does probably relate to the three Years Famine, which followed ſome time after the Rebellion of* Abſalom, *recorded* 2 Sam. 21. *which being removed by plentiful Showers of Rain, the Pſalmiſt praiſes the Goodneſs of God for it in this Hymn.*

THou, O God, art praiſ d in Sion: and unto thee ſhall the Vow be performed in *Jeruſalem.*

2. Thou that heareſt *the* Prayer: unto thee ſhall all Fleſh come.

3. My miſdeeds prevail againſt me: O be thou merciful unto our Sins.

4. Bleſſed is *the Man whom* thou chooſeſt, and receiveſt *unto thee*: he ſhall dwell in thy Court, and ſhall be ſatisfied with the Pleaſures of thy Houſe, *even* of thy holy Temple.

5. Thou

Paraphraſe on Pſal. 65.

THou haſt particular Praiſes addreſſed to thee in Mount *Sion*, where is ſeated the Ark of thy Tabernacle, and where our publick Devotion is performed; and the whole City of *Jeruſalem* ſhall eccho with the Thankſgivings which ſhall be paid to thee there.

2. Thy readineſs to relieve thy devout Worſhippers in their Diſtreſs, ſhall give Encouragement to all Nations of the World, to apply to thee for help under their Calamities.

3. Every one of us ought to acknowledge that our Sins are of that Weight, that they are a ſufficient Obſtacle to hinder God's Favours being ſhewn to us; but thou art a merciful God, which alloweſt Pardon upon ſincere Repentance, to the greateſt Offences.

4. But notwithſtanding the many Offences which we have all, the very beſt of us, committed againſt thee, what a great degree of Happineſs doſt thou vouchſafe us, to allow us the Favour of partaking in thy publick Worſhip, and addreſſing our ſelves to thee in the Courts of the Tabernacle, and to have our Souls refreſhed with the Sacred Praiſes which thou art celebrated with in thy holy Houſe?

5. Thou

5. Thou ſhalt ſhew us wonderful things in thy Righteouſneſs, O God of our Salvation: *thou that art* the hope of all the ends of the Earth, and of them that remain in the broad Sea.

6. Who in his Strength ſetteth faſt the Mountains: *and is* girded about with Power.

7. Who ſtilleth the raging of the Sea: and the noiſe of his Waves, and the madneſs of the People.

8. They alſo that dwell in the uttermoſt parts of the Earth, ſhall be afraid at thy Tokens: thou that makeſt the out-goings of the Morning and Evening to praiſe *thee*.

9. Thou viſiteſt the Earth, and bleſſeſt it: thou makeſt it very plenteous.

10. The River of God is full of Water: thou prepareſt their Corn, for ſo thou provideſt for the Earth.

11. Thou watereſt her Furrows, thou ſendeſt Rain into the little Valleys thereof: thou makeſt it ſoft with the drops of Rain, and bleſſeſt the increaſe of it.

12. Thou crowneſt the Year with thy Goodneſs: and thy Clouds drop Fatneſs.

13. They

5. Thou art remarkably Famous, for thy good Providence in working ſignal Deliverances of Perſons in trouble among us thy choſen People; and for not only confining thy Goodneſs to us, but by thy extending it to Perſons in the remoteſt Parts of the Earth, even that dwell in the Iſlands which are encompaſſed by the Ocean.

6. For it is Thou whoſe vaſt Power gave the Mountains ſuch a Firmitude, as not to be removed by the ſtrongeſt Hurricanes and Earthquakes; thy Omnipotence encompaſſes thee with an uncontroulable Authority over all thy Creatures, and ſits cloſe about thee as the Armour about a great Warrior.

7. For it is thou who doſt quiet the boiſterous Billows of the Ocean, when they rage never ſo furiouſly, and turn the greateſt Storm into a Calm at thy Pleaſure; thou doſt appeaſe the moſt turbulent Sedition of the People, and reſtore publick Peace after inteſtine Diſtractions.

8. All the barbarous Inhabitants of the remote Parts of the World ſhall be put into Conſternation, when they obſerve the unuſual Phœnomena and Appearances in Nature, ſuch as Comets, Eclipſes and Earthquakes; nay, the conſtant Revolutions of the Sun, Moon, and other heavenly Bodies, ſhall extort Adoration from them, to thee the great Creator.

9. Nay, further, we have learned by our great Experience, what a kind Relief thou haſt afforded to the Earth, which was ſcorched by ſo long a Drought, ſending a ſeaſonable Rain, cauſing it plentifully to bring forth its Fruits, after ſo great a Barrenneſs.

10. God's River, the great Celeſtial Magazine and Repoſitory of Waters, from whence the Rains are ſupplied, overflow with Water; from thence thou ſendeſt down ſeaſonable Showers, to make the Corn grow, for the Nouriſhment of the Inhabitants of the Earth.

11. Thou makeſt the Rain to ſtagnate in all the little Furrows and Declivities thereof, thou doſt ſoften all the hard Clods of the Ground with a fatning Moiſture, and doſt afford it thy Bleſſing to bring forth a happy Increaſe.

12. 'Tis thy Divine Bounty, which encircles the Earth with beautiful Flowers, and a pleaſant Verdure, as it were with a Garland, in the Spring of the Year; it is thou who ſendeſt that unctuous Moiſture which deſcendeth out of the Clouds, which affords ſo ſucceſsful a Growth to all the Vegetable World.

13. They ſhall drop *upon* the dwellings of the Wilderneſs: and the little Hills ſhall rejoyce on every ſide.

14. The Folds ſhall be full of Sheep: the Valleys alſo ſhall ſtand ſo thick with Corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. 66.

The Title does not inform us who this Pſalm was compoſed by; ſome will have it to be wrote after the Return from the Captivity: But it is moſt probable it had David *for its Author, being joined with the reſt of his Pſalms which lie in this Part of the Book, eſpecially ſince the ancient Collectors have aſcribed it to no one elſe. If it was his, it was wrote ſoon after his coming to the Throne, when the Philiſtines had lately,* viz. *during* Saul's *Reign, made ſuch miſerable Ravages in the Country,* 1 Sam. cap. 14. & cap. 17.

O Be joyful in God, all ye Lands: ſing Praiſes unto the Honour of his Name, make his Praiſe to be glorious.

2. Say unto God, O how wonderful *art thou* in thy Works: through the greatneſs of thy Power ſhall thine Enemies be found Liars unto thee!

3. *For* all the World ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4. *O* come *hither* and behold the Works of God: how wonderful *he is* in his doing toward the Children of Men.

5. He turned the Sea into dry Land; *ſo that* they went through the Water on Foot; there did we rejoice thereof.

6. He ruleth with his Power for ever, his Eyes behold the People: and ſuch as will not believe, ſhall not *be able to* exalt themſelves.

7. O

13. Even the heathy and barren Parts of the Wilderneſs, ſhall in ſome Meaſure be made fruitful as far as their Soil is capable thereof, by the late gracious Rain; and even the Sides of the craggy Rocks, ſhall have a new Herbage ſpring upon them, and look pleaſant with a beautiful Green.

14. The Paſtures ſhall be ſo crouded with Flocks of Sheep, that they ſhall look like a Garment of Wool upon them; and all the Valleys ſhall bring forth ſuch a prodigious Increaſe of Corn, that they ſhall rejoyce and triumph with the unuſual Fertility.

Paraphraſe on Pſal. 66.

O Ye Inhabitants of all Regions of the World, ſing joyful Songs to the Honour of the great JEHOVAH; celebrate his glorious Name and renowned Fame.

2. Saying, O Lord God of *Iſrael*, what ſignal Works haſt thou done for the Preſervation of thy People, of what a vaſt Extent is the Amplitude of thy Power? How haſt thou given the Lie to thy Enemies, who defied thy Power to interpoſe it ſelf in our behalf?

3. All foreign Countries, when they ſhall hear of this ſo remarkable a Deliverance wrought by thee, ſhall be willing to take ſhare in thy Worſhip, and to adore and praiſe thy holy Name.

4. You Inhabitants of foreign Countries, come into *Judæa*, or ſearch into the Annals of our Hiſtory, and you will be ſurpriz'd to hear of thoſe great Miracles which God Almighty himſelf has been pleaſed to do for us Men of this Country.

5. God, for our ſake, and to procure us a Paſſage through the Red-Sea, made the Waters on each ſide to retire, leaving us the dry Sands of the Bottom of the Sea to walk upon; and this afforded our Forefathers a great occaſion of rejoycing.

6. And it muſt be ſuppoſed, that God preſerveth the ſame Authority over the Heathen Nations as he did then, making Obſervation what Deſigns they are driving on, to the Prejudice of his Servants; for God will not ſuffer theſe unbelieving Idolaters to gain the Dominion over his faithful People.

7. Q

7. O praiſe our God, ye People: and make the Voice of his Praiſe be heard;

8. Who holdeth our Soul in Life: and ſuffereth not our Feet to ſlip.

9. For thou, O God, haſt provided us: thou alſo haſt tried us, like as ſilver is tried.

10. Thou broughteſt us into the Snare: *and* laid Trouble upon our Loins.

11. Thou ſufferedſt Men to ride over our Heads: we went through Fire and Water, and thou broughteſt us out into a wealthy *Place.*

12. I will go into thine Houſe with Burnt-offerings: and will pay thee my Vows, which I promiſed *with* my Lips, and ſpake *with* my Mouth, when I was in Trouble.

13. I will offer unto thee fat Burnt-ſacrifices, with the Incenſe of Rams: I will offer Bullocks and Goats.

14. O come *hither*, *and* hearken, all ye that fear God: and I will tell you what he hath done for my Soul.

15. I called unto him with my Mouth: and gave him Praiſes with my Tongue.

16. If

7. O therefore ye Nations, leave off your Superſtitions and Idolatry, and joyn with us in the Worſhip of the true God; that in a mutual Conſort of all our Voices, we may make the Praiſes of our great JEHOVAH reſound the more.

8. That we may ſing Praiſes to that great God, whoſe continual Conſervation keeps us from ſinking into nothing; whoſe good Providence defends us from all outward Accidents which may befal us; and, in our political State, who bears up our Spirits under national Calamities, and ſo directs our Counſels, that we may give the Enemy no great Advantage over us.

9. Indeed God has ſuffered ſometimes our Enemies to prevail againſt us, but this is not an Argument of his forſaking us, but of his great Love towards us; being willing to better us by theſe Afflictions, as a Refiner purges the Droſs from his Metal by the Fire.

10. Thou didſt for ſome Time, when the Philiſtines were ſuperior to us in the Battles which were fought between us, ſuffer us to be catch'd in a Gin as wild Beaſts are, our Loins being as it were compaſſed round with an iron Chain, as the Loins of thoſe Creatures are, upon the ſpringing of the Trap which is ſet for them.

11. Thou ſuffereſt our Enemies to ride upon us, as they would do upon Horſes and Aſſes; we have gone *through Fire*, i. e. Calamities of a greater ſize; *and Water*, i. e. Misfortunes of a leſſer Magnitude; but at laſt thou haſt been pleaſed, after this long fatiguing March, to bring us to a very fruitful Paſture, a State of Liberty after long Oppreſſion.

12. Having therefore received ſo great a Benefit from God, I at the Head of my People will go to God's Houſe to offer up to him a Sacrifice for this publick Bleſſing, and that I may diſcharge there my Vow, which in the Time of my Trouble I made to him.

13. I will make to thee a Burnt-offering, not of poor lean Cattel, but of the Choiceſt of every Kind I can procure, fat Rams, Bullocks, and Goats.

14. O all ye People of *Iſrael*, hearken to what I have now to propoſe to you; I will inform you, what gracious Inſtances of the Divine Favour God has been pleaſed to afford me.

15. I put up my Petitions to him for deliverance from my Misfortunes, which he preſently anſwered, and turned my Addreſſes into Thankſgivings.

16. Which

16. If I incline unto Wickedneſs with mine Heart: the Lord will not hear me.

17. *But* God hath heard *me:* and conſidered the Voice of my Prayer.

18. Praiſed *be* God, who hath not caſt out my Prayer: nor *turned* his Mercy from me.

Deus miſereatur. Pſal. 67.

This Pſalm, tho' it bears the Name of David *in the Greek and Latin Verſions, was probably wrote after the Captivity by* Eſdras, *or ſome other inſpired Perſon, and is a Propheſie of the Propagation of the Goſpel.*

GOd be merciful unto us, and bleſs us: and ſhew us the light of his Countenance, *and be merciful unto us*;

2. That thy way may be known upon Earth: thy ſaving Health among all Nations.

3. Let all the People praiſe thee, O God: yea, let all the People praiſe thee.

4. O let the Nations rejoice and be glad: for thou ſhalt judge the Folk righteouſly, and govern the Nations upon Earth.

5. Let the People praiſe thee, O God: let all the People praiſe thee.

6. *Then* ſhall the Earth bring forth her increaſe: *and* God, *even* our own God, ſhall give us his Bleſſing. 7. God

16. Which beſide granting my Requeſt, is another very great Inſtance of his Goodneſs to me, that herein I have an Opportunity of vindicating my Innocency which was aſperſed by vile Slanders; for it is Demonſtration, that if I was ſo wicked as they would paint me out, God would not hear my Prayers.

17. But in full Confutation of their evil Suggeſtions, God hath vouchſafed a plenary Grant of all that I requeſted of him.

18. Thanks to my gracious God, for that he hath not rejected my Petition, but hath granted my Deſires, not out of any Merit of mine, but out of his ſingular Mercy and Goodneſs.

Paraphraſe on Pſal. 67.

MY Prayer is, that God with his Mercy and Kindneſs would continually bleſs and protect our Nation; and that he would not look upon us, as formerly in his Anger, as it were out of a Cloud, but that he would view us with a ſerene and pleaſant Countenance, and, as it were, with the Sun-ſhine of his Favour.

2. That thy true Religion may be propagated all over the World, and that every Nation may receive the glad Tidings of their Salvation.

3. Let not the Praiſe and Worſhip of thee the true God, be confined only to *Judea*, but let the Inhabitants of every Nation come in with us to adore thee.

4. Nay, the very Heathen Nations have for their Part the greateſt Reaſon to exult and triumph, and to praiſe the Goodneſs of God; for he is coming to govern them by righteous and good Laws, who were before under the Government of Satan, and had nothing to guide them, but ſome few Laws and Tendencies of Nature, or ſome Precepts of an old Tradition, which are now almoſt obliterated.

5. Let therefore all the Heathen Nations, to whom thou art reaching out ſo great a Benefit, ſing to thy Praiſe; let every Infidel People teſtifie their Joy and Gratitude in Thankſgivings to thee.

6. Nay, we ſeem to ſee the happy Times of the Meſſias his Reign; the *Earth hath brought forth her Increaſe*, (as the Hebrew reads it) fruitful Seaſons and proſperous Years attend that glorious Time; and God, who is our peculiar God, ſhall diſtinguiſh us by a particular Mark of his Favour, ſome time or other under his great and holy Government.

7. God

7. God ſhall bleſs us: and all the ends of the World ſhall fear him.

Morning Prayer.

Exurgat Deus. Pſal. 68.

This Pſalm bears the Title of David, *and was without all doubt wrote by him. The occaſion of writing it, moſt probably, was ſome ſignal Victories which he obtained towards the beginning of his Reign, over the Philiſtines,* 2 Sam. 19. 23. *and which he attributed to the Preſence of God's Ark, which he had ſettled at Mount* Sion, 1 Sam. 7. 1.

LEt God ariſe, and let his Enemies be ſcattered: let them alſo that hate him, flee before him.

2. Like as the Smoak vaniſheth, *ſo* ſhalt thou drive them away: *and like* as Wax melteth at the Fire, *ſo* let the Ungodly periſh at the preſence of God.

3. But let the Righteous be glad, and rejoyce before God: let them *alſo* be merry and joyful.

4. O ſing unto God, and ſing Praiſes unto his Name: magnifie him that rideth upon the Heavens, as it were upon an Horſe; praiſe him in his Name, JAH, and rejoyce before him.

5. *He is* a Father of the Fatherleſs, and defendeth the Cauſe of the Widows: *even* God in his holy Habitation.

6. He is the God that maketh Men to be of one mind in an Houſe, and bringeth the Priſoners out of Captivity: but letteth the runagates continue in ſcarceneſs.

7. O

7. God ſhall favour us with moſt ſignal Bleſſings; and all the Nations of the World ſhall worſhip him by the Exerciſe of the true Religion.

Paraphraſe on Pſal. 68.

LEt our great God exert his Power which he has ſuffered as it were to lie ſleeping by him, let him riſe up at *laſt* in his Wrath, to take Vengeance upon the Enemies of his People; and at his appearing on our ſide, all our Adverſaries ſhall run away, not daring to abide one Shock from us.

2. Let their Army be as much diſperſed as the Parts of Smoke are diſſipated one from another, and at laſt the Sight of it as much vaniſhed and loſt: let thy appearing on our Side make their Courage melt away as the Wax melts away and leſſens before the ſcorching Heat of the Sun.

3. But as for thy pious Servants, let them have an Opportunity of paying a publick Thankſgiving to Almighty God for a Victory over their Enemies.

4. Let us ſing Songs of Victory to the great God for this is his Triumph, he does not, like mortal Conquerors, make his Proceſſion riding upon a Horſe, but upon the higheſt Heavens: Praiſe him not with any pompous Title, as Men upon this Occaſion affect, but by calling him by his own Name JEHOVAH, which is above all other honourable Compellations; and devoutly worſhip him, which is the greateſt Service we can pay him.

5. He is a God who, tho' dwelling in the higheſt Heaven, has vouchſafed to take to himſelf an eſpecial Place of Reſidence here upon Earth; yet he is withal pleaſed to do all the kind Offices for his diſtreſſed Creatures, ſuccouring the Fatherleſs Children, and defending helpleſs Widows from injurious Oppreſſors.

6. This is that great God, who maketh Concord in a Family, and has in good Meaſure quieted the Factions which were raiſed in *Saul*'s Reign: who has brought me from a State of Thraldom under *Saul*'s Perſecution, knocking off my Shackles and placing me upon a Throne: But as for ſuch, who by their wicked Actions have turned Deſerters of God's Holy Laws, he is ſo far from advancing or aſſiſting them, that he leaves them to ſtarve in Penury, as many of *Saul*'s wicked Informers now do.

7. But

7. O God, when thou wenteſt forth before the People: when thou wenteſt through the Wilderneſs,

8. The Earth ſhook, *and* the Heavens dropped at the Preſence of God: *even as* Sinai alſo *was* moved at the Preſence of God, who is the God of Iſrael.

9. Thou, O God, ſenteſt a gracious Rain upon thine Inheritance: and refreſhedſt it when it was weary.

10. Thy Congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the Poor.

11. The Lord gave the Word: great was the company of the Preachers.

12. Kings with their Armies did flee, and were diſcomfited: and they of the Houſhold divided the Spoil.

13. Though ye have lien among the Pots, *yet ſhall ye be* as the Wings of a Dove: that is covered with ſilver Wings, and her Feathers like Gold.

14. When the Almighty ſcattered Kings for their ſake: then were they as *white* as Snow in Salmon.

15. *As* the Hill of Baſan, *ſo is* God's Hill: even an high Hill, *as the* Hill of Baſan.

16. Why

7. But the greateſt demonſtration of thy Love to thy People *Iſrael* was ſhewn, when thou didſt conduct our Fore-fathers through the Wilderneſs in a cloudy Pillar by Day, and in a Pillar of Fire by Night, *Exod.* 13. 21.

8. And when thou didſt deſcend from Heaven to give thy Divine Law to thy Servant *Moſes*, the Bowels of the Earth trembled with internal Convulſions, the Heavens rung with Peals of Thunder, and were diſſolved into Lightning and Rain; the Mountain *Sinai* ſhook with ſuch violent Concuſſions, as if it was going to move out of its Place, at the Appearance of the great God of *Iſrael*.

9. Thou art the ſame gracious God, who, in our Fore-fathers great Neceſſity, and Want of Food, didſt ſend conſtantly Showers of Manna, to refreſh and ſuſtain them in their weary March in the Wilderneſs, *Exod.* 16. 4.

10. Which made even that barren Place to be a comfortable Habitation for thy choſen People; thy gracious Bounty providing for thy diſtreſſed Servants, who would otherwiſe have been in Want of neceſſary Subſiſtence, which the Nature of that Soil could not have afforded them.

11. Thou didſt but ſpeak the Word, and they gained a Victory over their Enemies, and the Women, whoſe cuſtom it was to celebrate the Victories, *Exod.* 15. 23. met them with triumphal Songs, expreſſing themſelves after this manner.

12. 'Kings with their great Armies 'did flee before the Face of *Joſhua* and 'his Troops, *Joſh.* 10. 16. 11. 1. and 'the Women and Children, which re-'mained in the Tent, came out after 'the Battle to gather up the Spoil, which 'was left in the Field, *Numb.* 31. 8.

13. 'Tho' ye have formerly been re-'duced to the loweſt Degree of Drudge-'ry, making Bricks and Pots in ſmoaky 'Kilns; yet hereafter ye ſhall appear 'in a bright and ſplendid Equipage, 'gliſtering like the Wings of a Dove, 'whoſe Feathers ſhine with a beautiful 'intermixture of Gold and Silver.

14. 'When God was pleaſed, by the 'Interpoſition of his Power, to grant 'his People a Victory over *Og* and *Si-hon* and other Kings, he raiſed up the 'Credit and Honour of his People, and 'made them to look as glorious in the 'Sight of their Neighbours, as the 'ſnowy Head of *Salmon* gliſters, by 'the Reflection of the Sun Beams.'

15. But by the way, let not *Baſan* in a peculiar manner boaſt it ſelf for its proud riſings; Mount *Sion* it ſelf, where God's Tabernacle is now placed is a noble Hill likewiſe, and not inferior to *Baſan*.

16. But

16. Why hop ye ſo, ye high Hills? *this is* God's Hill, *in the which* it pleaſeth him to dwell: yea, the Lord will abide *in it* for ever.

17. The Chariots of God *are* twenty thouſand, *even* thouſands of Angels: and the Lord is among them, *as* in the holy *Place* of Sinai.

18. Thou art gone up on high, thou haſt led Captivity Captive, and received Gifts for Men: yea, even *for thine* Enemies, that the Lord God might dwell *among them.*

19. Praiſed *be* the Lord daily: even the God *who* helpeth us, and poureth his Benefits upon us.

20. He is our God, *even* the God of whom cometh Salvation: God is the Lord, by whom we eſcape Death.

21. God ſhall wound the Heart of his Enemies: and the hairy Scalp of ſuch a one as goeth on ſtill in his Wickedneſs.

22. The Lord hath ſaid, I will bring *my People* again, as I did from Baſan: *mine own* will I bring again, as I did ſome time from the deep of the Sea.

23. That

16. But, O you *Baſan* and *Salmon*, why ſhould you ſo dance and triumphantly Joy, as if you were the only remarkable Hills on this ſide the World? *Sion* is a much more glorious Hill, in which God, by the ſeating of his Tabernacle there, has made the Place of his particular Reſidence, and will continue it there till the coming of the Meſſias.

17. As Princes uſually are attended with a multitude of Chariots and Horſemen, ſo the Attendants of Almighty God, in his Place of Reſidence, in Mount *Sion*, are Myriads of Angels (or as the Hebrew expreſſes it) briſk and florid Spirits of the moſt bright and flaming Order in Heaven; and the Divine Preſence is now as much actually in *Sion*, as it was formerly in *Sinai*.

18. Thou didſt aſcend up this holy Hill, when the Ark was brought thither, as a triumphing General returns home to his own City; the Captives which we have taken in this War, that was proſpered by thy Aſſiſtance, were led or drawn as it were, after thy Chariot; it was thou that didſt receive the Gifts which were made for the Ranſom of the Priſoners Lives, and who didſt put the Enemies under Contribution; that Peace being eſtabliſhed all around, the Lord God might come to take up a quiet Habitation in this Place.

19. Therefore continual Thanks be given to our great God, who not only aſſiſteth us in our Wars, but is continually loading us with freſh Favours of every kind.

20. He is the peculiar tutelar God of our Nation, who preſerves our State from all Dangers that may threaten it; he is the great JEHOVAH, the only true God, who interpoſes in our Behalf, and keeps us from being conquered and ſlain by our Enemies.

21. God, who fights for us, ſhall ſtrike our Enemies the Philiſtines with a mortal Blow upon the Head, ſo entirely defeating them, that they ſhall never again give us Diſturbance; he ſhall cut through the hairy Pate of thoſe fierce Idolaters, and utterly deſtroy them.

22. Nay, God himſelf hath declared his Purpoſe of defending us; uttering theſe Words, I will always have a tender Care to protect my People *Iſrael*, I will as carefully guard them from their Enemies, as I formerly did defend them from the Power of *Og* King of *Baſan*; I will interpoſe the ſame omnipotent Power in their Behalf, as I did when I made them paſs through the Red Sea.

23. He

23. That thy Foot may be dipped in the Blood of *thine* Enemies: *and that* the Tongue of thy Dogs may be red through the ſame.

24. It is well ſeen, O God, how thou goeſt: how thou my God and King goeſt in the Sanctuary.

25. The Singers go before, the Minſtrels *follow* after: in the midſt *are* the Damſels playing with the Timbrels.

26. Give thanks, O Iſrael, unto God the Lord in the Congregations: from the ground of the Heart.

27. There *is* little Benjamin their Ruler, and the Princes of Juda their Counſel: the Princes of Zabulon, *and* the Princes of Nephthali.

28. Thy God hath ſent forth Strength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29. For thy Temples ſake at Jeruſalem: *ſo* ſhall Kings bring Preſents unto thee.

30. When the company of the Spear-Men and multitude of the Mighty are ſcattered abroad among the Beaſts of the People, *ſo that* they humbly bring pieces of Silver: *and when he* hath ſcattered the People *that* delight in War,

31. Then

23. He does deſign to give thee, O *David*, an abſolute Victory over thy Enemies, making thy Feet to wade in their Blood in the Field of Battle, and ſuffering the Dogs, that follow the Army, afterwards to lick it up.

24. It was a glorious Sight to behold, with what Pomp and Triumph thy holy Ark was introduced lately into the Sanctuary.

25. Firſt went Part of the Levites ſinging delightful Hymns to thy Honour; another Part of them cloſed the Rear, playing upon Variety of inſtrumental Muſick; and between theſe two, a ſelect Company of Virgins playing with Timbrels, and the Song which was then ſung to thy Honour, was this;

26. 'O *Iſrael!* pay everlaſting Thanks 'to the great JEHOVAH, the only true 'God, in the ſacred Aſſembly of his de-'vout Servants; and this not ſuperfici-'ally, and as Matter of Form, but from 'the very Bottom of your Heart.

27. 'To make up this noble Congre-'gation all the Tribes of *Iſrael* aſcend 'the ſacred Hill of *Sion*; and among 'theſe the Tribe of *Benjamin*, *Jacob*'s 'youngeſt Son, that God was pleaſed 'to grace firſt with the Monarchy of '*Iſrael*, there is the Tribe of *Judah*, 'out of whom the chief Nobility and 'great Council of our Nation are cho-'ſen, (to ſay nothing of my Advance-'ment therefrom:) there were like-'wiſe the Chiefs even of the Tribes 'the moſt remotely diſtant from *Jeru-'ſalem*, *Zabulon* and *Nephthali*.'

28. O *Iſrael*, God has commanded in freſh Succours in order to thy Aſſiſtance; and we beſeech thee, O God, to perfect our Conqueſt over our Enemies, which by thy Aid we have ſo ſucceſsfully begun;

29. Becauſe of thy Ark and Tabernacles ſake, which are ſeated at *Jeruſalem*, and where thou doſt vouchſafe us thy more eſpecial Preſence, we are in good hopes that upon this Account thou wilt grant us now a more particular Succeſs in our Wars; that Captive Kings ſhall offer up Preſents at thy Altar for their Religion.

30. For when their ſtrong Bodies of Spear-Men and other Battalions, ſhall be totally routed, and many of them deſtroyed by the fierce Boors and Country-men in their flight; when others, that are ſaved alive, ſhall come in humble Manner and pay ſo many Pieces of Silver for their Redemption; and when this People, who have ſo long delighted in War, and been plaguing us with it, ſhall have their fill of it, and be reduced to ſuch a Degree of Weakneſs as it ſhall not be in their Power, any more, to injure their harmleſs Neighbours;

31. Then ſhall the Princes come out of Egypt: the Morians Land ſhall ſoon ſtretch out her Hands unto God.

32. Sing unto God, O ye Kingdoms of the Earth: O ſing Praiſes *unto* the Lord,

33. Who ſitteth in the Heavens *over all* from the beginning: ſo, he doth ſend out his Voice, yea, and that a mighty Voice.

34. Aſcribe ye the Power to God over Iſrael: his Worſhip and Strength is in the Clouds.

35. O God, wonderful art thou in thy Holy Places: even the God of Iſrael; he will give Strength and Power unto his People; bleſſed be God.

31. Then ſhall *Ægypt* and other Foreign Countries ſend their Princes in Embaſſy, to congratulate the happy Succeſſes of this Crown; and even Perſons from the Land of the *Moors* or *Æthiopians* ſhall come hither to join in Worſhip with us to our God.

32. O all ye Nations of the World, ſing Praiſes to our God; for Time will come under the Kingdom of the Meſſias that you ſhall be admitted to the Worſhip of the true God.

33. For he, from his firſt Creation of all Things, was their Soveraign Lord, and had an abſolute Authority over them: And when he ſpeaks with his Thunder, any one may obſerve what Power he is ſurrounded with.

34. You ought to praiſe and adore the Almighty Power of God, if it were only for his Defence of the Jewiſh Nation by ſo many miraculous Preſervations; but his glorious Preſence is only diſcover'd to the Angels and Bleſſed Spirits in Heaven.

35. But even here on Earth our God, JEHOVAH, reveals a wonderful degree of his Majeſty, in his Holy Sanctuary; diſplaying his Glory by his Shechinah; and ſending out Relief to his People when they are in Diſtreſs; for ever Bleſſed be his Holy Name for ſo great a Favour.

Leſſons for the XIIIth Day of the Month throughout the Year.

January 13.	*February* 13.	*March* 13.	*April* 13.
Morn. Gen. 23. Matt. 11.	Morn. Numb. 11. Mark 13.	Morn. Joſh. 6. Luke 24.	Morn. 1 Sam. 29. Acts 10.
Even. Gen. 24. Rom. 11.	Even. Numb. 12. 2 Cor. 9.	Even. Joſh. 7. 1 Theſſ. 4.	Even. 1 Sam. 30. Jam. 2.
May 13.	*June* 13.	*July* 13.	*Auguſt* 13.
Morn. 2 Kings 8. Matt. 11.	Morn. Job 19. Mark 13.	Morn. Eccl. 5. John 1.	Morn. Lam. 2. Acts 11.
Even. 2 Kings 9. Rom. 12.	Even. Job 20. 2 Cor. 10.	Even. Eccl. 6. 1 Theſſ. 5.	Even. Lam. 3. Jam. 3.
September 13.	*October* 13.	*November* 13.	*December* 13.
Morn. Nahum 1. Matt. 14.	Morn. Wiſd. 1. Mark 16.	Morn. Eccluſ. 39. John 5.	Morn. Iſa. 39. Acts 13.
Even. Nahum 2. Rom. 14.	Even. Wiſd. 2. 2 Cor. 12.	Even. Eccluſ. 40. 1 Tim. 1.	Even. Iſa. 40. 1 Pet. 1.

Evening Prayer.

Salvum me fac. Pſal. 69.

This is a Pſalm of David *compoſed in ſome Time of very great Trouble moſt probably in the Time of* Abſalom's *Rebellion, and has relation to his Misfortunes at that Time; but ſome Things therein occur which have a particular reference to the Sufferings of Chriſt, and his Crucifiers.*

SAve me, O God: for the Waters are come in even unto my Soul.

2. I ſtick faſt in the deep Mire, where no ground is: I am come into deep Waters, ſo that the Flood run over me.

3. I am weary of crying, my Throat is dry: my Sight faileth me for waiting ſo long upon my God.

4. They that hate me without a Cauſe, are more than the Hairs of my Head: they that are mine Enemies, and would deſtroy me guiltleſs, are mighty.

5. I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6. Let not them that truſt in thee, O Lord God of Hoſts, be aſhamed, for my Cauſe: let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7. And why? for thy ſake have I ſuffered Reproof: Shame hath covered my Face.

8. I am become a ſtranger unto my Brethren: even an alien unto my Mothers Children.

9. For

Paraphraſe on Pſal. 69.

HElp, help, my gracious God, and ſave thy periſhing Servant, for ſuch a violent Torrent of Water has broke in upon me, as riſes above my Head, and puts me in danger of being drowned.

2. My Feet ſtick ſo faſt that I cannot move them, in a deep Mud which I can find no Bottom of, and when the Flood comes in, it flows over me, I not being able to diſengage my ſelf, and to ſwim away with the Stream.

3. I am tired with ſo long calling unto thee for Aſſiſtance; my Throat is dry, all the Moiſture thereof being ſpent with ſo long crying out: I have looked up to thee ſo long for Help, that mine Eyes ſeem'd to have loſt their Sight, by being ſo long turned upwards and fixed upon one Object.

4. The Hairs of my Head are not ſo numerous, but the Number of my cauſeleſs Enemies exceed them: and though my Cauſe be never ſo juſt, my Intereſt leſſens, and the Power of my Enemies is enlarged.

5. I never ſtood in any Obligation to them, if they had done any Thing for my ſake, I always requited them with a far greater kindneſs: Thy all-ſearching Wiſdom, which knows all my Follies and my Faults, can beſt tell if I have deſerved any of this ill Treatment which they give me.

6. Let not thoſe who have abetted my juſt Cauſe, and do depend upon thee for thy Aſſiſtance, be diſcouraged by thy letting my Adverſaries have an advantage againſt me, but afford me ſpeedy Relief, ſince thy own Honour is ſo much concerned therein.

7. For I have ſuffered many Reproaches for my firm reliance upon thee, my Enemies upbraiding me that I truſt in a God that does not ſeem hitherto to have any Concern for my Sufferings.

8. Thoſe that are the higheſt related to me in Blood, lay aſide their former familiarity, as being afraid that they ſhall ſhare in the Misfortunes that I am involved with.

9. For

9. For the Zeal of thine Houſe hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10. I wept *and chaſtened* my ſelf with faſting: and that was turned to my reproof.

11. I put on Sack-cloth alſo: and they jeſted upon me.

12. They that ſit in the Gate ſpeak againſt me: and the Drunkards make Songs upon me.

13. But, Lord, I make my Prayer unto thee: in an acceptable time.

14. Hear me, O God, in the multitude of thy Mercy: even in the truth of thy Salvation.

15. Take me out of the Mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep Waters.

16. Let not the Water-floods drown me, neither let the deep ſwallow me up: and let not the Pit ſhut her Mouth upon me.

17. Hear me, O Lord, for thy loving kindneſs *is* comfortable: turn thee unto me according to the multitude of thy Mercies.

18. And hide not thy face from thy Servant, for I am in trouble: O haſte thee and hear me.

19. Draw

9. For that great Zeal and Concern, which I have always ſhewn for thy Worſhip, in puniſhing the Profanation and Neglect thereof, has drawn a Confederacy of irreligious Men upon me, who are now juſt upon the Point of compaſſing my Ruin.

10. Whenever I performed any religious Exerciſe, as particularly, when I kept a Day of ſtrict Faſting and Humiliation, theſe prophane Perſons made a Mock of my Devotion.

11. When I put on Sack-cloth, the Habit of a mourning Penitent, I became a Jeſt for theſe irreligious Men to laugh at.

12. Thoſe idle People, that ſpend their Time in loitering at the Gates of the City, and paſſing their Cenſures upon thoſe who walk by; theſe ſorry People make their Reflections upon me; and the Drunkards, in their Cups, ſing Songs upon my Misfortunes, to make themſelves merry.

13. But for my Part, I take little notice of their profane irreligious Railery, but apply my ſelf to thee for Relief, in a Time when thy Aſſiſtance will be the moſt acceptable to me, and which will be moſt worthy of thy Interpoſition, eſpecially ſince all humane Helps fail me.

14. O therefore be pleaſed to vouchſafe a gracious Anſwer to my Prayer, let thy Mercy be diſcovered in ſo great a Deliverance, and make good thy Promiſe to me, in preſerving me.

15. Deliver me from this great Affliction which I am plunged in, as a Man that is ſunk deep in the Mire; and which, like a deep Water, will drown me, unleſs thou doſt ſpeedily come to my Aſſiſtance.

16. Let me not periſh in this Deluge of Misfortunes, which are broke in upon me; let me not be buried alive in the Grave, which, by theſe ſad Afflictions, I ſeem to be tumbled into, and to have the Ground thrown in upon me.

17. I beſeech thee, O Lord, to afford me timely Succour in this my great Diſtreſs, for thy Favour is the moſt comfortable Thing I can enjoy; and be pleaſed to ſhew thy former Kindneſs to me, by letting me again partake of thy abundant Mercy.

18. Do not thou, any longer, in thy Anger, turn thy Face from me, for I am now under ſo great Misfortunes, that I am not able to ſupport my ſelf under them; O therefore do thou uſe all the Diſpatch poſſible to come to my Aſſiſtance!

19. Draw nigh unto my Soul *and* ſave it: O deliver me becauſe of mine Enemies.

20. Thou haſt known my reproof, my ſhame, and my diſhonour: mine Adverſaries *are* all in thy ſight.

21. Thy rebuke hath broken my Heart, I am full of heavineſs: I looked *for ſome* to have pity on me, but *there was no* Man, neither found I any to comfort me.

22. They gave me Gall to eat: and when I was thirſty they gave me Vinegar to drink.

23. Let their Table be made a Snare to take themſelves withal: and let the things *that ſhould have been* for *their* Wealth, *be unto them an* occaſion of falling.

24. Let their Eyes be blinded that they ſee not: and ever bow thou down their Backs.

25. Pour out thine Indignation upon them: and let thy wrathful Diſpleaſure take hold of them.

26. Let their habitation be void: and no Man to dwell in their Tents.

27. For they perſecute *him* whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28. Let

19. I beſeech thee to make nigher Approaches to me than thou haſt formerly done, and reſcue my Life out of my Enemies Hands, who are juſt ready to deſtroy it: Do thou preſerve me, if it be but to hinder the Triumph of mine Enemies, who reproach me for my Reliance upon thee.

20. Thy All-ſeeing Eye has taken notice, what Diſgrace and Obloquy I have underwent for the ſake of Religion and a good Conſcience; and thou doſt treaſure up in thy eternal Mind, the Wrongs which they have done me.

21. The Reproaches which thou haſt been pleaſed to expoſe me to, have wounded me to the very Heart eſpecially when I expected Succour from thee, but have been diſappointed therein; my Adverſaries in the mean time, making Jeſts upon me for the Fruitleſneſs of my Hopes.

22. But no one was ready to give me any Aſſiſtance or Comfort in my Trouble, they only contrived to aggravate my Misfortunes, with as much Cruelty, as one who gives a Cup of Gall and Vinegar to a thirſty Perſon who begs for Drink; as the Jews ſhall hereafter give the ſame to the Meſſias upon the Croſs, *Matt.* 27. 34. *John* 19. 28, 29.

23. And here I am carried off, to ſpeak of the miſerable Puniſhment God ſhall lay upon the Perſecutors of that Spiritual Prince; as they inhumanly offered their Saviour Gall and Vinegar, God ſhall make them drink of a more bitter Cup, their being gathered together to eat the Paſchal Sacrifice, ſhall be the Occaſion of their greater Deſtruction at the Siege of *Jeruſalem*; and that Time which they ſhall think to meet together in Joy, ſhall be a Seaſon of the moſt miſerable Grief.

24. Their Eyes ſhall be for many Ages ſo darkened, that they ſhall not ſee the Light of the Goſpel of the Meſſias; they ſhall be in all Countries, where they ſhall dwell, miſerable Slaves and Vaſſals, and always bow down under a foreign Yoke.

25. Thy Anger, O God, ſhall be poured out upon them, with the Fury of a Torrent, and ſurprize and overtake them when they leaſt expect it.

26. Their City ſhall be deſtroyed, they ſhall be turned out of their own Country, and carried Captive into all foreign Nations, and none of their Poſterity left behind to ſucceed them in *Judæa*.

27. Becauſe they perſecuted him, on whom thou haſt *laid the Chaſtiſement of us all*, Iſa. 53. 4, 5. and put to Death the *Lord of Life*.

28. For

28. Let them fall from one Wickedneſs to another: and not come into thy Righteouſneſs.

29. Let them be wiped out of the Book of the living: and not be written among the Righteous.

30. As for me, *when I am* poor and in heavineſs: thy help, O God, ſhall lift me up.

31. I will praiſe the Name of God with a Song: and magnifie it with Thankſgiving.

32. *This* alſo ſhall pleaſe the Lord: better than a Bullock that hath Horns and Hoofs.

33. The humble ſhall conſider *this and* be glad: ſeek ye after God, *and* your Soul ſhall live.

34. For the Lord heareth the poor: and deſpiſeth not his Priſoners.

35. Let Heaven and Earth praiſe him: the Sea and all that moveth therein.

36. For God will ſave Sion, and build the Cities of Juda: that *Men* may dwell there, and have it in poſſeſſion.

37. The Poſterity alſo of his Servants ſhall inherit it: and they that love his Name, ſhall dwell therein.

Deus in adjutorium. Pſal. 70.

This Pſalm was compoſed by David *in time of ſome extraordinary Diſtreſs. It is a Part of the* 40*th Pſalm, with ſome little Variation.*

HAſte thee, O God, to deliver me: make haſte to help me, O Lord. 2. Let

28. For this Cauſe thou ſhalt take the Grace of thy holy Spirit from them, ſo that having no Reſtraint therefrom upon them, they ſhall run from one Sin to another, till they are arrived to ſuch a top pitch of Wickedneſs, that God will bear with them no longer, but pronounce their Condemnation.

29. They ſhall be ſtruck out of the Liſt of God's Children, and ſhall not partake of thoſe glorious Rewards which he lays up in Store for his righteous Servants. This ſhall be the Portion of the wicked Crucifiers of the Meſſias.

30. But as for me, tho' I am at preſent under a Cloud of Misfortunes, God's gracious Aſſiſtance ſhall remove them from me, and raiſe me to my former Honour.

31. And then I ſhall have a freſh Opportunity given me to praiſe his great Name with a new Hymn, compoſed in thankful Remembrance of his Goodneſs to me.

32. And ſuch a devout Thankfulneſs ſhall be more acceptable to God, than to ſacrifice to him a full grown Bullock.

33. This ſhall be an Occaſion of very joyful Reflection to all good Men, to conſider how readily God appears in the Defence of thoſe his pious Servants who rely upon him; this will be an Encouragement for them likewiſe to expect Preſervation, upon their truſting in him.

34. For all Men may depend upon this as an undoubted Truth, that God is always ready to aſſiſt his devout Servants, who rely upon him for Deliverance from their Afflictions.

35. And now let all the Angels and Saints in Heaven, and all the Inhabitants of every Country of the World, join in Conſort to praiſe our gracious God.

36. For God will yet, for many Ages, protect the City of *Jeruſalem*, and the Jews ſhall inhabit it.

37. Many Generations of his choſen People, who worſhip him with the true Religion which he has preſcribed, ſhall live quietly there.

Paraphraſe on Pſal. 70.

O Lord, I beſeech thee to make all poſſible ſpeed to deliver me from this imminent Danger which threatens me. 2. Let

2. Let them be aſhamed and confounded, that ſeek after my Soul: let them be turned backward and put to confuſion, that wiſh me Evil.

3. Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4. But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy Salvation, ſay alway, The Lord be praiſed.

5. As for me, I *am* poor and in miſery: haſte thee unto me, O God.

6. Thou *art* my helper and my redeemer: O Lord, make no *long* tarrying.

Morning Prayer.

In te, Domine, ſperavi. Pſal. 71.

This Pſalm, tho' it does not bear the Name of David *in the Inſcription, yet it was probably wrote by him, and that in the Time of* Abſalom's *Rebellion, becauſe of the Words* Verſe 9. Forſake me not in my old Age; *for it cannot be referred to* Saul's *Perſecution of him, he being then but Thirty Years Old.*

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy Righteouſneſs; incline thine Ear unto me, and ſave me.

2. Be thou my ſtrong hold whereunto I may alway reſort: thou haſt promiſed to help me, for thou *art* my Houſe of defence and *my* Caſtle.

3. Deliver me, O my God, out of the Hand of the Ungodly: out of the Hand of the Unrighteous and Cruel Man.

4. For thou, O Lord God, art the thing that I long for: *thou art* my hope, even from my Youth.

5. Through

2. Let thoſe who are ſo wicked as to have a Deſign againſt my Life, be ſhamefully diſappointed by the defeating of their Deſign by thy good Providence, let them take to themſelves all the Diſgrace of a routed Army.

3. Let Shame and Confuſion be a Reward to them, for their ſcornful expoſing of me.

4. But let all thoſe pious Perſons, who depend upon thy heavenly Aſſiſtance for their Succour, have an Opportunity of praiſing thy good Providence, by a timely Deliverance afforded them.

5, 6. Indeed my Condition, at preſent, is very deſtitute and forlorn, therefore I beſeech thee, O my gracious God, to make a quick diſpatch of thy Succours to me, for I am totally deſtitute of any Aſſiſtance but thine, and therefore I beg of thee, with all poſſible ſpeed, to afford it me.

Paraphraſe on Pſal. 71.

O Lord, thou knoweſt that I never repoſed any Truſt or Expectation of Deliverance in any one but thee, let not therefore my Hopes be ſhamefully diſappointed, but, out of thy Love to Juſtice, deliver me from my cruel Oppreſſors; hear my humble Addreſs to thee, and preſerve me from mine Enemies.

2. Be thou my ſtrong Citadel to which I may betake my ſelf in Time of extream Danger, according to the Promiſe which thou haſt made to me, to preſerve me in my Diſtreſs.

3. I beſeech thee, O my gracious God, to interpoſe thy particular Providence, in reſcuing me from my unjuſt and cruel Adverſaries.

4. For thou art the Object of my Hope and moſt ardent Deſire, from my Youth to this very Time, my Dependence has always been upon thee.

5. Thou

5. Through thee have I been holden up ever ſince I was Born: thou art he that took me out of my Mothers Womb, my praiſe ſhall be always of thee.

6. I am *become* as it were a Monſter unto many: but my ſure truſt is in thee.

7. O let my Mouth be filled *with* thy Praiſe: that I may ſing of thy Glory and Honour all the Day long.

8. Caſt me not away in the time of Age: forſake me not when my Strength faileth *me.*

9. For mine Enemies ſpeak againſt me, and they that lay wait for my Soul, take their Counſel together, ſaying: God hath forſaken him, for *there is* none to deliver *him.*

10. Go not far from me, O God: my God, haſte thee to help *me.*

11. Let them be confounded *and* periſh, that are againſt my Soul: let them be covered *with* Shame and Diſhonour, that ſeek to do me Evil.

12. As

5. Thou haſt ſupported me under all the Dangers and Calamities which have befel me ever ſince my Childhood; and ſince thou didſt take me into thy Hands to nurſe and cheriſh me, when firſt I came out of my Mother's Womb, and haſt, by thy wonderful Providence, preſerved me ever ſince, I make no doubt but thou wilt extend the ſame gracious Goodneſs to me now in my old Age; for all which Favours I am eternally obliged to praiſe thee.

6. I am become an abſurd Spectacle to all that look upon me, who caſt ſcornful Reflections at me; but nevertheleſs I do not abate my ſtedfaſt reliance upon thee, as well knowing that there is no ſuch certain dependance as the divine Defence.

I am become a frightful Spectacle to a great many, who are afraid to come near me; but notwithſtanding their wrong Opinion of me, I will not ceaſe to expect Deliverance out of my Troubles from thy Hand, who wilt reſtore me to my former Dignity, and ſet me right in the good Opinion of my Subjects again.

7. O give me once more an Opportunity of ſinging Praiſes to thee in the publick Congregation; that I may ſpend the Day in the devout Worſhip of thee.

8. Thou who haſt vouchſafed me ſo many wonderful Deliverances from my Troubles, in my younger Time, O do not thou throw me out of thy Protection in my old Age, when I have leſs Abilities, than I had formerly, to help my ſelf.

9. For the Mouths of my Enemies are open againſt me, by conſtant Revilings and Calumnies; they are always bandying together in Plots and Conſpiracies againſt my Life; they giving out, that God, my wonted Protector, has diſclaimed any further Care of me, by Reaſon of my Sins; and that now is their favourable Opportunity of throwing me out of my Dominions, or making themſelves Maſter of my Perſon, ſince no one is likely to interpoſe to reſcue me from them.

10. Therefore, O my gracious God, be not thou backward to aſſiſt me in this Extremity of Danger; leave me not without thy Care for a Minute, but make all imaginable haſte to ſuccour me.

11. Let all my Adverſaries, that are embarked in this wicked Deſign againſt my Life, be routed and ſhamefully defeated, ſo that they may not be able to attempt the ſame againſt me for the future.

12. As for me, I will patiently abide alway: and will praiſe thee more and more.

13. My Mouth ſhall daily ſpeak of thy Righteouſneſs *and* Salvation: for I know no end *thereof.*

14. I will go *forth* in the ſtrength of the Lord God: and will make mention of thy Righteouſneſs only.

15. Thou, O God, haſt taught me from my Youth up until now: *therefore* will I tell of thy wondrous Works.

16. Forſake me not, O God, in mine old Age, when I am gray-headed: until I have ſhewed thy Strength unto *this* Generation, *and* thy Power to all them *that* are *yet for* to come.

17. Thy Righteouſneſs, O God, *is* very high: and great things are they that thou haſt done; O God, who *is* like unto thee?

18. O what Troubles and Adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: *yea,* and broughteſt me from the deep of the Earth again.

19. Thou haſt brought me to great Honour: and comforted me on every ſide.

20. There-

12. But however thy good Providence ſhall think fit to diſpoſe of me, I will continually perſiſt to truſt in thee, and I doubt not, but thou wilt in thy good Time, give me an Opportunity, by a freſh Deliverance, to praiſe thy Goodneſs more than I have done heretofore.

13. Thy Juſtice, in vindicating the Cauſe of the Innocent, ſhall be the continual Theme of my Song; which is an Attribute of thine ſo boundleſs, that no mortal Intellect can fathom, and no Tongue expreſs.

14. I will now draw up my Army to meet my Enemies, not truſting in the Numbers and Valour of my Troops, but in the Almighty Power of God who aſſiſts me; I will not encourage my Soldiers, by making boaſt of the Superiority of my Forces, but by mentioning to them thy Favour of my Cauſe.

15. Thou, O God, haſt been my Tutor, and the Defender of my Weakneſs, ever ſince I was a Child; and therefore I ſhall always bear in Mind the grateful Remembrance of thoſe many miraculous Preſervations which thou haſt afforded me.

16. Therefore, O my God, I beſeech thee not to caſt off the Care of me, in my declining Years, when I have moſt Occaſion for thy Protection; but afford me an Opportunity of letting the People of this Generation ſee, and praiſe thy Goodneſs in my Preſervation, as the People under *Saul*'s Reign ſaw it once before; and let thy Almighty Power, interpoſed in my behalf, be a ſtanding Monument of thy Juſtice, in preſerving Innocent Perſons to all future Ages.

17. And indeed it muſt be owned, that thy Juſtice, in this Particular, is much to be admired: For if we recount all the ſignal Deliverances, which thou haſt wrought for thy pious Servants, throughout all Ages; we ſhall be neceſſitated in Admiration to cry out, Who is to be compared to our God?

18. I have not forgot, with what great Afflictions thou haſt been pleaſed formerly to exerciſe me, and yet in thy good Time, thou wert pleaſed to deliver me from them, and to reinſtate me in a joyful Proſperity; and tho' I were plunged, as it were, in an Abyſs of Misfortunes, yet thou waſt pleaſed to raiſe up my Head above Water again.

19. For thou didſt not only deliver me from the Danger of *Saul*'s Perſecution, but wert pleaſed to advance me to the Honour of the regal Power, and all the Satisfactions which attend that high Condition.

20. Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an Inſtrument of Muſick: unto thee will I ſing upon the Harp, thou holy One of Iſrael.

21. My Lips will be fain when I ſing unto thee: and ſo will my Soul whom thou haſt delivered.

22. My Tongue alſo ſhall talk of thy Righteouſneſs all the Day long: for they are confounded and brought unto Shame, that ſeek to do me Evil.

Deus, judicium. Pſal. 72.

This is a Pſalm of David, *wrote, as moſt of the Ancient and Modern Commentators allow, upon* Solomon's *being anointed to be his Succeſſor by* Zadok, *and his ſolemn Inauguration thereupon,* 1 Kings 1. 1. *And herein* David *recommends him in this Form of* Prayer *to the* Bleſſing *of God upon this Undertaking. But by ſome imperceptible* Motions *of the holy Spirit, his Mind is carried off to ſpeak of the* Meſſias. *Upon which Account many of the Jewiſh Writers explain this* Pſalm, *as ſpoken moſtly of the* Meſſias. *So ſays* R. Obadiah *and* R. Eben Ezra. *The Midraſh upon theſe Words,* Give thy Judgments, *&c. ſay,* This is the King Meſſias. *And in the* Talmud, *when the Queſtion is asked,* What is the Name of the Meſſias? *It is, anſwered* Hinnon, *from v.* 17. *of this Pſalm,* His Name ſhall endure for ever. *And* R. Solomon Jarchi *and* Kimchi *ſay, That all their old* Rabbins *explain this of King* Meſſias: *And* Kimchi *particularly ſays, that* This is properly to be underſtood of Chriſt, but Hyperbolically only of *Solomon.*

GIve the King thy Judgments, O God: and thy Righteouſneſs unto the King's Son.

2. Then ſhall he judge thy People according unto Right: and defend the Poor.

3. The Mountains alſo ſhall bring Peace: and the little Hills Righteouſneſs unto the People.

4. He

20. Therefore I will not fail ſtill to truſt in thy wonted Goodneſs towards me, and when thou ſhalt have accompliſhed my Deliverance, I will praiſe thy infinite Goodneſs upon Inſtruments of Muſick of the nobleſt Kind I can procure, I my ſelf bearing a Part in the Conſort, and playing upon the Harp, and ſinging a new Pſalm which I ſhall compoſe, in memory of thy Deliverance.

21. And then, not only my Lips, but my very Soul, ſhall exult and triumph, when in my Song I ſhall commemorate ſo glorious a Deliverance.

22. Nor ſhall it ſuffice me, only once ſolemnly to commemorate thy Mercy towards me; but this mighty Deliverance ſhall be the conſtant Subject of my Diſcourſe, for thy ſo juſtly turning thoſe Harms upon my Adverſaries, which they unjuſtly deſigned againſt me.

Paraphraſe on Pſal. 72.

I Beſeech thee, O Lord, to afford to me thy Servant *David*, a Talent of executing the regal Office with Juſtice and Equity, and grant to my Son *Solomon* that he may follow my Example in the Exerciſe of the ſame Vertues.

2. And that ſhall enable him to adminiſter Juſtice with an impartial Hand to all his Subjects; and to defend poor Sufferers, againſt the Injuries of opulent Oppreſſors.

3. But I foreſee, that tho' *Solomon's* Reign ſhall be very happy and advantagious to the People, yet another Prince, *viz.* the *Meſſias*, who ſhall come after him, ſhall be the Author of greater and more ſpiritual Bleſſings: in his Time the barren and unfruitful Mountains, whoſe unhapy Soil now hinders them from bringing forth any Thing acceptable, ſhall be bleſs'd, by having the Goſpel of the *Meſſias* preach'd to the Inhabitants thereof.

4. He ſhall keep the ſimple Folk by their Right: defend the Children of the Poor, and puniſh the Wrong-doer.

5. They ſhall fear thee, as long as the Sun and Moon endureth: from one Generation to another.

6. He ſhall come down like the Rain into a fleece of Wool: even as the drops *that* water the Earth.

7. In his time ſhall the Righteous flouriſh: yea, and abundance of Peace, ſo long as the Sun and Moon endureth.

8. His Dominion ſhall be alſo from the one Sea to the other: and from the Flood unto the Worlds end.

9. They that dwell in the Wilderneſs ſhall kneel before him: his Enemies ſhall lick the Duſt.

10. The Kings of Tharſis, and of the Iſles, ſhall give Preſents: the Kings of Arabia and Saba ſhall bring Gifts.

11. All Kings ſhall fall down before him: all Nations ſhall do him Service.

12. For he ſhall deliver the Poor when he crieth: the Needy alſo, and *him* that hath no helper.

13. He ſhall be favourable to the ſimple and needy: and ſhall preſerve the Souls of the Poor.

14. He ſhall deliver their Souls from falſhood and wrong: and dear ſhall their Blood be in his Sight.

15. He

4. He ſhall maintain the Right of the ſimple ordinary Men in having the Goſpel preached unto them before others of higher Quality, offering even to poor Children the Benefits of his Covenant, denouncing everlaſting Puniſhment to thoſe who ſhall diſobey his Laws.

5. The Religion which he ſhall eſtabliſh, ſhall never be aboliſhed, but ſhall continue to the End of the World.

6. He ſhall deſcend with a kind Influence, juſt as a gentle Rain, which ſtands in Pearl-drops upon a Fleece of Wool; and like the Dew which ſettles upon the Graſs.

7. During the Time of whoſe divine Adminiſtration, Piety and Holineſs ſhall remarkably flouriſh in the World under the Influence of his Laws, and Men ſhall enjoy the Satisfaction of everlaſting Peace of Conſcience, *Zach.* 9. 10. *Dan.* 9. 24.

8. His Kingdom ſhall be ſo enlarged, that all Nations of the Earth ſhall flow into it, and yield Obedience to his Laws, *Pſal.* 2. 8 *Iſa.* 45. 22.

9. Thoſe that live in the moſt remote and deſert Places ſhall adore his Majeſty; thoſe that are now Enemies to the true Worſhip of God, ſhall, with the moſt humble proſtration, fall down to the Ground, in their devout Addreſſes to him.

10. He ſhall have his pious Worſhippers in the moſt remote Parts of the World, ſuch as *Arabia* in *Aſia*, and *Sheba* in *Africa*.

11. The moſt potent Monarchs ſhall lay down their Crowns at his Feet, and their Subjects ſhall ſubmit themſelves to his Soveraign Dominion.

12. He ſhall deliver poor and diſtreſſed Sinners from the Load of their oppreſſed Conſciences, and Tyranny of Satan, offering the Terms of Salvation to Men to whom there is no other Redeemer given but himſelf.

13. He ſhall ſhew abundant Mercy to the Souls of poor Sinners, delivering them from the Stratagems and Power of the Devil.

14. He ſhall defend them from the falſe Accuſations and evil Suggeſtions of that malicious Spirit; accounting the Souls of Men to be ſo dear to him, that he ſhall lay down his Life to keep them from Periſhing.

15. God

15. He ſhall live, and unto him ſhall be given of the Gold of Arabia: Prayer ſhall be made ever unto him, *and* daily ſhall he be praiſed.

16. There ſhall be an heap of Corn in the Earth, high upon the Hills: his Fruit ſhall ſhake like Libanus, and ſhall be green in the City like Graſs upon the Earth.

17. His Name ſhall indure for ever, his Name ſhall remain under the Sun among the Poſterities: which ſhall be bleſſed through him, and all the Heathen ſhall praiſe him.

18. Bleſſed *be* the Lord God, even the God of Iſrael: which only doeth wondrous things;

19. And bleſſed *be* the Name of his Majeſty for ever: and all the Earth ſhall be filled *with* his Majeſty. Amen, Amen.

15. God ſhall advance him to a State of immortal Life and Glory, and to a Crown far more precious than one made of *Arabian* Gold; when he ſhall be worſhipped by all created Beings to all Eternity, and continual Hallelujahs ſhall be ſung to his Honour.

16. The Bleſſings of this ſpiritual Kingdom ſhall be multiplied like the Produce of a very fruitful Year, when the barren Mountains yield a plentiful Crop, and the ſtanding Corn ſhakes with the Wind upon the Hills, as the Trees do upon *Libanus*, and other Mountains; and the Cities ſhall yield forth Fruit, from his Word ſown among them, as kindly as the Graſs grows in a fertile Paſture.

17. His Kingdom ſhall be of eternal Duration, and all future Generations ſhall be bleſſed in him, *Gen.* 22. 18. and likewiſe the Heathen Nations ſhall ſubmit themſelves to his Laws, and join in his Worſhip.

18. All Honour and Glory therefore be aſcribed to the great God of the Jews, who alone is inveſted with omnipotent Power, and can perform miraculous Actions which are above the Force of Nature.

19. The renown of his glorious Majeſty ſhall continue to all Generations, eſpecially when it ſhall be attended with ſo much gracious Goodneſs, as ſhall be then diſplayed, when the Gentiles ſhall be called under the Kingdom of the Meſſias, and admitted to be partakers of thy Worſhip.

Here endeth the Second Book of the Pſalms.

Leſſons for the XIVth Day of the Month throughout the Year.

January 14.		*February* 14.		*March* 14.		*April* 14.	
Morn.	Gen. 25.	Morn.	Numb. 13	Morn.	Joſh. 8.	Morn.	1 Sam. 31.
	Matt. 12.		Mark 14.		John 1.		Acts 11.
Even.	Gen. 26.	Even.	Numb. 14	Even.	Joſh. 9.	Even.	2 Sam. 1.
	Rom. 12.		2 Cor. 10.		1 Theſſ. 5.		Jam. 3.
May 14.		*June* 14.		*July* 14.		*Auguſt* 14.	
Morn.	2 Kings 10.	Morn.	Job 21.	Morn.	Eccleſ. 7.	Morn.	Lam. 4.
	Matt. 12.		Mark 14.		John 2.		Acts 12.
Even.	2 Kings 11.	Even.	Job 22.	Even.	Eccleſ. 8.	Even.	Lam. 5.
	Rom. 13.		2 Cor. 11.		2 Theſſ 1.		Jam. 4.
September 14.		*October* 14.		*November* 14.		*December* 14.	
Morn.	Nahum 3.	Morn.	Wiſd. 3.	Morn.	Eccluſ 41.	Morn.	Iſa. 41.
	Matt. 15.		Luk. 1. *to* 39.		John 6.		Acts 14.
Even.	Hab. 1.	Even.	Wiſd. 4.	Even.	Eccluſ 42.	Even.	Iſa. 42.
	Rom. 15.		2 Cor. 13.		1 Tim. 2, 3.		1 Pet. 2.

Evening Prayer.

Quam bonus Iſrael. Pſal. 73.

This Pſalm is intituled in the Hebrew, A Maſchil of Aſaph. *For the Pſalms of* David *are ſaid to end, according to the Hebrew Copies, at the Concluſion of the laſt Pſalm; and moſt of the Pſalms from this to the* CVIIth *are attributed to* Aſaph. *Who this* Aſaph *was, is not ſo well agreed; ſome think him to be* Aſaph *the famous Singer in* David's *Time,* 1 Chron. 16. 5. 2 Chron. 5. 12. *Biſhop* Patrick *thinks him to be* Aſaph *the Seer, who lived in the Days of* Hezekiah, *mentioned* 2 Chron. 29. 30. *whoſe Pſalms were ordered to be ſung together with thoſe of* David *by that Prince. But the Houſe of* Aſaph *being a conſiderable Family of the Tribe of* Levi, *and always in conſiderable Poſt about the Temple, there might be, as I doubt not but there were, ſeveral Pſalmographers of that Name, whoſe Pſalms are compiled together in this Collection. Therefore this Pſalm might probably be compoſed in* Hezekiah's *Reign, when* Senacherib *made that miſerable Ravage in* Judæa, *and was crowned with ſuch great Victories and Succeſſes,* 2 Chron. 32. 1. *Which was a great Diſcouragement to good Men, that ſuch mighty Succeſs ſhould attend a wicked heathen Prince; when* Hezekiah, *notwithſtanding his great Zeal for God and Religion, ſuffered ſo much.*

TRuly God is loving unto Iſrael: *even* unto ſuch as are of a clean Heart.

2. Nevertheleſs my Feet were almoſt gone: my treadings had well nigh ſlipt.

3. And why? I was grieved at the wicked: I do alſo ſee the Ungodly in ſuch Proſperity.

4. For they are in no peril of Death: but are luſty and ſtrong.

5. They *come* in no misfortune like other Folk: neither are they plagued like *other* Men.

6. And this is the cauſe that they are ſo holden with Pride: and overwhelmed with Cruelty.

7. Their Eyes ſwell with fatneſs: and they do even what they liſt.

8. They

Paraphraſe on Pſal. 73.

NOtwithſtanding God's Diſpenſations are ſometimes very ſevere, yet we may lay down this as an undoubted Maxim, that God does take particular Care to protect and defend the Jewiſh Nation, and that tho' ſome ill Men among them are puniſhed for their Sins yet all pious and faithful *Iſraelites*, ſhall at length, ſome way or other, partake of his Favour and Goodneſs.

2. Notwithſtanding this, I was under a Temptation of disbelieving this great Truth, and making a halt in this fundamental Article of Religion.

3. For it was not only a ſad Reflexion, but it was a great ſtumbling Block to me in my Thoughts about Providence, to obſerve wicked Men to partake of ſo many ſecular Advantages, and to have all their Undertakings, tho' never ſo unlawful, to be crowned with uncommon Succeſſes.

4 They ſtand in no fear of the Bands or Empire of Death; but they enjoy uninterrupted Health and Vigour, and live to the longeſt Line of Life.

5. Whereas the Generality even of good Men, are ſubject to Calamities of divers Sorts, to have their Eſtates impaired, to be croſs'd with Diſappointments, to labour under Pain or Sickneſs; but theſe Perſons ſeem to have an Immunity from all theſe Misfortunes.

6. And this heightens them to an exceſſive Degree of Pride, and puts them upon uſing all unlawful Means by Rapine and Violence to maintain it.

7. They enjoy all the good Things of this World with that Plenty and Variety, as to grow ſo fat with them, that they can hardly ſee; there is not any Thing which they can wiſh for, but they readily enjoy.

8. They

8. They corrupt other, and ſpeak of wicked Blaſphemy: their talking is againſt *the moſt* High.

9. For they ſtretch forth their Mouth unto the Heaven: and their Tongue goeth through the World.

10. Therefore fall the People unto them: and thereout ſuck they no ſmall advantage.

11. *Tuſh*, ſay they, how ſhould God perceive it: is there Knowledge in the moſt High?

12. Lo, theſe *are* the Ungodly, theſe proſper in the World, and theſe have Riches in poſſeſſion: and I ſaid, Then have I cleanſed my Heart in vain, and waſhed mine Hands in Innocency.

13. All the Day long have I been puniſhed: and chaſtened every Morning.

14. *Yea, and* I had almoſt ſaid even as they: but lo, then I ſhould have condemned the Generation of thy Children.

15. Then thought I to underſtand this: but it *was* too hard for me.

16. Until I went into the Sanctuary of God: *then* underſtood I the end of theſe *Men*;

17. Namely,

8. They poiſon their Neighbours by ſuggeſting wicked and irreligious Thoughts to them; and by uttering blaſphemous Words againſt God himſelf.

9. They ſpare neither God nor Man in their impious Diſcourſe, they open their Mouth againſt Heaven, and every Thing elſe that is ſacred, nor do they ſpare to take the Liberty of abuſing the holieſt Man upon Earth.

10. For this Reaſon the unthinking People oftentimes cloſe in with their impious Sentiments, and they fooliſhly fancy, they ſhall enjoy a greater Share of this World's Bleſſings, if they conform their Practice to theſe Atheiſtical Opinions.

11. It is no Matter, ſay they, what Religioniſts talk; we have no ſufficient Evidence that God does take notice of what we do; or if he does, Why doth he permit us to go on?

22. Now it is plainly manifeſt, that theſe are the Men that enjoy the greateſt Satisfactions of this World; that have large Incomes to laviſh away in gratification of their Luſts; which gave me the Temptation of making this unwary Concluſion, That, ſince theſe wicked Men enjoy ſo much Happineſs, notwithſtanding their open Defiance of Almighty God, it is to no purpoſe that I put my ſelf to the Trouble of a religious Courſe of Life, and endeavour to tranſact every Affair with my Neighbours with exact Juſtice, ſince their Irreligion is better rewarded than my Devotion and Sincerity.

13. For, as for my Part, I am ſo far from being encouraged by God for my devout Addreſſes to him, and my dependance upon him, that I have been exerciſed by continual Afflictions, hardly a Morning or Evening occuring without ſome freſh Trouble befalling me.

14. And I was not very far from uttering theſe ungodly Thoughts of mine, in Irreligious-Speech, as they do; but then I checked my ſelf with this Conſideration; that if I ſhould do ſo, I ſhould utterly condemn all Piety and true Religion.

15. I was for a great while very buſie in my Thoughts, to find out a Solution for theſe great Inequalities of Providence; but I found that to be a Queſtion too difficult to be reſolved by my natural Underſtanding.

16. At laſt I bethought my ſelf to apply to God for Illumination, addreſſing my ſelf in Prayer to him in his Temple, and conſulting his holy Word which is repoſited there; and then I was preſently ſet right, as to my former Error, and found that the End of theſe Men was more Miſerable, than their Beginning was Proſperous.

17.

17. Namely, how thou do'ſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18. Oh how ſuddenly do they conſume: periſh, and come to a fearful end!

19. Yea, even like as a Dream, when *one* awaketh: ſo ſhalt thou make their Image to vaniſh out of the City.

20. Thus my Heart was grieved: and it went even through my Reins.

21. So fooliſh *was* I, and ignorant: *even* as *it were* a Beaſt before thee.

22. Nevertheleſs, I *am* alway by thee: for thou haſt holden *me* by my right Hand.

23. Thou ſhalt guide me with thy Counſel: and after that receive me *with* Glory.

24. Whom have I in Heaven *but thee:* and *there is* none upon Earth, that I deſire in compariſon of thee.

25. My Fleſh, and my Heart faileth: *but* God is the ſtrength of my Heart, and my Portion for ever,

26. For

17. I perceived, that thou do'ſt on purpoſe raiſe them to high and ſlippery Places, that their Fall may be with ſuch a Force, as ſhall utterly deſtroy them.

18. But ſee how all of a ſudden their Gallantry is loſt, and they are pulled down from the Height of Fortune, and forced to undergo miſerable and ignominious Deaths.

19. That all their boaſted Felicity in this World, is but a Dream, in which the buſie Fancy entertains the Mind with ſpecious Phantaſms of Things in which there is no Reality; and tho' a Man takes them for Real in his Sleep, yet when he wakes he finds them to be all empty Deluſion; in the ſame manner God ſhall deſtroy their Name and Family, and make them of no longer a continuance than ſuch a vain Image or Phantaſm.

20. But before I received this Satisfaction concerning the Diſtribution of thy Providence, I was pricked to the very Heart, to think, That thou ſhouldeſt reward thy Enemies more plentifully than thy good Servants.

21. But ſince I am now better informed, I cannot but condemn my former Miſtake, as a ſtupid and beſtial Ignorance.

22. But let me be never ſo ignorant, in my own ſelf, ſince I have thee, O God, for my Tutor, to inſtruct me, I need not fear committing any fatal Miſtake in the Exerciſe of my Duty; whilſt thou holdeſt me by my Hand I need not fear falling again into any dangerous Miſtake.

23. For I am reſolved that thy holy Word ſhall be my Guide, as long as thou ſhalt be pleaſed to continue me in this World; and after that I have good Hopes thou wilt tranſlate me to a better, in which I ſhall be out of all danger of miſtaking.

24. Lord, thou knoweſt that there is nothing in the whole Univerſe that I honour or love like thee; none of the glorious Luminaries or Stars of Heaven, none of the more glorious Orders of Angels have ever taken off any Part of my Worſhip from thee; not all the Riches and Honours and flattering Vanities of this World have been able to alienate my Affections from thee; but notwithſtanding their Enticements, I have ſtill loved thee above them all.

25. This enables me to reſt ſatisfied with my lean Cheeks and pained Heart, when I look upon the fat jolly Countenances of my wicked Adverſaries; this gives a refreſhing Comfort to my Heart, to conſider, that God is my conſtant Friend and Support, and will give me an everlaſting Inheritance, which is much better than the ſhort-lived Pleaſures of theſe wicked Men.

26. For lo, they that forſake thee, ſhall periſh: thou haſt deſtroyed all them that commit Fornication againſt thee.

27. But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy Works *in the Gates of the Daughter of Sion.*

Ut quid, Deus? Pſal. 74.

This is another Aſaphian Pſalm, compoſed by ſome other divine Poet of the Houſe of Aſaph, *different from the Author of the foregoing Pſalm, during the Time of the Captivity. It contains a very mournful Relation of the Deſtruction of the Temple by* Nebuchadnezzar's *Soldiers, and the miſerable Calamities and Reproaches which they ſuſtained in their Captivity.*

O God, wherefore art thou abſent *from us* ſo long: *why* is thy Wrath ſo hot againſt the Sheep of thy Paſture?

2. O think upon thy Congregation: *whom* thou haſt purchaſed, and redeemed of old.

3. Think upon the Tribe of thine Inheritance: *and* Mount Sion, wherein thou haſt dwelt.

4. Lift up thy Feet that thou mayeſt utterly deſtroy every Enemy: which hath done evil in thy Sanctuary.

5. Thine Adverſaries roar in the midſt of thy Congregations: and ſet up their Banners for Tokens.

6. He that hewed Timber afore out of the thick Trees: was known to bring it to an excellent Work. 7. But

26. But as for thoſe Men who deſert thy holy Religion, by wicked and flagitious Lives, and by ſuperſtitious and idolatrous Worſhips, God Almighty ſhall ſhower down his Vengeance upon them; a ſignal Inſtance whereof was to be ſeen in the late great Deſtruction of *Senacherib*'s Army, 2 *Chron.* 28. 6.

27. From which Monuments of thy Severity I learn this wholſom Leſſon: That it is the beſt and ſafeſt Way I can take, to keep cloſe to God's Precepts, and not to violate them for any temporal Advantage, but to truſt ſincerely in God, and to wait his good Time and Method for any Thing I can deſire; and to ſpend my Time devoutly in the Worſhip and Praiſe of him, eſpecially in compoſing Pſalms to his Honour.

Paraphraſe on Pſal. 74.

O Lord, why do'ſt thou ſuffer us to lie ſo long in this forlorn State of Captivity? Why are thy Diſpenſations ſo very ſevere upon thy choſen People, to which thou haſt formerly vouchſafed ſuch indulgent Favour?

2. We are thy People whom thou haſt ſingled out of the reſt of the World to be thy Church, whom thou haſt purchaſed and made thine by ſo many miraculous Deliverances, eſpecially that remarkable one, from the Egyptian Bondage.

3. Think upon our afflicted Nation, which thou haſt choſen to be the Lot of thy Inheritance, as the particular Tribes took the ſeveral Provinces of *Judæa* for theirs.

4. Lift up thy Feet, and make all the ſpeedy Paces poſſible, that thou may'ſt take Vengeance by an utter Deſtruction of thoſe profane Wretches who have made ſuch a Havock and Devaſtation of thy ſacred Temple.

5. There were heard the Clamours and Curſes of the rude Soldiers, where thy devout Servants uſed to pay thee their ſolemn Praiſes and Adorations; and out of deſpight to thy holy Religion, and to grieve us, they fixed up their Enſigns and Colours, painted with the Effigies of their Idol Gods, in that holy Place.

6. It is well known from the ſacred Records of our Nation, to what admirable Beauty the skilful Hand of the Artificers brought the rough Cedar-Trees which were cut down by the Hatchets of *Hiram*'s Woodmen, in the thick *Tyrian* Forests, 1 *Kings* 5. 10.

7. But

7. But now they break down all the carved Work thereof: with Axes and Hammers.

8. They have ſet fire upon thy holy Places: and have defiled the dwelling-place of thy Name, *even* unto the ground.

9. *Yea*, they ſaid in their Hearts, Let us make havock of them altogether: *thus* have they burnt up all the Houſes of God in the Land.

10. We ſee not our Tokens, *there is* not one Prophet more: no, not one is there among us, that underſtandeth any more.

11. O God, how long ſhall the Adverſary do this diſhonour: how long ſhall the Enemy blaſpheme thy Name, for ever?

12. Why withdraweſt thou thy Hand: *why* pluckeſt thou not thy right Hand out of thy Boſom *to conſume the Enemy?*

13. For God is my King of old: the help that is done upon Earth, he doeth it *himſelf.*

14. Thou didſt divide the Sea through thy Power: thou brakeſt the Heads of the Dragons in the Waters.

15. Thou ſmoteſt the Heads of Leviathan in pieces: and gaveſt him *to be* Meat for the People in the Wilderneſs.

16. Thou

7. But now they tear down all the curious Carvings that coſt ſo much Time and exquiſite Labour in the fitting-up, with Axes and Hammers, and ſuch other rude Inſtruments of Iron.

8. The wicked Wretches did ſet Fire to thy ſacred and noble Edifice, which was the Glory of the World, and what Parts of the Walls eſcaped the devouring Flames, they demoliſhed and laid even with the Ground.

9. Nor were they ſatisfied with the Deſolation of the noble Temple of *Jeruſalem*, but, think they, we will utterly deſtroy their very Religion; and therefore they ſet themſelves to pull down every little Synagogue, or School, which was to be found in the whole Country of *Judæa*.

10. But ſince that Time, thy Providence has been more ſevere to us; for, during that dreadful Devaſtation, we had the Comfort of having thy Heavenly Meſſengers, the Prophets, among us; but in this Generation they are all dead, and no Succeſſor appears in their Places; we do not ſee any of the *Tokens* or miraculous Signs, which they were impowered to act, that they might be the Credentials of their divine Miſſion; no one that pretends to the prophetical Character, no one that is illuminated with thy Divine Knowledge, is to be found in our Nation now.

11. But, O juſt God, How long wilt thou ſuffer theſe profane Idolaters to ſcoff at thy true Religion?

12. Why is thy Juſtice ſo ſlow in taking Vengeance upon ſuch inſolent Offenders? Why do'ſt thou ſuffer thy Power to lie uſeleſs by thee, and do'ſt not exert it in the Puniſhment of ſuch outragious Offenders?

13. For God is the ancient Protector of our Nation; he himſelf working eminent Deliverances for his Servants in the Eye of the World.

14. For it was thy Divine Power which divided the Waters of the Red-Sea, for the *Iſraelites* to paſs through; and it was thy Power which broke the Head of thoſe *Egyptian* Serpents *Pharaoh* and his Army, which were deſtroyed as they followed after the *Iſraelites* through that Sea.

15. Thou by thy Power didſt drown *Pharaoh*, that cruel Prince, fierce as the Leviathan, and made the Carkaſſes of him and his Nobles, and others who attended him, to be eat by the Fiſhes of the Red-Sea, which afterwards became Food to the Inhabitants of the Wilderneſs of *Etham*, Exod. 14. 23.

16. 'Twas

16. Thou broughteſt out Fountains and Waters out of the hard Rocks: thou driedſt up mighty Waters.

17. The Day *is* thine, and the Night is thine: thou haſt prepared the Light and the Sun.

18. Thou haſt ſet all the borders of the Earth: thou haſt made Summer and Winter.

19. Remember this, O Lord, *how* the Enemy hath rebuked: and how the fooliſh People hath blaſphemed thy Name.

20. O deliver not the Soul of thy Turtle-Dove unto the multitude *of the Enemies*: and forget not the Congregation of the poor for ever.

21. Look upon the Covenant: for *all* the Earth is full of darkneſs and cruel habitation.

22. O let not the ſimple go away aſhamed: but let the poor and needy give Praiſe unto thy Name!

23. Ariſe, O God, maintain thine own Cauſe: remember how the fooliſh Man blaſphemeth thee daily.

24. Forget not the Voice of thine Enemies: the preſumption of them that hate thee, increaſeth ever *more and more*.

Morn-

16. 'Twas thy divine Power which enabled *Moſes* to ſmite the Rock *Rephidim*, and to make freſh Waters flow from it, *Exod.* 17. 6. and which dried up the Waters of *Jordan* for the People to paſs over, *Joſ.* 3. 13.

17. The Day and Night are the Works of thy Almighty Creation, the glorious Light of the Sun owes its Original to thee.

18. All the Climes, and periodical Revolutions of the Sun are eſtabliſhed by Thee; the Summer and Winter, and other Viciſſitudes of the Year, are ſettled by thy wiſe Ordinance.

19. Therefore, I beſeech thee, O Lord, to interpoſe this omnipotent Power of thine for our deliverance, and ſuffer not any longer thoſe ſtupid Idolaters, to break their fooliſh and blaſphemous Jeſts upon thee and thy holy Worſhip.

20. O do not for ever neglect the Complaint of thy poor captive Servants, who do not with loud Clamours utter their Grief to thee, but like the Turtle-Dove, only make their ſilent Moans.

21. O let not our Sins vacate the Covenant which thou didſt make with our Fore-father *Abraham*, that his Poſterity ſhould for ever enjoy the Land of *Canaan*; whoſe Houſes now are deſtroy'd upon our Captivity, and no Habitation remaining, but a few lurking Holes for Thieves and Robbers.

22. O let not the earneſt Prayers of us poor diſtreſſed Captives be put up to thee in vain; but let us, tho' now under this miſerable forlorn Condition, return with Joy from our Captivity, and praiſe thee again in our publick Worſhip at *Jeruſalem*.

23. But, O Lord, if we for our Sins do not deſerve to be pitied by thee, yet we beſeech thee to vindicate thy own Cauſe, thy Honour being ſo much injured by the Scoffs and Blaſphemies of our irreligious Enemies.

24. For 'tis now high Time to puniſh the daring Blaſphemy of theſe Men, which now every Day more and more encreaſe, and talk with louder Impieties againſt Heaven, and becauſe thou haſt ſo long ſuffered their violence, they now deny thy ability to deliver us.

MORNING PRAYER.

Confitebimur tibi. Pſal. 75.

This Pſalm was probably compos'd by Aſaph, *the famous Muſician in* David's *Time, upon ſome of the great Victories which that Prince obtained over the Neighbouring Countries. It ſeems to be wrote in the Form of a Dialogue between the King and the People of* Iſrael.

People. UNto thee, O God, do we give Thanks: *yea unto thee* do we give Thanks.

2. Thy Name alſo *is* ſo nigh: and that do thy wondrous Works declare.

King. 3. When I receive the Congregation: I ſhall judge according unto right.

4. The Earth is weak, and all the Inhabitants thereof: I bear up the Pillars thereof.

5. I ſaid unto the Fools, Deal not ſo madly: and to the Ungodly, Set not up your Horn.

People. 6. Set not up your Horn on high: *and* ſpeak *not* with a ſtiff Neck.

7. For promotion *cometh* neither from the Eaſt, nor the Weſt: nor *yet* from the South.

8. *And why?* God is the judge: he putteth down one, and ſetteth up another.

9. For

Paraphraſe on Pſal. 75.

People. WE pay unto thee, O Lord, our bounden Thanks, again we ſay we pay our bounden Thanks for thy repeated Favours conferred upon us.

2. For thou art always near and ready to aſſiſt us, as thy many Miracles, interpoſed in our Behalf, do abundantly demonſtrate.

King. 3. Whenever I ſhall preſide in the general Meeting of the Tribes of *Iſrael*, I will not adminiſter Juſtice as formerly it has been done, only to gratify a particular Faction, but I will diſtribute it with all the impartiality imaginable.

4. The Foundations of the Jewiſh Common-wealth are yet weak and tottering, the fundamental Laws thereof being undermined by *Saul*'s Tyranny; Houſes burnt, Families undone, and all the Frame of Eccleſiaſtical Affairs looſe and ſhattered, and all the Weight of theſe important Concerns lie upon me alone, who am to ſettle a Government which lies in ſuch miſerable Diſorder.

5. I have already declared my Will to many of the irreligious great Men of *Saul*'s late Court, that I would not any longer allow them in their uſual Prophane and Atheiſtical Diſcourſe, nor bear with them to go on in their former Arrogance and Oppreſſion.

People. 6. We likewiſe ſecond thy excellent Reſolution, O King, and humbly pray that a Check may be put to their Pride and Oppreſſion which we have ſuffered ſo much by; and that they may not demean themſelves with ſuch an haughty and contemptuous deportment to us, as formerly they have done.

7. For Riches and Honours do not proceed from Mens own Abilities, or from Natural Cauſes; or, as ſome fondly preſume, from the Quarters or Diſpoſitions of the Heavens

8. For ſince God is the Governor of all the World, he takes the diſpoſal of theſe Things into his Hands; he does not permit them to the Conduct of blind Chance, or to be ſnatched at Mens Pleaſure; he, according to the Determinations of his infinite Wiſdom, raiſes up one from a low Eſtate to the ſupreme Dignity, and oftentimes throws down a great Perſon to the moſt abject Degree of Meanneſs and Contempt.

9. God

9. For in the Hand of the Lord *there is* a Cup, and the Wine is red: it is full mixt, and he poureth out of the ſame.

10. *As for* the dregs thereof: all the Ungodly of the Earth ſhall drink *them*, and ſuck them *out*.

King. 11. But I will talk of the God of Jacob: and praiſe him for ever.

12. All the Horns of the Ungodly alſo will I break; *and* the Horns of the Righteous ſhall be exalted.

Notus in Judæa. Pſal. 76.

This Aſaphian Pſalm was wrote probably by that Aſaph *who bears the Name of the* Seer, 2 Chron. 29. 30. *and ſeems to be a Song for a publick Rejoycing, after the great Deſtruction of* Senacherib's *Army: And this ſeems to be the Opinion of the ancient Greek Church, from that of* Apollinarius, Κοίρανον Ἀσσυρίων γενεὰν Ἄσαφος ἐχέφρων.

IN Jury *is* God known: his Name *is* great in Iſrael.

2. At Salem *is* his Tabernacle: and his dwelling in Sion.

3. There brake he the Arrows of the Bow: the Shield, the Sword, and the Battle.

4. Thou *art* of more Honour and more Might; than the Hills of the Robbers.

5. The

9. God does, as it were, hold in his Hand a Cup of Wine, which looks indeed of a curious florid Colour, but is mixed with intoxicating Poiſon, which for the moſt Part ſinks to the Bottom of the Cup; out of this he diſtributes Draughts to the Sons of Men, and deals out Proſperity or Misfortunes to them thereby.

10. Good Men drink from the upper Part thereof, and if a Drop of the Venom comes to their Share, God by his good Providence keeps it from doing them any harm: nay, oftentimes he makes the Afflictions conveyed thereby prove Phyſick to them: But as for wicked Men, the Dregs of the Cup, where the Poiſon is the ſtrongeſt, will fall to their Share, and every Drop of God's Wrath ſhall be ſucked out by them.

David. 11. Theſe Conſiderations on the infinite Juſtice and Goodneſs of God, ſhall occaſion me continually to bleſs his Majeſty, and daily to praiſe him in his publick Worſhip.

12. And as much as in me lies, I will follow the Example of God, and diſcourage all Wickedneſs in my Dominions, laying ill Men under Diſfavours and Puniſhments, and rewarding Honeſty and Piety whereſoever I find them.

Paraphraſe on Pſal. 76.

THo' the Glory of God be ſufficiently manifeſt to all the Nations of the World, by the Works of his Creation; yet by his miraculous Operations, and eſpecial Providences, he is more remarkably noted in the Country of *Judæa*.

2. For at *Jeruſalem*, the Metropolis of that Country, is the Temple and Ark, and the Reſponſes which are given out upon all great Emergencies of State from the Sanctuary, in which Place God Almighty being ſo eminently preſent, he may be ſaid, not improperly, to dwell there.

3. Whilſt we were religiouſly performing our Worſhip there, we had the great Advantage of God's fighting for us, and deſtroying the Aſſyrian Army.

4. For this great Action of thine, thou art more celebrated and famous, than the neighbouring Hills were for the Robberies committed by the Aſſyrian Soldiers.

5. The Proud are robbed, they have ſlept their ſleep: and all the Men whoſe Hands were Mighty, have found nothing.

6. At thy rebuke, O God of Jacob: both the Chariot and Horſe are fallen.

7. Thou, *even* thou art to be feared: and who may ſtand in thy ſight, when thou art angry?

8. Thou didſt cauſe thy Judgment to be heard from Heaven: the Earth trembled and was ſtill.

9. When God aroſe to Judgment: *and* to help all the meek upon Earth.

10. The fierceneſs of a Man ſhall turn to thy Praiſe: and the fierceneſs of others ſhalt thou refrain.

11. Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring Preſents unto him, that ought to be feared.

12. He ſhall refrain the Spirit of Princes: *and is* wonderful among the Kings of the Earth.

Voce mea ad Dominum. Pſal. 77.

This Pſalm was compoſed by one of the Houſe of Aſaph, *who lived during the Time of the Captivity; the Miſeries and length of which, he in this Pſalm bemoans.*

I Will cry unto God with my Voice: even unto God will I cry with my Voice, and he ſhall hearken unto me. 2. In

5. Thoſe arrogant Men, that inſulted our City with ſo much Pride and Contempt, who plundered and ravaged all the Country about them, are themſelves ſpoiled of their Treaſure, and the moſt part of them lying down to ſleep, having, by the deſtroying Angel, their Lives taken away, never roſe up again; but were entirely defeated without ſtriking one Stroke.

6. Thou didſt but give Order, and the briskeſt Charioteer in his fulleſt Carier tumbled down dead from his Seat, and the moſt experienced Horſe-men, when they were inviſibly wounded by thy Hand, fell headlong from their Saddles.

7. This ſignal Inſtance of thy Severity, ſhews that thou art the great God whom all Mortals ought to reverence and fear, and to take care how they offend ſuch a powerful Deity, that in a moment of Time, without any apparent Cauſe, could lay the greateſt part of ſuch a numerous Army dead upon the Ground.

8. When God Almighty thundered from Heaven, by ſuch a terrible Judgment, as the whole World was amazed at, and durſt not ſpeak a Word under the mighty Conſternation.

9. But only were eager to obſerve, what amazing Inſtances of Severity he was pleaſed to make uſe of, for the Protection of his pious Servants.

10. Now this will be a ſufficient warning to Tyrannical Princes, and *all others*, that for the future they ſhall not dare to oppoſe themſelves to thee and thy true Religion.

11. Now in gratitude for ſo great a Deliverance, let every pious Jew, according to his Ability, vow ſomething ſacred to God, and religiouſly perform it; nay, let all the neighbouring Nations make Preſents in honour of that God, whoſe Power they have ſo lately been Spectators of.

12. He is able to give a Check to the boundleſs Deſires of ambitious Monarchs; and by this wonderful Action, for the Preſervation of his People, has made himſelf admired and feared by the Kings of all Nations.

Paraphraſe on Pſal. 77.

WHenever I am oppreſſed by any Misfortune, as in this miſerable State of Captivity we all of us are under moſt grievous Afflictions, I will addreſs my ſelf to God in devout Prayer, and I doubt not but he will anſwer my Petitions. 2. It

2. In the time of my Trouble I ſought the Lord: my Sore ran, and ceaſed not in the Night-ſeaſon; my Soul refuſed comfort.

3. When I am in heavineſs, I will think upon God: when my Heart is vexed, I will complain.

4. Thou holdeſt mine Eyes waking: I am ſo feeble, that I cannot ſpeak.

5. I have conſidered the Days of old: *and* the Years that are paſt.

6. I call to remembrance my Song: and in the Night I commune with mine own Heart, and ſearch out my Spirits.

7. Will the Lord abſent *himſelf* for ever: and will he be no more intreated?

8. Is his Mercy clean gone for ever: *and* is *his* Promiſe utterly come to an end for evermore?

9. Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10. And I ſaid, It is mine own Infirmity: *but I will remember* the Years of the right Hand of the moſt Higheſt.

11. I will remember the Works of the Lord: and call to mind thy Wonders of old time.

12. I will think alſo of all thy Works: and my talking ſhall be of thy doings.

13. Thy

2. It is my conſtant Practice, in the Time of my Trouble, to have mine Eyes run with as much Vehemency, as if I had a Flux of Rheum in them; both Night and Day my afflicted Soul refuſes any Conſolation.

3. Whenever I find my Soul oppreſſed with Grief, I will pour it out to God in devout Prayer, and lay before him the Unhappineſs of my Condition.

4. And the preſent Affliction, which thou art pleaſed to lay upon me, is ſo very grievous, that I cannot take my Reſt in my Bed, my Tongue not being able to utter my Sorrows.

5. But to aſſwage my Grief, I recount the many remarkable Inſtances of thy Providence vouchſafed to our Nation, as they ſtand recorded in our ſacred Annals.

6. Then I fall to my accuſtomed Method of compoſing Pſalms to thy Honour; and this gives me Occaſion of reflecting upon my Sins which are the ſad Occaſion of my Misfortunes, and upon the proper Methods I ought to purſue, in making my Peace with God.

7. Is God ſo very angry with our Nation, that he is reſolved never to be reconciled to us again?

8. Have we no Foundation for our Hope left, in his former Mercies and Promiſes which he made to us, and muſt we be utterly rejected, after his having choſen us to be his People?

9. Has God diveſted himſelf of his Goodneſs, which is his beloved Attribute, and will he ſuffer his Juſtice entirely to ſwallow up that lovely Quality?

10. Then thought I to my ſelf, that tho' this is a grievous Affliction, and as much as Fleſh and Blood can bear; yet it is what God has ſent us, and what we by our Sins have deſerved; and we will remember how thou haſt delivered thy Servants from as ſevere Calamities in former Times.

11. Thoſe miraculous Preſervations, which thou haſt heretofore afforded us, ſhall be a ſufficient Ground, for us to expect Deliverance now.

12. Nay, theſe wonderful Deliverances, ſuch as our Redemption from the Egyptian Bondage, ſhall be a conſtant Subject for my Thoughts to meditate upon; theſe ſhall afford Matter for my Diſcourſe, and be a Theme to exerciſe my Pſalmody.

13. Thy way, O God, is holy: who is ſo great a God as our God?

14. Thou *art* the God that doeth Wonders: and haſt declared thy Power among the People.

15. Thou haſt mightily delivered thy People: even the Sons of Jacob and Joſeph.

16. The Waters ſaw thee, O God, the Waters ſaw thee, and were afraid: the depths alſo were troubled.

17. The Clouds poured out Water, the Air thundred: and thine Arrows went abroad.

18. The Voice of thy Thunder *was heard* round about: the Lightnings ſhone upon the Ground, the Earth was moved and ſhook withal.

19. Thy Way is in the Sea, and thy Paths in the great Waters: and thy Footſteps are not known.

20. Thou leddeſt thy People like Sheep: by the Hand of Moſes and Aaron.

Leſſons

13. Thou do'ſt always purſue the moſt juſt and holy Methods, in the ſevereſt Diſpenſations of thy Providence, altho' we cannot comprehend them with our mortal Eye; therefore, even under theſe great Afflictions which thou art pleaſed to lay upon us, we cannot but acknowledge thee to be the only true God, a God of infinite Wiſdom and Majeſty.

14. Thou art that great God, by whoſe Power *Moſes* wrought his mighty Miracles, to the Aſtoniſhment and Confuſion of the Egyptian People.

15. It was thou that didſt deliver thy choſen People from the Tyranny of *Pharaoh*, as well the Poſterity of *Joſeph*, which were all begotten in that Kingdom, as the Seed of *Jacob* and his other Sons, who came Sojourners to inhabit there.

16. That ungovernly Body of Waters the Sea, being as it were affrighted at thy Preſence, fled back from before thee, and afforded a dry Paſſage for the *Iſraelites* to paſs through its Channel.

17. The Clouds poured out prodigious Showers of Water, condenſed into maſſy Hail-ſtones; the Skies rang with Peals of Thunder, and Flaſhes of Lightning, like ſo many fiery Arrows, were ſhot from every Quarter of the Sky.

18. All *Egypt* was affrighted by ſuch roaring Claps of Thunder, as were never heard before; a thick and ſubſtantial Lightning, like heaps of burning Coals, or a Torrent of melted Metal, run glowing along the Ground, an Earthquake at the ſame Time ſhaking the Earth, as if it was ready to move out of its Place.

19. Thou didſt go before thy People, leading them in a Tract at the Bottom of the Red Sea, which was never diſcovered to any humane Eye before, and when they were arrived ſafely on the oppoſite Shoar, the Waters cloſed again, and the Path, through which they made their miraculous March, ſhall never be ſeen again to all Eternity.

20. And laſtly, after this, thou wert pleaſed in thy Goodneſs, to conduct our Nation in their March, thro' all the blind Ways of the Wilderneſs, as a Shepherd leads his Sheep; *Moſes* and *Aaron*, under whoſe Government they were, receiving all their Orders and Inſtructions from thee.

Lessons for the XVth Day of the Month throughout the Year.

January 15.		February 15.		March 15.		April 15.	
Morn.	Gen. 27. Matt. 13.	Morn.	Numb. 16. Mark 15.	Morn.	Josh. 10. John 2.	Morn.	2 Sam. 2. Acts 12.
Even.	Gen. 28. Rom. 13.	Even.	Numb. 17. 2 Cor. 11.	Even.	Josh. 23. 2 Thess. 1.	Even.	2 Sam. 3. Jam. 4.
May 15.		**June 15.**		**July 15.**		**August 15.**	
Morn.	2 Kings 12 Matt. 13.	Morn.	Job 23. Mark 15.	Morn.	Eccl. 9. John 3.	Morn.	Ezek. 2. Acts 13.
Even.	2 Kings 13. Rom. 14.	Even.	Job 24. 25. 2 Cor. 12.	Even.	Eccl. 10. 2 Thess. 2.	Even.	Ezek. 3. Jam. 5.
September 17.		**October 15.**		**November 15.**		**December 15.**	
Morn.	Hab. 2. Matt. 16	Morn.	Wisd. 5. Luk. 1. 15. to v. 39.	Morn.	Ecclus 43. John 7.	Morn.	Isa. 43. Acts 15.
Even.	Hab. 3. Rom. 16	Even.	Wisd. 6. Gal. 1.	Even.	Ecclus 44. 1 Tim. 4.	Even.	Isa. 44. 1 Pet. 3.

Evening Prayer.

Attendite, populo. Psal. 78.

This Psalm was wrote, to put the People in Mind of the many Instances of the divine Favours to the People of the Jews, whilst they continued in Obedience to God's Commands; as likewise of the particular Marks of his Displeasure towards them, upon their lapsing into Idolatry, or pursuing a vitious Course of Life. And because he closes his pious Observations, taken out of the sacred History, with the Reign of David, *it makes it highly probable, that the* Asaph *who composed this Hymn, was the famous inspired Singer, who belonged to the Tabernacle in* David's *Time.*

HEar my Law, O my People: incline your Ears unto the Words of my Mouth.

2. I will open my Mouth in a Parable: I will declare hard Sentences of old.

3. Which we have heard and known: and *such as* our Fathers have told us;

4. That we should not hide *them* from the Children of the Generations to come: but to shew the Honour of the Lord, his mighty and wonderful Works that he hath done.

5. He

Paraphrase on Psal. 78.

O My Countrymen, the People of the Jews, attend with diligence to the Words which I am now going to speak unto you.

2. I will lay before you several very instructive Considerations worthy of your Remark, which are gathered out of the sacred Records, relating to Matters of Fact, some of which happened in former Ages at a very remote distance from us.

3. Matters of Fact, which being written in our inspired Books, we are sure of the Truth of; and others, being handed down to us by Tradition from our Fathers, we can entertain no reasonable Suspicion concerning them.

4. Which instructive Truths, as our Fore-fathers have delivered down to us, so we have the justest Reason to hand them down to our Children likewise; that all future Generations may be sensible of those stupendious Works which God has been pleased to do for our Sakes.

5. He made a Covenant with Jacob, and gave Iſrael a Law: which he commanded our fore-fathers to teach their Children.

6. That their Poſterity might know *it: and* the Children *which were* yet unborn;

7. To the intent that when they came up: they might ſhew their Children the ſame;

8. That they might put their truſt in God: and not forget the Works of God, but to keep his Commandments;

9. And to be as their Fore-fathers, a faithleſs and ſtubborn Generation: a Generation that ſet not their Heart aright, and whoſe Spirit cleaveth not ſtedfaſtly unto God;

10. Like as the Children of Ephraim: *who being* harneſſed, *and* carrying Bows, turned themſelves back in the Day of Battel.

11. They kept not the Covenant of God: and would not walk in his Law;

12. But forgat what he had done: and the wonderful Works that he had ſhewed for them.

13. Marvellous things did he in the ſight of *our* Fore-fathers, in the Land of Egypt: even in the Land of Zoan.

14. He

5. For when God eſtabliſhed our Judaical Law, he laid an Injunction upon the Parents, That they ſhould teach, not only the Precepts of the Law, but alſo God's miraculous Deliverances, *to their Sons, and their Sons Sons,* Deut. 4. 9.

6. That future Generations, which ſhould be deſcended from them, might be informed of theſe excellent Rules of Life, and kind Diſpenſations of God's Providence.

7. And when theſe Generations ſhould be grown up, they ſhould inſtil the ſame Truths into their Children likewiſe.

8. That being well inſtructed in the Moſaical Inſtitutions, they might not be ſo liable to tranſgreſs them; and that being informed of God's former gracious Diſpenſations, they might be enforced, out of Gratitude, to obey his Commands.

9. And that they might not copy after their Predeceſſors the Jews in former Times, who tho' they were ſo highly befriended by God, yet carried themſelves very obſtinately and ſtubbornly towards him, falling into idolatrous Worſhip; and if they kept themſelves from Idols, they did not fear and truſt in God, with that Sincerity which they ought.

10. Nay, they turned their Backs as much upon God's Commandments, as the *Iſraelites* did when they ran away from the *Amorites*, Deut. 1. 48. when even the *Ephramites*, that were our famous Archers, and in whoſe Proweſs the Strength of the Army lay, ran cowardly away, and left the Victory to the Enemies.

11. They being ſtomachfully and unreaſonably Diſobedient, they would not conform themſelves to the holy Laws, which God gave them to govern their Lives by.

12. But immediately forgot God's Miracles wrought in their behalf, and upon every new Difficulty which aroſe, fell preſently to a diſtruſting of God's Providence, and murmuring againſt *Moſes*.

13. And yet at the ſame time that they were ſo peeviſh and froward, they could not but remember, what unheard-of Miracles God had wrought for their ſakes in *Zoan*, that Province of *Egypt* where *Pharaoh* kept his Court.

14. He

14. He divided the Sea, and let them go through: he made the Waters to ſtand on an heap.

15. In the Day-time alſo he led them with a Cloud: and all the Night through with a light of Fire.

16. He clave the hard Rocks in the Wilderneſs: and gave *them* drink thereof, as it had been out of the great depth.

17. He brought Waters out of the ſtony Rock: *ſo that* it guſhed out like the Rivers.

18. Yet for all this they ſinned more againſt him: and provoked the moſt *Higheſt* in the Wilderneſs.

19. They tempted God in their Hearts: *and* required Meat for their Luſt.

20. They ſpake againſt God *alſo*, ſaying: Shall God prepare a Table in the Wilderneſs?

21. He ſmote the ſtony Rock indeed, that the Water guſhed out, and the Streams flowed *withal*: *but* can he give Bread alſo, *or* provide Fleſh for his People?

22. When the Lord heard *this*, he was wroth: ſo the Fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael;

23. Becauſe they believed not in God; and put not their truſt in his help.

24. So

14. He ſeparated the Waters of the Red-ſea, affording them a dry Path for them to march thro', the Waters being heaped upon one another, as Stones in a Wall upon each ſide of them, *Exod.* 14. 22.

15. In the Day-time he conducted them, and ſhewed them the Way that they ſhould take, by a thick Cloud which ſkreened them from the ſcorching Heat of the Sun; and at Night he directed them by a bright Light, which ſhone before them, *Exod.* 13. 21.

16. He commanded his Servant *Moſes* to ſmite the Rock of *Rephidim*, Exod. 17. 6. and that of *Kadeſh*, Numb. 20. 8, 11. upon which the Waters flowed out with ſuch a mighty Stream, as not only ſerved them and their Cattle to drink thereof, but made a great Pond or Lake, in a manner reſembling the Sea.

17. And if one had been to view, with what a guſhing Stream the Water poured down from thoſe craggy Rocks, one would have taken it to have been the Cataract of ſome great River, falling down a Precipice.

18. But notwithſtanding this miraculous Relief in their Diſtreſs, they preſently fell into a new Diſtruſt of his Providence, thereby in a very high degree provoking his Goodneſs.

19. They ſtill proceeded to murmur at God's Diſpenſations, and not being content with the Food God had ſent them, *Exod.* 16. they would have Fleſh to gratifie their wanton Appetite.

20. They impiouſly again made a Doubt of God's Omnipotence; is God able to furniſh us out a plentiful Table in this barren Wilderneſs?

21. We do not deny, but he might by ſome extraordinary Way, open the Rocks, and let the Waters which were lodged before in their Caverns, flow out; but does his Power reach to afford us ſubſtantial Food, not Showers of Manna, but the ſolid Fleſh of Birds or Beaſts, in this barren Country, where hardly any living Creature is wont to appear?

22. This provoked Almighty God to ſuch a high Degree that he inflicted very ſevere Puniſhments upon them, as particularly he deſtroyed many of them by Lightning, *Numb.* 11. 6.

23. Becauſe, notwithſtanding the Inſtances of many miraculous Operations which they had been Eye-witneſſes of, they ſtill continued to diſtruſt his Promiſes, of conducting them to the Land of *Canaan*.

24. So he commanded the Clouds above : and opened the Doors of Heaven.

25. He rained down Manna alſo upon them for to eat : and gave them Food from Heaven.

26. So Man did eat Angels Food : for he ſent them Meat enough.

27. He cauſed the Eaſt Wind to blow under Heaven : and through his Power be brought in the South-Weſt Wind.

28. He rained Fleſh upon them as thick as Duſt : and feathered Fowls like *as* the Sand of the Sea.

29. He let *it* fall among their Tents : *even* round about their habitation.

30. So they did eat, and were well filled, for he gave them their own deſire : they were not diſappointed of their Luſt.

31. But while the Meat was yet in their Mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them : yea, and ſmote down the choſen *Men that were* in Iſrael.

32. But for all this they ſinned yet more : and believed not his wondrous Works.

33. Therefore their Days did he conſume in Vanity : and their Years in Trouble.

34. When

24. But notwithſtanding this ungracious Return which they made to God's Goodneſs, he ſtill continued his wonted Favour to them, by miraculouſly making the Clouds drop down Manna upon them in ſuch an Abundance, as if the Doors of Heaven's Granary were opened, and Bread-Corn with vehemence were poured out upon them.

25. The Rains then did not, by moiſtening the Earth, ripen the Grain in the ordinary and ſlow Way of Vegetation ; but Showers of a Sort of Bread-Corn ready for Food, fell down from the Skies.

26. And by this all the mighty Number of the *Iſraelites* were filled with a delicious Food, that Angels, if they wanted Nouriſhment, would deſire to be fed with ; and this in ſuch Abundance, that every one was ſatisfied.

27. Tho' this Manna was a ſufficient Nouriſhment and Support for their Bodies, yet God was pleaſed to comply with their Weakneſs, and to gratify their Fondneſs, and cauſed a South-Eaſt Wind to blow.

28. This Wind brought a wondrous Flight of Quails which fell down among them in a Shower, and lay ſo thick upon the Ground, that like the Sea-Sand, they were not to be numbred, *Numb.* 11. 31.

29. All round their Tents every Day, fell down great Heaps of theſe delicious Birds.

30. So they did eat in great Abundance, and gratify their wanton Appetites to the full.

31. But *while the Fleſh was yet between their Teeth, and before it was chewed, the Wrath of the Lord was kindled againſt the People, and the Lord ſmote the People with a very great Plague,* Numb. 11. 33. By this terrible Peſtilence, ſweeping away the richeſt and the nobleſt of the Tribes.

32. But ſuch was their Obſtinacy, that theſe ſevere Judgments made little or no Impreſſion upon them, but they preſently fell into ſtill greater Stubbornneſs and Infidelity, diſtruſting God's Preſervation, notwithſtanding his innumerable Miracles wrought for their ſakes, and not believing his Promiſe in bringing them to *Canaan*.

33. Therefore God reſolved, that that Generation ſhould never enter into that promiſed Land, but ſhould die in the Wilderneſs, *Numb.* 14. 28. and therefore wore them out in fruitleſs Wanderings through the Wilderneſs, ſome ſevere Affliction or other ſtill exerciſing them, till they were totally conſumed, except *Caleb* and *Joſhua*.

34. In-

34. When he ſlew them, they ſought him: and turned them early, and enquired after God.

35. And they remembred that God *was* their Strength: and *that* the high God was their Redeemer.

36. Nevertheleſs, they did but flatter him with their Mouth: and diſſembled with him in their Tongue.

37. For their Heart was not whole with him: neither continued they ſtedfaſt in his Covenant.

38. But he *was ſo* merciful, *that he* forgave their miſdeeds: and deſtroyed them not.

39. Yea, many a time turned he his wrath away: and would not *ſuffer* his whole diſpleaſure to ariſe.

40. For he conſidered that they *were but* Fleſh: *and that they were even* a Wind that paſſeth away, and cometh not again.

41. Many a time did they provoke him in the Wilderneſs: *and* grieved him in the Deſart.

42. They turned back and tempted God: and moved the holy One in Iſrael.

43. They thought not of his Hand: *and of* the Day when he delivered them from the Hand of the Enemy;

44. How

34. Indeed ſome time after, when God's Judgments were extraordinary ſevere upon them, they entered upon ſome fix'd Degrees of Repentance, and implored God's Pardon, ſhewing ſome Willingneſs to be reconciled to his Favour.

35. And they came to acknowledge, That all their Safety did depend upon God, and that their Nation could not expect any Deliverance, but from him the only true God, whom they worſhipped.

36. But this was but a Copy of their Countenances, and not any real Renovation of their Mind, all their Repentance and Reſolution of Amendment being feigned.

37. For their Hearts were not rightly diſpoſed, nor intirely bent to ſerve him, but continually broke the Engagements which they made to God, *Numb.* 16. 3. & 20. 3, 4.

38. But notwithſtanding this Inſincerity and Colluſion, which they ſhewed towards God, he, out of his gracious Goodneſs, was pleaſed to remit a great deal of the Puniſhment which he had decreed againſt them, *Numb.* 14. 11.

39. He ſhewed them ſeveral Inſtances, of his puniſhing them leſs than their Sins had deſerved.

40. For he was pleaſed graciouſly to conſider, that they were but Men derived from a Stock originally depraved, and ſubject to a World of Temptation, and to the Hurry of many tumultuous Paſſions; and that their whole Life was but a Puff of Wind which whiffles about for a Minute or two, and ſpends itſelf, and no one hears of it afterwards.

41. And tho' their Puniſhment was very ſevere, yet they could not expect better Treatment from God, they having been guilty of ſuch frequent Diſtruſts concerning him, and murmuring againſt him, no leſs than Ten ſeveral Times, *Numb.* 14. 22. during the forty Years of their Stay there.

42. Sometimes reſolving to run back into their Egyptian Slavery again, at other Times unneceſſarily putting him upon the Expence of new Miracles, to gratifie their Curioſity and Peeviſhneſs, whilſt, at other Times, they diſtruſted in God's Ability to help them.

43. All that Time, ſtupid People as they were! never reflecting upon the unparallelled Miracles which he had wrought, for their Deliverance from the Oppreſſion of *Pharaoh*.

44. Thoſe

44. How he had wrought his Miracles in Egypt: and his wonders in the Field of Zoan.

45. He turned their Waters into Blood: *ſo* that they might not drink *of* the Rivers.

46. He ſent Lice among them, and devoured them *up*: and Frogs to deſtroy them.

47. He gave their Fruit unto the Caterpiller: and their Labour unto the Graſhopper.

48. He deſtroyed their Vines with Hail-*Stones*: and their Mulberry-Trees with the Froſt.

49. He ſmote their Cattle alſo with Hail-*Stones*: and their Flocks with hot Thunder-Bolts.

50. He caſt upon them the furiouſneſs of his Wrath, Anger, Diſpleaſure and Trouble: *and* ſent Evil Angels among them.

51. He made a way to his indignation, and ſpared not their Soul from Death: but gave their Life *over* to the Peſtilence.

52. And ſmote all the firſt Born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53. But as for his own People, he led them forth like Sheep: and carried them in the Wilderneſs like a Flock.

54. He

44. Thoſe mighty Miracles, which *Moſes* by God's Aſſiſtance did, in *Zoan*, that Province of *Egypt* where *Pharaoh* kept his Court.

45. When he changed the Waters of the great River *Nile*, and that of all the Canals and Ciſterns which were fed by it into putrid Gore, ſo that neither Men nor Cattle could drink of it, *Exod.* 7. 21.

46. After that, he ſent among the *Egyptians* a Plague of Lice, which eat into their Bodies, *Exod.* 8. 21. and another Plague of Frogs, whoſe filthy Slime made all the Fruits of the Earth, and their other Proviſions, ſo foul, that they could not be eaten, *Exod.* 8. 5.

47. Next this, God ſent ſwarms of Catterpillers and Graſhoppers to deſtroy the Fruits of the Earth, as faſt as they ſhould increaſe, *Exod.* 10. 4.

48. Then they were plagued by a Froſt, which killed their Vines to the very Roots; and by Hail-ſtones, which fell with ſuch a Fury, as to tear off the Branches, and ſtrip off the Bark of their Mulberry-Trees.

49. And leſt the Hail ſhould not do Execution enough, there was Fire mingled with it; both which together, deſtroy'd not only Lambs and Flocks of Sheep, but the Herds of larger Cattle likewiſe, *Exod.* 9. 25.

50. By ſeveral other Plagues he manifeſted his ſevere Diſpleaſure towards them; as by the Murrain, Boils, and continual Darkneſs, *Exod.* 9. 10. till at laſt he ſent out his Deſtroying Angels into every Houſe of the *Egyptians*, *Exod.* 12. 23.

51. And they ſcattered the Contagion of a ſweeping Peſtilence wherever they came, deſtroying in one Nights-time ſuch an innumerable multitude of People, as frighted every Houſe with one or more dead Corpſe.

52. He ſtruck with ſudden Death every Firſt-born both of Man and Beaſt, in the Country of *Egypt*, which was peopled by *Miſraim*, the Son of *Ham*, *Exod.* 13. 3.

53. But as for the *Iſraelites*, whom he choſe to be his peculiar People, he took care of them by an eſpecial Providence, conducting them through the Wilderneſs, as a Shepherd guides his Flock, continually watching over them, and providing them with Supplies in all their Wants.

54. He

54. He brought them out ſafely, that they ſhould not fear: and overwhelm'd their Enemies with the Sea.

55. And brought them within the Borders of his Sanctuary; even to his Mountain *which* he purchaſed with his right Hand.

56. He caſt out the Heathen alſo before them: cauſed their land to be divided among them for an Heritage, and made the Tribes of Iſrael to dwell in their Tents.

57. So they tempted and diſpleaſed the moſt High God: and kept not his Teſtimonies;

58. But turned their Backs, and fell away like their *fore*-Fathers: ſtarting aſide like a broken Bow.

59. For they grieved him with their Hill-Altars: and provoked him to diſpleaſure with their Images.

60. When God heard *this*, he was Wroth: and took ſore diſpleaſure at Iſrael;

61. So that he forſook the Tabernacle in Silo: even the Tent *that* he had pitched among Men.

62. He delivered their Power into Captivity: and their Beauty into the Enemies Hands.

63. He gave his People over alſo unto the Sword: and was wroth with his Inheritance.

64. The

54. He led them on, and made them go fearleſs thro' the midſt of the Sea, whilſt the ſwelling Waters ſeemed to hover over their Heads on each ſide; which as ſoon as they had paſſed over to the other Shoar, fell down with Violence upon their purſuing Adverſaries, and drowned them all.

55. It was his careful Providence which brought them into the Land of *Canaan*, and particularly gave them Poſſeſſion of Mount *Sion*, which was won by King *David* from the *Jebuſites*, 2 *Sam.* 5. 6. and where the Holy Ark of God is now repoſited.

56. It was his peculiar Grace and Favour that endowed them with Strength to ſubdue the old Inhabitants of the Land of *Canaan*, and which afforded them an Opportunity of dividing among themſelves, by Lot, the Parts of that fruitful Country, after the Expulſion of the *Canaanites*.

57. But for all theſe miraculous Favours indulged to them, they ſtill continued in their ancient Obſtinacy and hardneſs of Heart, diſtruſting his Providence and diſobeying his Laws.

58. They continued to purſue the Steps of their fore-Fathers, who came out of *Egypt*, in falling frequently into Idolatry, and a diſtruſt of God's Providence; erring as much from the Mark of their Duty, which God by his Laws had preſcribed them, as an Arrow that falls from a Bow, which is ſnapped in the Drawing.

59. For they grievouſly offended God by building Altars in high Places, Conſecrated to ſome Pagan Idol, which was Worſhipped there.

60. This was yet a higher Provocation of God, which made him withdraw his wonted Favour, and to take up a Reſolution of inflicting very ſevere Puniſhments upon them.

61. To leave their Armies to themſelves without his Aid and Aſſiſtance, ſuffering them to be routed by the Philiſtines, and to let his ſacred Ark be taken by thoſe Infidels, that Ark which he had taken up for the Place of his eſpecial Preſence, 1 *Sam.* 4. 10.

62. Thus he let that, which was the Seat of his Power and Beauty, be poſſeſſed by our idolatrous Enemies.

63. Suffering a great Number of the *Iſraelites*, whom for their Sins he was angry with, to fall by the Sword of the Philiſtines, 1 *Sam.* 4. 10.

64. The

64. The Fire conſumed their young Men: and their Maidens were not given to Marriage.

65. Their Prieſts were ſlain with the Sword: and *there were* no Widows to make lamentation.

66. So the Lord awaked as one out of Sleep: *and* like a Giant refreſhed with Wine.

67. He ſmote his Enemies in the hinder parts: and put them to a perpetual Shame.

68. He refuſed the Tabernacle of Joſeph: and choſe not the Tribe of Ephraim.

69. But choſe the Tribe of Juda: *even* the Hill of Sion which he loved.

70. And *there* he built his Temple on high: and laid the Foundation of it like the Ground which he hath made continually.

71. He choſe David alſo his Servant: and took him away from the Sheep-folds.

72. As he was following the Ews great with young Ones, he took him: that he might feed Jacob his People, and Iſrael his Inheritance.

73. So

64. The Anger of God, like a fierce Fire, deſtroy'd their young Men, the Flower of their Army, more than the Philiſtine Troops, who vanquiſhed them; the Slaughter of which was ſo great, that many Virgins were forced to remain unmarried.

65. Several of the Prieſts that were conſecrated to the divine Service, were killed by that prevailing Enemy, 1 *Sam.* 4. 11. and their Widows were ſo grieved by the publick Loſs, that they could not lament the Loſs of their Husbands, 1 *Sam.* 4. 20.

66. Then God roſe up in haſte to take Vengeance upon theſe prophane Enemies; with as much eagerneſs as a chief Commander riſeth up from Sleep, during whoſe repoſe ſomething very diſadvantagious had happened to his Army; and fell on them with as much Fury, as an Athletick or Combatant redoubles his Strength upon his Antagoniſt, after he is refreſhed by a Cup of Wine.

67. For God ſmote them with ſevere Diſeaſes, ſending the *Hæmorrhoids* among them, whereby their ſhameful Parts laboured under very ſharp Pains, 1 *Sam.* 5. 6. becoming thereby a reproach to their Neighbours.

68. This Plague inflicted upon the Philiſtines, forced them to bring back the Ark again, which God then would not have to remain, as before, at *Shilo*, which belonged to the Tribe of *Ephraim*, the Son of *Joſeph*.

69. But choſe rather to have it placed in Mount *Sion*, which is ſituate within the Territories of the Tribe of *Judah*.

70. And there God deſigns to have a fixt and ſtately Temple built to his Honour, which ſhall not be removed from Place to Place, as the Ark and Tabernacle, but be as fixt and immoveable as the Ground on which it is to be built.

71. Out of the Tribe of *Judah* likewiſe, God was pleaſed to chooſe his firſt good King he ſet over his People, his pious Servant *David*, who was ſo far from being born to the Purple, that God raiſed him to that high Office from the Sheep-folds.

72. He being the younger Son of *Jeſſe* a plain Country-man, whoſe Flocks of Sheep he was feeding, and following after the Ews that were ready to Yean, that he might take up the Lambs which they dropped, before they came to any Damage; whilſt he was exerciſing this mean Employ, he received his Call to the regal Office by the Prophet, 1 *Sam.* 16. 11. to feed the People of *Iſrael*.

73. And

73. So he fed them with a faithful *and true* Heart: and ruled them prudently with all his Power.

Morning Prayer.

Deus, venerunt. Pſal. 79.

This Pſalm *being intituled,* A Pſalm of *Aſaph, was wrote by the ſame* Aſaph *who compoſed the* LXXIVth *Pſalm, which is upon the ſame Subject,* viz. *The Deſtruction of* Jeruſalem *by* Nebuchadnezzar.

O God, the Heathen are come into thine Inheritance: thy holy Temple have they defiled, *and* made Jeruſalem an heap of *Stones.*

2. The dead Bodies of thy Servants have they given *to be* Meat unto the Fowls of the Air: and the Fleſh of thy Saints unto the Beaſts of the Land.

3. Their Blood have they ſhed like Water on every ſide of Jeruſalem: and *there was* no Man to bury *them.*

4. We are become an open Shame to our Enemies: a very Scorn and Deriſion unto them that are round about us.

5. Lord, how long wilt thou be angry: ſhall thy Jealouſie burn like Fire for ever?

6. Pour out thine Indignation upon the Heathen that have not known thee: and upon the Kingdoms that have not called upon thy Name.

7. For

73. And truly he performed the Royal Shepherd's Part as well as the Rural; for he has governed the Nation with admirable Juſtice and Integrity, and with a Skill ſuperior to thoſe Princes which are of Royal Extraction, and are educated in Expectation of a Crown.

Paraphraſe on Pſal. 79.

O Merciful God, we beſeech thee to afford thy Aſſiſtance, to free us from this inſupportable Miſery and Tyranny of our Adverſaries; for the Heathen Idolaters have taken Poſſeſſion of our Country, which thou wert formerly pleaſed to own for thy Inheritance; and they have not only profaned thy ſacred Temple, by their irreverent Behaviour therein, but have plundered it of all the holy Utenſils and Treaſure, and have made the Once noble City *Jeruſalem* a Heap of Rubbiſh.

2. They have not only murdered the Prieſts and other holy Perſons that officiated in that ſacred Place, but have not allowed their Bodies to be interred, ſuffering them to be devoured by wilſt Beaſts and ravenous Birds.

3. They have made their Blood to run down the Streets of *Jeruſalem* like Water, no kind Friend was ſuffered decently to interr their Corps.

4. We that formerly gave Laws to the *Edomites,* and other neighbouring Nations, are now become the Jeſt and By-word to them, *Ezek.* 35. 72.

5. O Lord, we hope, that this extream Severity, wh ch thou art pleaſed to exerciſe us with, will not continue any very long Time; and that this Jealouſie of thine, which now, like a conſuming Fire, flames againſt us, for our ſpiritual Adultery and Worſhip of ſtrange Gods, will not always laſt, ſo that we are never to be received into thy Favour again.

6. We rather pray thee to lay thy Judgments upon our Enemies the Heatheniſh *Babylonians,* who pay thee no Worſhip, but pay all their Religious Addreſſes to Devils and dumb Images, rather than upon us, who tho' guilty of many Sins, do ſtill continue to be devout Worſhippers of thee the true God.

7. For

7. For they have devoured Jacob : and laid waſte his Dwelling-place.

8. O remember not our old Sins, but have Mercy upon us, *and that* ſoon : for we are come to great Miſery.

9. Help us, O God of our Salvation, for the Glory of thy Name : O deliver us, and be merciful unto our Sins for thy Names ſake.

10. Wherefore do the Heathen ſay : Where *is now their* God ?

11. O let the Vengeance of thy Servant's Blood *that is* ſhed : be openly ſhewed upon the Heathen in our ſight.

12. O let the ſorrowful ſighing of the Priſoners come before thee : according to the greatneſs of thy Power, preſerve thou thoſe that are appointed to die.

13. And for the Blaſphemy wherewith our Neighbours have blaſphemed thee : reward thou them, O Lord, ſeven-fold into their Boſom.

14. So we that are thy People, and Sheep of thy Paſture, ſhall give thee thanks for ever : and will alway be ſhewing forth thy Praiſe from Generation to Generation.

Qui

7. For their Wickedneſs now ſeems to be ripe for thy Vengeance, upon their Commiſſion of ſuch abominable Crimes, as the Depopulation of a Country peculiarly bleſſed by God, and by demoliſhing the only Temple in the whole World, which was dedicated to the true Deity.

8. But we beſeech thee, O Lord, in this ſevere Viſitation of thine, ſince our own Sins are ſo very great, do not bring to our Account the Sins committed by our Fore-fathers, particularly their Idolatry paid to the Calf, which God for a long time threatned to viſit, *Exod.* 32. 34. but, if it be thy heavenly Pleaſure, grant us a ſpeedy Iſſue from this inſupportable Miſery, which our captive Condition, and the barbarous Tyranny of our Maſters, expoſes us to.

9. We pray thee to deliver us from this Oppreſſion, to pardon our Sins, and to reſtore us to our Country again, if not for our ſakes (for we confeſs we cannot deſerve it) yet for thy own Honour, which our wicked Adverſaries daily blaſpheme and undervalue, for ſuffering thy only true Worſhippers to be in ſuch a forlorn State of Captivity.

10. Why ſhouldeſt thou ſuffer theſe Heathen Wretches to make this Reflection upon us, What is become of this Nation's only true God now? And why are his Servants the moſt wretched People of the Univerſe ?

11. Therefore, O Lord, do thou pour out thy Vengeance upon theſe wicked Wretches, call them to a ſevere Reckoning for all the innocent and ſacred Blood which they have ſpilt ; and let not only our Eyes, but let all the World ſee, that thou wilt not ſuffer theſe Injuries and Indignities offered to thy poor Servants, to go unpuniſh'd.

12. A great many of our poor Country-men are now in Bonds and Fetters, and ready to have the Sentence of Death executed upon us ; O do thou interpoſe thy Omnipotent Power, and reſcue them from their impendent Fate.

13. And ſince they have ſo egregiouſly diſhonoured thy holy Name and Religion, by their impious Speeches concerning thee, and their cruel Treatment of thy choſen People ; let thy Seven-fold, (*i. e.*) very ſevere Puniſhment fall upon them.

14. And for this opportune Interpoſition of thy Providence in our Behalf, we thy choſen People will keep a continual Feſtival in token of this great Deliverance from our Captivity, and no future Generation ſhall be backward in paying their Acknowledgment for ſuch a remarkable Bleſſing.

Pa-

Qui regis Iſrael. Pſal. 80.

The Hebrew Title of this Pſalm is, To the chief Muſician upon *Shuſhannim Eduth*, i. e. *the Hexachord or ſix-ſtringed Inſtrument of the Sanctuary*, A Pſalm of *Aſaph*. *The Perſon who compoſed this Pſalm was one of the Aſaphian Family, who was carried into the Captivity and endited this Hymn there; upon the ſame Subject with the former Pſalm*, viz. *the Miſeries and Hardſhips which they underwent under the Oppreſſion of their* Aſſyrian *Maſters.*

HEar, O thou Shepherd of Iſrael, thou that leadeſt Joſeph like a Sheep: ſhew thy ſelf alſo, thou that ſitteſt *upon* the Cherubims.

2. Before Ephraim, Benjamin, and Manaſſes: ſtir up thy Strength, and come *and* help.

3. Turn us again, O God: ſhew the light of thy Countenance, and we ſhall be whole.

4. O Lord God of Hoſts: how long wilt thou be angry with thy People that prayeth?

5. Thou feedeſt them with Bread of Tears: and giveſt them plenteouſneſs of Tears to drink.

6. Thou haſt made us a very ſtrife unto our Neigbours: our Enemies laugh us *to Scorn.*

7. Turn us again, thou God of Hoſts: ſhew the light of thy Countenance, and we ſhall be whole.

8. Thou haſt brought a Vine out of Egypt: thou haſt caſt out the Heathen and planted it.

9. Thou

Paraphraſe on Pſal. 80.

O Thou who haſt all along been pleaſed to be as it were the Shepherd of the People of *Iſrael*, we beſeech thee to hear our Prayers, and to exert thy Paſtoral Care at this preſent Juncture, over thy poor Flock, who are now ready to be devoured by Wolves; and to comfort our dejected Hearts in this ſad Time; manifeſt thy Glory to us, as thou didſt uſe to appear with, when we beheld thy Shechinah from thy Seat the Ark of the Covenant, which was placed between the Cherubims.

2. Shew thy ſelf with as much Glory and Power, as thou wert wont formerly to diſcover thy ſelf to the Tribes of *Ephraim*, *Benjamin*, and *Manaſſes*, whoſe Tents were pitched nigheſt to the Sanctuary, when they travelled thro' the Wilderneſs, *Numb.* 2. 18. Let our Enemies feel the Vengeance of this glorious Power, and we thy Servants the Aſſiſtance thereof.

3. O reſtore us to our Country again, and put an End to our Captivity and Exile, and admit us to thy Favour again by pardoning our Offences, and then we ſhall think our ſelves to be in a happy Condition indeed.

4. O Lord, thou who art the Creator and Governour of all Angelical Orders, we hope this thy ſevere Anger will not long continue towards thy choſen People, who earneſtly put up their Petitions to thee, in this great Diſtreſs.

5. The daily Food which thou feedeſt us now with, are Sighs and Groans; and the Drink which thou affordeſt us, is a large Cup of Tears.

6. Thou, by our Captivity, has occaſioned us to be a ground of Contention to the *Idumeans* and our other neighbouring Nations, who quarrel about the dividing our former Eſtates, who likewiſe rejoice and triumph over theſe our ſad Misfortunes.

7. O reſtore us to our Country again, put an End to our Captivity and Exile, and re-admit us to thy Favour, by pardoning our Offences; and then we ſhall think our ſelves to be in a happy Condition.

8. Thou didſt formerly bring us thy choſen People, as it were a choice Vine, out of *Ægypt*, and, after having rooted up the ancient Inhabitants of *Canaan*, didſt plant it in that fruitful Country.

9. And,

9. Thou madeſt *room* for it: and when it had taken root it filled the Land.

10. The Hills were covered with the ſhadow of it: and the Boughs thereof *were like* the goodly Cedar-Trees.

11. She ſtretched out her Branches unto the Sea: and her Boughs unto the River.

12. Why haſt thou *then* broken down her Hedge: that all they that go by pluck off her *Grapes?*

13. The wild Boar out of the Wood doth root it up: and the wild Beaſts of the Field devour it.

14. Turn thee again, thou God of Hoſts, look down from Heaven: behold, and viſit this Vine;

15. And the *place of the* Vineyard that thy right Hand hath planted: and the Branch *that* thou madeſt ſo ſtrong for thy ſelf.

16. *It is* burnt with Fire, *and* cut down: *and* they ſhall periſh at the rebuke of thy Countenance.

17. Let thy Hand be upon the Man of thy right Hand: and upon the Son of Man, *whom* thou madeſt ſo ſtrong for thine own ſelf.

18. And

9. And, that it might flouriſh the better, thou didſt pluck up all the wild idolatrous Plants which grew round, after which it did ſo happily take Root, that it ſpread its Branches all over that Country, which was entirely peopled by the Off-ſpring of *Abraham*.

10. It put forth its noble Shoots to ſo large an Extent, that it covered the Sides of the Hills, the Heads of the Cedar-Trees not diſplaying a more gallant verdure, than this Vine.

11. It ſpread it ſelf all over the Land of *Canaan*, which is extended on the Weſt to the Mediterranean Sea, and on the Eaſt to the *Euphrates*.

12. Why therefore haſt thou withdrawn thy former Protection from us, and broken down the Fence which thou hadſt made round this thy beloved Vine, and permitted the neighbouring Nations round to pluck off the choice Grapes which ſhe has yielded, they poſſeſſing themſelves of the fair Eſtates which belonged to us?

13. The Cattle and wild Beaſts run into thy Vineyard, and root up the Walks and the Plantations thereof, which were cultivated with ſo exact a Care; all the wild and barbarous Nations, which lived near us, partaking of the Spoil of our noble Country.

14. We beſeech thee therefore, O Lord, out of thy wonted Mercy and Compaſſion, to hear our humble Prayers which we make to thee in this woful Calamity; reſtore us to thy wonted Favour, and look with a favourable Aſpect upon this Vine which thou haſt planted.

15. Afford thy wonted Protection to the Vineyard, which thou thy ſelf, for ſo many Ages, haſt cultivated; do thou order and dreſs the Branches of this Vine, which thou waſt wont to make to flouriſh and ſhoot out, with ſuch Strength and Fruitfulneſs, for thy own proper Uſe; for we, of all the People in the World, were peculiarly ſet aſide for thy Worſhip.

16. But alas this noble Plant, thro' the Extremity of thy Diſpleaſure, is cut down and burnt as an unprofitable Stem, and if thou continue thy Severity upon us, the remaining Root will be deſtroyed, and our whole Nation periſh.

17. Let therefore thy wonted Goodneſs be extended to thy choſen People, which, by the right Hand of thy Power, thou haſt preſerved from ſo many former Difficulties and Dangers; whom thou didſt formerly advance to ſo great Glory and Power, in the ſight of the Heathen Nations, for the Honour of thy only true Worſhip.

18. And

18. And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19. Turn us again, O Lord God of Hoſts: ſhew the Light of thy Countenance, and we ſhall be whole.

Exultate Deo. Pſal. 81.

This Pſalm is not improbably attributed to Aſaph *of* David's *Time. It was compoſed upon a Feaſt of Tabernacles, or the Feaſt of Trumpets, which was a Part of it, or rather an Introduction to it,* Lev. 33. 24. *to be a Hymn for the Uſe of the Congregation upon that ſolemn Feſtival. And in the Jewiſh Liturgy, this Pſalm is ſtill made Uſe of upon this Occaſion. To this the blowing of Trumpets,* v. 3. *does refer; For the new Moon in the Month of* Tiſri, *when this Feaſt was celebrated, was the firſt Day of the Jewiſh Year, in which Time the World was ſuppoſed to be created, the Fruits being then ripe. Which Conſideration, together with that of the Harveſt being now gathered in, made this to be the moſt joyful and glorious Feſtival of all the Year.*

SIng we merrily unto God our Strength: make a cheerful Noiſe unto the God of Jacob.

2. Take the Pſalm, bring hither the Tabret: the merry Harp with the Lute.

3. Blow up the Trumpet in the new Moon: *even* in the time appointed, and upon our ſolemn Feaſt-day.

4. For this *was made* a ſtatute for Iſrael: *and* a Law of the God of Jacob.

5. This he ordained in Joſeph *for* a Teſtimony: when he came out of the Land of Egypt, and had heard a ſtrange Language.

6. I

18. And if thou ſhalt be ſo good and gracious as to deliver us from this miſerable Captivity, we do ſincerely promiſe, to retain ſuch a juſt Sence of Gratitude for this thy Mercy, as never to revolt to our former ſinful Courſes and Idolatries again; O revive us from this State of Death, and then we will make it the whole Buſineſs of our Lives devoutly to worſhip thee, and to obey thy ſacred Commandments.

19. O reſtore us to our Countrey again, put an end to our Captivity and Exile, re-admit us to thy Favour, by pardoning our Offences; and then we ſhall think our ſelves to be in a happy Condition indeed.

Paraphraſe on Pſal. 81.

WE being now to celebrate this noble Feſtival, let us praiſe God with a Conſort of the choiceſt Vocal and Inſtrumental Muſick; let us praiſe that God, who is the great and only Defence of our Jewiſh Nation.

2. Come, ſtrike up with the Flutes and Hoboys; with the airy Violin, and with the ſofter Lute.

3. Have your Eyes fixed upon the Heavens, and as ſoon as ever you diſcover the new Moon of the Month *Tiſri*, then let all the Trumpets ſound aloud to congratulate the Beginning of the new Year, which is a renowned Feaſt, in Commemoration of the Cr[illegible]ation of the World.

4. As *Moſes*, by particular Direction from God, injoyned us Jews to obſerve, *Lev.* 23. 24. *Speak unto the Children of* Iſrael, *ſaying In the ſeventh month, in the firſt day of the month, ſhall ye have a Sabbath, a Memorial of blowing of Trumpets, an holy Convocation.*

5 This Feſtival God commanded to be obſerved by all the Tribes of *Iſrael*, not excepting the Tribe of *Joſeph*, which was diſtinguiſhed from their Brethren by a more plentiful Condition, as being the Deſcendants of ſo great a Progenitor, after God had brought them out of *Egypt*, where they were Strangers and Sojourners.

L 1 6. I

6. I eased his Shoulders from the burden: and his Hands were delivered from making the Pots.

7. Thou calledst upon me in Troubles, and I delivered thee: and heard thee what time as the Storm fell upon thee.

8. I proved thee also: at the Waters of Strife.

9. Hear, O my People, and I will assure thee, O Israel: if thou wilt hearken unto me;

10. There shall no strange God be in thee: neither shalt thou worship any other God.

11. I *am* the Lord thy God, who brought thee out of the Land of Egypt: open thy Mouth wide, and I shall fill it.

12. But my People would not hear my Voice: and Israel would not *obey* me.

13. So I gave them up unto their own Hearts Lusts: *and let them* follow their own Imaginations.

14. O that my People would have hearkned unto me: *for* if Israel had walked in my ways,

15. I

6. ' I (says God) by my miraculous ' Power wrought their Deliverance, and ' rescued them from the Oppression of ' *Pharoah*, who made their Shoulders ' sore with the mighty Burden he forced ' them to carry; it was I that freed ' them from that hard and ignominious ' Labour which he put them upon, to ' make Bricks and Earthen-Ware.

7. ' When thou didst call upon me ' in thy great Distress, being pursued ' by *Pharaoh* and his Army, I heard ' thy Petitions, and destroyed thy Ene- ' mies by drowning them in the Red- ' Sea; but in the most remarkable ' Manner I answered thee, when I gave ' thee the Law upon Mount *Sinai*, ' which was accompanied with such a ' terrible Storm of Thunder and Light- ' ning, *Exod.* 14. 16.

8. ' I made a Trial of thy Temper at ' the Waters of *Meribah*. *Exod.* 17. 7.

9. ' Now since, O *Israel*, I have heard ' you so often, it becomes you to ' hearken unto me; I will make a ' publick Declaration of my Will to- ' wards you, and ascertain you what ' Duties I expect of you to perform, ' and what will be the Consequence of ' your Obedience or Neglect.

10. ' I strictly require of you, that ' you shall not worship the Gods of ' other Nations, *Exod.* 23. 13. nor pay ' Divine Worship to any pretended ' God, or created Being, *Exod.* 20. 3, ' 23.

11. ' Now if thou wilt discharge thy ' Duty, which is the Foundation of all ' true Religion, and follow those other ' Rules which I, the true God, have ' prescribed thee in my Law; I, who ' am that God whose miraculous Power ' delivered thee from the *Egyptian* Sla- ' very, I will exert my omnipotent ' Power again in thy Defence, and, tho' ' thou askest never so great a Benefit, I ' will grant it thee; nor shall thy Affe- ' ctions crave more, than my Goodness ' shall answer.

12. ' But my People would not sub- ' mit themselves to be governed by the ' Precepts which I gave them; nor o- ' bey those wholsome Laws I prescribed ' to them, for a Rule of their Lives.

13. ' But since they were so stubborn ' and refractory, I suffered them to take ' their own Courses; to follow blindly ' whatever their corrupt Affections sug- ' gested to them; and to pursue all the ' Idolatries and Superstitions which a ' misguided Zeal and bigotted Fancy ' might lead them to.

14. ' But tho' their Behaviour has ' been so very undutiful and unworthy ' towards me, yet I could not but hear- ' tily wish, they would have been go- ' verned by my Counsel, and would ' have yielded Obedience to my Laws.

15. For

15. I ſhould ſoon have put down their Enemies: and turned my Hand againſt their Adverſaries.

16. The haters of the Lord, ſhould have been found Liars: but their time ſhould have endured for ever.

17. He ſhould have fed them alſo with the fineſt Wheat-*flour*: and with Honey out of the *ſtony* Rock ſhould I have ſatisfied thee.

15. 'For then I would moſt certainly have performed my conditional 'Promiſe I made to them; I would 'have interpoſed my Power, and defended them againſt their ſtrongeſt 'Enemies.

16. 'The idolatrous Nations, which 'have frequently prevailed againſt '*Iſrael*, ſhould have been always ſubject to them, and have been forced to 'have paid an outward, tho' a diſſembled Duty, to their Maſters; but the 'Peace and Proſperity of the Jewiſh 'Nation, ſhould have been of a laſting 'Continuance.

17. 'For then every Year ſhould 'have been to them a part of a Golden 'Age, every Harveſt ſhould have filled 'the Country with Fruits of every 'kind which might ſerve both for Uſe 'and Delicacy; the Fields ſhould have 'loaded the Wains with Wheat of the 'fineſt Sort, free from all Smut and 'Mildew; and every Rock ſhould have 'ſweated with Drops of the ſweeteſt 'Honey.

Leſſons for the XVIth Day of the Month throughout the Year.

January 16.	*February* 16.	*March* 16.	*April* 16
Morn. Gen. 29. Matt. 14.	Morn. Numb. 20. Mark 16.	Morn. Joth. 24. John 3.	Morn. 2 Sam. 4. Acts 13.
Even. Gen 30. Rom. 14.	Even. Numb. 21. 2 Cor 12	Even. Judg. 1. 2 Theſſ. 2.	Even. 2 Sam. 5. James. 5.
May 16.	*June* 16.	*July* 16.	*Auguſt* 16.
Morn. 2 Kings 14. Matt. 14.	Morn. Job 26, 27 Mark 16.	Morn. Eccleſ. 11. John 4.	Morn Ezek. 6. Acts 14.
Even. 2 Kings 15. Rom. 15.	Even. Job 28. 2 Cor. 13	Even. Eccleſ. 12. 2 Theſſ. 3	Even. Ezek. 7. 1 Pet. 1.
September 16.	*October* 16.	*November* 16.	*December* 16.
Morn. Zeph. 1. Matt. 17.	Morn. Wiſd. 7. Luk 2.	Morn. Eccluſ 45. John 8.	Morn. Iſa. 45. Acts 16.
Even. Zeph. 2. 1 Cor. 1.	Even. Wiſd. 8. Gal. 2.	Ev Eccluſ 46 *to* v. 20 1 Tim. 5.	Even. Iſa. 46. 1 Pet. 4.

Evening Prayer.

Deus ſtetit. Pſal. 82.

This Pſalm was wrote by Aſaph *upon the Corruption of ſome wicked Magiſtrates in his Time. King* Jehoſaphat *had made a Reformation of ſeveral Abuſes, which had crept into the Judicatories in his Reign, and eſtabliſhed Juſtice upon an excellent Foot,* 2 Chron. 19. 7. *But before* Hezekiah's *Time Matters were grown into Diſorder again, as* Iſaiah *complains,* Iſa. 11. 12. *and it is upon this Account that* Aſaph *the Seer, who lived in* Hezekiah's *Time, wrote this Pſalm.*

GOd ſtandeth in the Congregation of Princes: he is a Judge among Gods. 2. How

Paraphraſe on Pſal. 82.

O All ye Princes and Magiſtrates, whom God has raiſed to a particular Eminency above your Brethren, and advanced to be a ſort of inferior Gods as being commiſſioned by his Authority, and acting as his Proxy's; do you conſider, that God exerciſes a ſuperior Judicature over you, he Minds what you do amiſs in your Court, and will bring you to a ſevere Reckoning, for any Prevarication in your Acts of Juſtice.

2. How long will ye give wrong Judgment: and accept the Perſons of the Ungodly?

3. Defend the Poor and Fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4. Deliver the Out-caſt and Poor: ſave *them* from the hand of the Ungodly.

5. They will not be learned, nor underſtand, but walk on ſtill in darkneſs: all the Foundations of the Earth are out of courſe.

6. I have ſaid, Ye *are* Gods: and ye *are* all the Children of the moſt Higheſt.

7. But ye ſhall die like Men: and fall like one of the Princes.

8. Ariſe, O God, and judge thou the Earth: for thou ſhalt take all Heathen to thine Inheritance.

Deus, quis ſimilis? Pſal. 83.

This Pſalm bearing the Name of Aſaph, *was in all probability compoſed by One of that Family in the Reign of* Jehoſaphat; *againſt whom, it is recorded,* 2 Chron. 20. 1. That the Children of *Moab*, and the Children of *Ammon*, and among them other, beſides the *Ammonites*, came to Battle, *which is referred to in this Pſalm*, v. 6. 2.

HOld not thy Tongue, O God, keep not ſtill ſilence: reſtrain not thy ſelf, O God.

2. For lo, thine Enemies make a murmuring: and they that hate thee, have lift up their Head.

3. They

2. Therefore you ought to conſider, what a great Degree of Folly and Wickedneſs it is, for you to pervert the Courſe of Juſtice, and by your Sentence to wrong the Innocent, and to juſtifie the Oppreſſor.

3, 4. The Buſineſs of your high Calling is, to protect poor Men and Orphans, who have no Mony to give, and no Friend to ſollicit for them; from the Violences of rich Oppreſſors, and to skreen them by the Juſtice of the Laws, from the Injuries offered them by others.

5. But the Judges of our Time are ſo obſtinately reſolved in their unjuſt Determinations, that they have no Check of Conſcience to reſtrain them from Injuſtice; their Eyes are ſo blinded by Gifts, that they will not ſee what is right, *Exod.* 23. 8. nay, our whole National Conſtitution is like to be ſubverted, when thoſe who ought to maintain the Laws, do offer the greateſt Violence to them.

6. I have ſuffered you to be called by my moſt honourable Name, and to be eſteemed as of a divine Original, and not of ordinary humane Extraction.

7. But let not theſe great Titles ſwell you up, ſo as to forget whoſe Authority you act by, and whoſe Power you are ſubject to; for you are ſo far from being real Gods, and exempted from the Laws of Mortality, that you ſhall die as well as any ordinary Man, or any Pagan Magiſtrate.

8. But ſince theſe wicked Magiſtrates have ſo ſhamefully perverted the judicial Power, do thou, O God, take it into thy Hand; for we expect there will be a Time in which thou ſhalt judge the whole World, as well Pagans as Jews, according to their Works; and then thou wilt make them ſeverely pay, for their Violations and Diſtortions of the Rules of Juſtice.

Paraphraſe on Pſal. 83.

WE beſeech thee, O God, not to ſtand ſilently by, as if thou wert a Neuter in our Cauſe, when our Condition ſeems ſo very hazardous.

2 Eſpecially when our Enemies are ſo clamorous, and threaten ſo loud, and a Confederacy of Idolatrous Nations elated by ſome former Succeſſes, do treat us after ſo arrogant and contemptuous a Manner.

3. They

3. They have imagined craftily againſt thy People: and taken Counſel againſt thy ſecret Ones.

4. They have ſaid, Come, and let us root them out, that they be no *more a* People: and that the Name of Iſrael may be no more in remembrance.

5. For they have caſt their Heads together with one conſent: and are confederate againſt thee.

6. The Tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens;

7. Gebal, and Ammon, and Amalek: the Philiſtines, with them that dwell at Tyre.

8. Aſſur alſo is joyned with them: and have holpen the Children of Lot.

9. But do thou to them as *unto* the Madianites: *unto* Siſera, and unto Jabin, at the Brook of Kiſon;

10. *Who* periſhed at Endor: and became *as* the Dung of the Earth.

11. Make them and their Princes like Oreb and Zeb: yea, *make* all their Princes as Zeba and Salmana;

12. Who

3. They have formed very cloſe and cunning Deſigns, in order to invade our Country, and how to ſubdue us to their Yoke, whom thou doſt protect and keep, as it were, ſecretly covered under thy Wing, that they ſhould not injure us.

4. For they have maliciouſly reſolved among themſelves, and mutually encourage each other, utterly to extirpate our Nation, and to make the Name of the Jewiſh People to be loſt among Men.

5. There is a joynt Reſolution of a great many Nations, who for the moſt Part have different Intereſts and Views, and yet they all combine together, for the Subverſion of our Government, and thy true Religion.

6 Swarms of barbarous Nations come out of their Huts to invade us, *Edomites*, *Moabites*, and *Iſmaelites*, as well thoſe who took their Name from their Father *Iſmael*, as from their Mother *Hagar*.

7. With theſe are joyned the *Giblites*, *Joſ.* 13. 5. the *Ammonites*, *Amalekites*, *Philiſtines*, who have invited the Inhabitants of *Tyre* likewiſe into the Confederacy.

8. And leſt this great Fry of barbarous Aſſociates ſhould not be ſufficient, they have called in likewiſe to their Aſſiſtance the *Aſſyrians*, to fight for the *Ammonites* and *Moabites*, the Deſcendants of *Lot*, whoſe Cauſe they have eſpouſed, and are a principal *Arm* (as the Hebrew calls it) or Support of their Cauſe.

9. But we beſeech thee, O Lord, to give us as entire a Victory over theſe many and powerful Enemies, as thou didſt to our Fore-fathers over the *Midianites* by the Hand of 300 Men and a few Lamps, *Judges* 7. 21. let them be deſtroyed, as the *Iſraelites* did *Jabin* at the River *Kiſhon*, *Judges* 4. 24. and as his General *Siſera* fell by the Hand of a Woman, v. 21.

10. This memorable Victory being obtained at *Endor* near *Tanach* and *Megiddo*, where this Battle was fought, *Joſhua* 17. 11. *Judges* 5. 19. there the Army likewiſe was deſtroyed, and their Carcaſſes left rotting.

11. Let theſe Infidel Nations, and their Princes, be as unſucceſsful in their Attempts upon us as *Oreb* and *Zeb*, two Princes of the *Midianites*, who were taken captive by *Gideon*, *Judges* 7. 25. and as their two Kings *Zebah* and *Zalmunna*, who underwent the ſame Fate, *Judges* 8. 12.

12. Who ſay, Let us take to our ſelves: the Houſes of God in Poſſeſſion.

13. O my God, make them like unto a Wheel: *and* as the Stubble before the Wind.

14. *Like* as the Fire that burneth up the Wood: and as the Flame that conſumeth the Mountains.

15. Perſecute them even ſo with thy Tempeſt: and make them afraid with thy Storm.

16. Make their Faces aſhamed, O Lord: that they may ſeek thy Name.

17. Let them be confounded and vexed ever *more and more*: let them be put to ſhame and periſh.

18. And they ſhall know that thou whoſe Name *is* Jehovah: *art only* the moſt Higheſt over all the Earth.

Quam dilecta! Pſal. 84.

The Hebrew Title does not inform us, who this Pſalm was wrote by; it only tells us, That it was directed, To the chief Muſician upon *Gittith*, And to be ſung by the *Korites*. *It was certainly compoſed by one who was hindred from partaking of the publick Worſhip; and therefore* David *was probably the Author thereof, when he was drove from the City, and hindred from frequenting the Tabernacle, by the prevailing Arms of his Son* Abſalom.

O How amiable *are* thy Dwellings: thou Lord of Hoſts!

2. My Soul hath a deſire and longing to *enter into* the Courts of the Lord: my Heart and my Fleſh rejoice in the living God.

3. Yea,

12. Who encourage one another in a wicked Enterprize, ſaying, Let us poſſeſs our ſelves of, and plunder the Temple of God, and make Spoils of all the ſacred Furniture of that and the reſt of the Synagogues.

13. O thou, our kind Protector, make theſe our Adverſaries giddy and unſettled in their Counſels, and to turn round with as much Volubility, as the *Threſhing Wheels of a Cart*, Iſa. 28. 28. and diſperſe their Forces like Chaff blown about by the Wind.

14. Let them be deſtroyed, as Fire burns up a woody mountainous Country, which Men deſign to clear for a better Cultivation.

15. Let a terrible Storm of thy Vengeance ſhatter them, and ſo diſperſe all their Forces, that they may never be able to rally again.

16. Let them receive a ſhameful Defeat, that they may be convinced that thou art the only true God, whoſe Power can defeat ſo great an Army, and that, under this Conviction, they may leave off their Idolatry and join in thy Worſhip.

17. But if they will not be informed by theſe awakening Judgments, do thou then proſecute them with greater Puniſhments, even to their utter Extirpation.

18. That all Men may take warning by their Examples how they provoke the great JEHOVAH; and that they may learn that thou art the Governour and ſupreme Lord of all the World.

Paraphraſe on Pſal. 84.

O God, the Lord and Creator of all the Angelick Natures, how lovely it is to be in thy Tabernacle, where ſuch a Number of bleſſed Spirits do continually attend.

2. My Soul has a paſſionate Deſire and Longing, after ſo long an Abſence, to come into the Courts of the Tabernacle, and to join in the publick Service there; I have an earneſt Tendency and Wiſhing both of Body and Mind, to preſent my ſelf in that holy Place, before the Preſence of thee who art the true and living God, and not a fictitious Being, as other falſe Gods are.

3. It

3. Yea, the Sparrow hath found her an Houſe, and the Swallow a Neſt, where ſhe may lay her young : *even* thy Altars, O Lord of Hoſts, my King and my God.

4. Bleſſed *are* they that dwell in thy Houſe : they will be alway praiſing thee.

5. Bleſſed *is* the Man whoſe Strength *is* in thee : in whoſe Heart *are thy* ways.

6. *Who* going through the Vale of Miſery, uſe it for a Well : and the Pools are filled with Water.

7. They will go from Strength to Strength : *and unto the God of Gods* appeareth every *one of them* in Sion.

8. O Lord God of Hoſts, hear my Prayer : hearken, O God of Jacob.

9. Behold, O God our defender : and look upon the Face of thine anointed.

10. For one Day in thy Courts : *is* better than a thouſand.

11. I had rather be a Door-keeper in the Houſe of my God : than to dwell in the Tents of Ungodlineſs.

12. For

3. It grieves me to think, that the Sparrows, Swallows, and other Birds, can partake of a Felicity that I am debarred of ; and that thou, O my great God and Sovereign, art pleaſed to ſuffer them to build their Neſts, and hatch their young Ones in that ſacred Houſe, which I the Prince of the Country am drove from !

4. O what a Happineſs do they enjoy, who have the Opportunity of paying their conſtant Devotion, and at all the ſolemn Hours of Worſhip, can return to their Exerciſe of Praiſe and Thankſgiving !

5. O how happy is that Perſon, that has Strength to travel to thy Houſe, and whoſe Thoughts are taken up in his journeying thither !

6. Thoſe Perſons who live at a great Diſtance from the Tabernacle, and are forced to travel over a barren dry Heath, to get to it on a ſolemn Day of Worſhip, are very happy Perſons in reſpect of my ſelf, who cannot go thither at all ; the Comfort and Satisfaction they receive, in being to appear before God, makes them to be as pleaſant in their travelling over the ſcorching Sands, as if they had Wells and Ciſterns all the way to drink of.

7. Theſe Men do not grow wearier in their travelling, but by reaſon of their pious Joy, grow ſtronger the further they go, till they come to preſent themſelves before God's Table on Mount *Sion*.

8. O thou who art the God of Angels and Men, and the Protector of the People of *Iſrael*, vouchſafe to hear my Prayer, and let me be no longer debarred of the Satisfactions of the publick Worſhip.

9. O thou, who haſt been all along the Defender of our Nation, and particularly of me thy Servant in my many former Adverſities, I beſeech thee, in Mercy to have regard to the Petition of me, whom thou haſt anointed to the Kingly Office.

10. I ſhould rather choſe a Life, tho' of but one Day, to be ſpent in the Devotion of that Place, than a thouſand Years in this wretched Place I am now baniſhed to.

11. I had rather be in the meaneſt Employ, ſo low as that of a Door-keeper about God's Houſe, where I might have an Opportunity of paying a conſtant Attendance on him, than in an idolatrous Country, tho' it were never ſo plentiful, where I am deprived of his Worſhip.

12. For the Lord God *is* a light and defence: the Lord will give Grace and Worſhip, and no good *thing* ſhall he with-hold from them that live a godly Life.

13. O Lord God of Hoſts: bleſſed *is* the Man that putteth his Truſt in thee.

Benedixiſti, Domine. Pſal. 85.

This Pſalm ſeems to be compoſed by Eſdras, *or ſome other inſpired Perſon, ſoon after the Reſtoration of the Jews from their Captivity. The* Hebrew *Title informs us nothing more concerning it, but that it was directed* To the chief Muſician, to be ſung by the Sons of *Korah.*

LOrd, thou art become gracious unto thy Land: thou haſt turned away the Captivity of Jacob.

2. Thou haſt forgiven the offence of thy People: and covered all their Sins.

3. Thou haſt taken away all thy diſpleaſure: and turned *thy ſelf* from thy wrathful Indignation.

4. Turn us then, O God our Saviour: and let thine Anger ceaſe from us.

5. Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy Wrath from one Generation to another?

6. Wilt thou not turn again and quicken us: that thy People may rejoyce in thee?

7. Shew us thy Mercy, O Lord: and grant us thy Salvation.

8. I

12. For the great God, who does there in an eſpecial Manner diſcover himſelf, is a Light to direct Men in the right Rule of Life, and a Strength to defend them from all that is really hurtful to them; and affords all ſpiritual and temporal Bleſſings to his pious Servants, who obey his Commands.

13. But ſtill, O my God, this is my ſatisfaction, that tho' I am reſtrained from paying Devotion in publick to thee; whilſt I put my whole Confidence in thee for my Deliverance, I ſhall be ſo far from thinking my ſelf void of all Comfort, that I ſhall ſtand poſſeſſed of a conſiderable Degree of Happineſs.

Paraphraſe on Pſal. 85.

O Lord, thou haſt ſhewed a very extraordinary Act of thy Favour to our Nation, in freeing us from ſo long and heavy a Captivity.

2. We are ſenſible now, that thou haſt forgiven the Offences of us thy People, which brought theſe remarkable Judgments upon us.

3. We are now ſatisfied, that thy ſad Diſpleaſure towards us is abated, and that thou haſt more kind Diſpoſitions towards us, than thou haſt lately manifeſted.

4. And we beſeech thee to compleat our Reſtoration, and let not any ungrateful Returns we may have made, to thee after ſo great a Deliverance, provoke thee to ſhew any new Marks of thy Diſpleaſure.

5. Alas! ſhall we never find an End of our Sufferings, and after we are returned to our own Country, muſt we experience a new Scene of Trouble riſing up upon us, from our quarrelſome Neighbours? *Ezra* 4. 45.

6. But however we truſt, that thy Goodneſs will revive us after the long Oppreſſion of our Captivity, and will finiſh the Work of our Reſtoration, that we may enjoy the Bleſſings of our Country in entire Peace.

7. O Lord, let thy infinite Mercy pardon our Sins, which are ſtill very great; for if thou ſhouldeſt deal with us according to our Provocations, thou muſt again plunge us into as great Afflictions, as thoſe we have lately been delivered from.

8. We

8. I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak Peace unto his People, and to his Saints, that they turn not again * *unto fooliſhneſs.*

9. For his Salvation *is* nigh them that fear him: that Glory may dwell in our Land.

10. Mercy and Truth are met together: Righteouſneſs and Peace have kiſſed *each other.*

11. Truth ſhall flouriſh out of the Earth: and Righteouſneſs hath looked down from Heaven.

12. Yea, the Lord ſhall ſhew loving kindneſs: and our Land ſhall give her increaſe.

13. Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

* For *Coverdale's* firſt Tranſlation reads it thus, *That they turn not themſelves unto fooliſhneſs.*

Morning Prayer.

Inclina, Domine. Pſal. 86.

This Pſalm is intituled in the Hebrew, A Prayer of *David. It was not found out by the firſt Collector of the Davidical Pſalms, but being met with by him who gathered up the Aſaphian Pſalms, and ſome of other famous Authors, was placed here. It ſeems to be compoſed during his Afflictions under* Saul.

BOW down thine Ear, O Lord, and hear me: for I am Poor and in Miſery.

2. Preſerve thou my Soul, for I *am* Holy: my God, ſave thy Servant that putteth his Truſt in thee. 3. Be

8. We will wait with Patience to hear what determination God will pronounce, concerning the future Condition of his People; which I doubt not will be very favourable, and that he will grant a laſting Peace to his choſen Nation, if ſo be they do not fall into their ancient Follies, and relapſe again into Idolatry.

9. And truly, if we do not fail, on our Part, God is ready to remove all the Obſtacles, which now lie in the Way to our national Happineſs, and to revive the ancient Glory and Splendor of our Country.

10. And behold! we already ſee Goodneſs and Fidelity, thoſe divine Vertues and great Supports of a national Happineſs, to be again conſpicuous among us; and Juſtice and Peace, like two ancient Friends that have been long Strangers to this Country, kindly to ſalute one another, upon their meeting together here.

11. Truth and Fidelity ſhall ſpring as it were afreſh out of the Ground, where they have been ſo long covered; and Piety and Holineſs ſhall come back again from Heaven, whither they have been for a long time retired.

12. God's Bounty ſhall be ſhowred down upon us by large Indulgences, and fruitful Seaſons every Year ſhall enrich our Country.

13. And when God comes to viſit us in this bountiful Manner, Juſtice ſhall go before him to make Way for his ſolemn Proceſſion, that Righteouſneſs as well as Happineſs, may attend our Nation; for God ſhall adapt all his providential Diſpenſations to the exacteſt Juſtice, that Men may take Copy thereby, and ſquare all their Actions likewiſe, according to the Rules of Equity and Goodneſs.

Paraphraſe on Pſal. 86.

O God, whoſe Nature inclines thee to ſuccour thy diſtreſſed Servants, I beſeech thee to look down from thy heavenly Throne upon my diſconſolate Condition, and hearken unto the Petition I put up unto thee.

2. I beſeech thee to preſerve my innocent Life from the Violence of my unjuſt Oppreſſors, and afford thy Aſſiſtance to thy Servant, who doth not repoſe his Confidence in any Thing, beſides thee. 3. I

3. Be merciful unto me, O Lord: for I will call daily upon thee.

4. Comfort the Soul of thy Servant: for unto thee, O Lord, do I lift up my Soul.

5. For thou, Lord, *art* good and gracious: and of great Mercy unto all them that call upon thee.

6. Give ear, Lord, unto my Prayer: and ponder the Voice of my humble deſires.

7. In the time of my trouble I will call upon thee: for thou heareſt me.

8. Among the Gods *there* is none like unto thee, O Lord: *there is* not one that can do as thou doeſt.

9. All Nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10. For thou *art* great, and doeſt wondrous things: thou *art* God alone.

11. Teach me thy way, O Lord, and I will walk in thy Truth: O knit my Heart unto thee, that I may fear thy Name.

12. I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

13. For

3. I beg that thou wouldeſt vouchſafe thy merciful Protection to me, which I every Day ſo conſtantly pray for.

4. O refreſh the Soul of thy faithful Servant, by a timely Deliverance, ſince I ſo earneſtly raiſe my Soul up towards thee in the Warmth of devout and earneſt Prayer.

5. For thou art a glorious and merciful God, and readily diſpoſed to pardon the Sins of thoſe who ſincerely repent of them, and ask Forgiveneſs for them, and to afford them thy Protection, notwithſtanding any former Failures.

6. Therefore having my Hope grounded upon this lovely Attribute of thine, I make bold to implore thy Aſſiſtance in this Exigence of my Affairs.

7. Nay, I am emboldened to apply to thee in any great Diſtreſs, having experienced thy Goodneſs formerly in other Deliverances.

8. For as thy Omnipotence impowers thee to reſcue thy Servants from the greateſt and moſt imminent Dangers, ſo by this thou doſt infinitely excel the Heathen Deities, who are not able to ſuccour their Votaries in diſtreſs.

9. And if thou doſt deliver me from ſo great a Calamity, the Heathen Nations round ſhall be ſo convinced of thy Almighty Power, exerted in the Cauſe of *David*, that they ſhall deſire to be admitted to pay their Worſhip to thee at *Jeruſalem*.

10. For by that, and other thy miraculous Works, they ſhall acknowledge thee to be the only true God, who art able to work Effects beyond the Power of Nature.

11. And, that I may never forfeit thy Kindneſs and Protection, I beg of thee, that thou wouldeſt ſo rightly inform me in all Points of my Duty, that I may not tranſgreſs any of thy holy Commands; make my Heart ſo ſtedfaſtly to adhere to thy Will, and to have always ſuch an awful Regard to thy Majeſty, that I may diſcharge with readineſs all the Injunctions which thou ſhalt be pleaſed to lay upon me.

12. And if thou, in thy Goodneſs, ſhalt be pleaſed to vouchſafe me a Deliverance from my preſent Troubles, I ſhall always retain ſuch a grateful Senſe of thy Kindneſs, that I ſhall never ceaſe to commemorate it as long as I live.

13. For

13. For great *is* thy Mercy toward me : and thou haſt delivered my Soul from the nethermoſt Hell.

14. O God, the proud are riſen againſt me : and the Congregations of naughty *Men* have ſought after my Soul, and have not ſet thee before *their Eyes.*

15. But thou, O Lord God, *art* full of Compaſſion and Mercy : long-ſuffering, plenteous in Goodneſs and Truth.

16. O turn thee then unto me, and have Mercy upon me : give thy ſtrength unto thy Servant, and help the Son of thine Hand-maid.

17. Shew ſome token upon me for good, that they who hate me may ſee *it*, and be aſhamed : becauſe thou, Lord, haſt holpen me, and comforted me.

Fundamenta ejus. Pſal. 87.

It is uncertain by whom this Pſalm was compoſed ; but it is plain it was wrote by ſome devout Perſon, in honour of the City of Jeruſalem, *and particularly Mount* Sion, *where the ſolemn Worſhip of God was ſettled Some think it was compoſed on the Birth of* Hezekiah, *or ſome other great Prince.*

HEr Foundations are upon the holy Hills : the Lord loveth the Gates of Sion more than all the dwellings of Jacob.

2. Very

13. For this will be ſo great an Inſtance of thy ſuper-abundant Mercy and Favour to me, that I ſhall always eſteem it as extraordinary a Deliverance, as if thou hadſt raiſed my Body from the Grave.

14. O my God, thou canſt not but take Notice, what a Number of powerful and arrogant Adverſaries have combined together in a Conſpiracy againſt my Life, and ſeem to have no regard of the Juſtice of my Cauſe, and to undervalue thy Aſſiſtance and Interpoſition, on my Behalf.

15. But notwithſtanding their impious Aſſurance, in compaſſing my Deſtruction, I do not fail to truſt in thee for my Deliverance, thy ſacred Attributes affording me a better grounded Hope than any they can pretend to for their Succeſs ; for I am ſufficiently ſenſible, that thy Mercy and Compaſſion inclines thee to protect thy innocent Servants ; 'tis thy Long-ſuffering which permits their Wickedneſs to go ſo long unpuniſhed ; thy ſuper-abundant Goodneſs, which I have formerly experienced, encourages me to think that thou wilt not now forſake me ; and thy Truth, thou having promiſed to defend me, and to bring me with Safety to the Crown of *Iſrael*, I am certain, will not fail me.

16. Therefore, I beſeech thee, O Lord, to caſt a favourable Eye once more upon me, and in thy Mercy reſcue me from the Danger which I am encompaſſed in, and afford thy heavenly Aſſiſtance to me, who am thy poor humble Slave, and as much thy Property as the Son of a Bond-woman, who is born in her Maſter's Houſe.

17. Shew ſome eminent Token of thy eſpouſing my Cauſe, by a miraculous Deliverance from my Enemies ; that my irreligious Adverſaries may be confounded and aſtoniſhed when they ſee, that thou do'ſt ſo wonderfully interpoſe in my Behalf, whom they have ſo often derided for my Devotion paid to thee, and for placing my whole Confidence in thee, when I had no appearing Hopes of any worldly Succour.

Paraphraſe on Pſal. 87.

THE Foundations of God's Temple, where he has choſen to be worſhipped, are laid upon the conſecrated Hill of Mount *Sion* on the North-ſide of *Jeruſalem*, which he has ſingled out of all the Cities of *Judæa*, to have his publick Service celebrated therein.

2. All

2. Very excellent things are ſpoken of thee: thou City of God.

3. I will think upon Rahab and Babylon: with them that know me.

4. Behold ye the Philiſtines alſo: and they of Tyre, with the Morians, lo, there was he born.

5. And of Sion it ſhall be reported, that he was born in her: and the moſt High ſhall ſtabliſh her.

6. The Lord ſhall rehearſe it when he writeth up the People: that he was born there.

7. The Singers and Trumpeters *ſhall be rehearſe:* all my freſh Springs ſhall be in thee.

Domine, Deus. Pſal. 88.

The Hebrew *Title of this Pſalm is,* A Song for the Sons of *Korah,* to the chief Muſician upon *Mahalath Leannoth,* Maſchil of *Heman* the *Ezrahite. The* Mahalath Leannoth *was a hollow wind Muſick, ſomething like the Flute, proper for mournful Songs. But the* Heman *to whom this Pſalm is attributed, cannot be the famous Singer in* David's *Time of that Name, but one of later Date, deſcended from* Zerah, *one of the Sons of* Judah, 1 Chron. 2. 6. *hence called an* Ezrahite. Kimchi *ſays it was written in the Name of the Jewiſh People, during the Captivity, in the Language of a poor Slave under his Chains.*

O Lord God of my Salvation, I have cried Day and Night before thee: O let my Prayer enter into thy preſence, incline thine Ear unto my calling.

2. For my Soul is full of trouble: and my Life draweth nigh unto Hell.

3. I am

2. All Perſons who have Occaſion to make mention of this great City, do extraordinarily commend it for the Magnificence of its Structures, the Salubrity of its Air, and the Advantage of its Situation, but chiefly for its noble Temple employed in the Worſhip of the true God.

3. I will not deny, that *Egypt* may boaſt of very noble Cities, and that *Babylon* may put in for a conſiderable Share of Glory in this reſpect, whenever I have Occaſion to talk with my Acquaintance about theſe Matters.

4. The *Philiſtines, Tyrians* and *Arabians,* have likewiſe very remarkable Cities, which are celebrated for the Birth of great Men in them.

5. But *Jeruſalem* can vie with any of them in this reſpect likewiſe, ſince ſo great a Prince was born within her Walls, and which receives ſtill a greater Honour from the continual Protection of Almighty God.

6. And when God makes a Liſt of his Peoples Names, and enters them into his Regiſter, He ſhall diſtinguiſh this great Birth by a particular Mark of Honour.

7. And all the Voices and Muſick of the Temple, ſhall ſing in praiſe of this ſacred City; that *ſhe is a Fountain of Delights, and more beautiful and pleaſant than the pureſt and cooleſt Stream.*

Paraphraſe on Pſal. 88.

O My Lord God, who wert in former Times uſed to preſerve me from Danger, and in whoſe Mercy I yet truſt for Help, I have made my Addreſs to thee, for a long Time, without any Intermiſſion; therefore, I beſeech thee, do not make me wait longer, before thou do'ſt receive my Petition, but give me a ſpeedy Admiſſion to thy Preſence, and bend down from thy Throne to hearken to what I have to lay before thee.

2. O Lord, my Soul is overwhelmed with the long Continuance of a great many Troubles, which preſs ſo hard upon me, that they have brought my Life next Door to the very Grave.

5. All

3. I am counted as *one of* them that go down into the Pit: and I have been even as a Man *that hath* no ſtrength.

4. Free among the dead, like unto them that are wounded, and lie in the Grave: who are out of remembrance, and are cut away from thy Hand.

5. Thou haſt laid me in the loweſt Pit: in *a place of* darkneſs, and in the deep.

6. Thine Indignation lieth hard upon me: and thou haſt vexed *me* with all thy Storms.

7. Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8. *I am ſo* faſt in Priſon: that I cannot get forth.

9. My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my Hands unto thee.

10. Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, *and* praiſe thee?

11. Shall thy loving kindneſs be ſhewed in the Grave: *or* thy faithfulneſs in deſtruction?

12. Shall thy wondrous works be known in the dark: and thy Righteouſneſs in the Land where *all things* are forgotten?

13. Unto

3. All that converſe with me, reckon me nothing better than a dead Man, laid out in his Coffin and ready to be tumbled into his Grave; for no Man, that ever recovered, was reduced to that weak and feeble Condition that I am.

4. I am now diſcharged and free from all the Buſineſs of this preſent Life, and muſt henceforth remain only with the Dead; I am now like one that is mortally wounded in an Army, my Body muſt be thrown into a great Hole, with innumerable other Carcaſſes, which there lie rotting without any One's taking notice of them, being cut off from the Living by thy ſevere Judgment.

5. It is the Diſpenſation of thy very harſh Providence, that has brought me to this State of Miſery, where, methinks, I am ſunk into the Condition of the Dead, where I lie in the midſt of dark and gloomy Shades, being drop'd into an Abyſs of inconceivable Depth, where no Light appears.

6. Thy Anger lies as preſſing upon me, as if I was under a great Weight of Lead or Stone; and whereas ſome Drops only of thy Diſpleaſure fall upon other Men, the Cataracts of thy Vengeance are ſhowered down upon me.

7. Thou haſt confined me to a doleful Priſon, where I cannot enjoy the Converſation of my Friends and Acquaintance, the Place being ſo noiſome, that they cannot endure to come to me in it.

8. Then fain would I go to them, but I find my ſelf hindred by the Locks and Bolts, which keep me within this diſmal Dungeon.

9. I am almoſt blind, by my continual Weeping, and bewailing my Misfortune; no Day has paſſed, wherein I failed to put up my earneſt Petitions to thee, continually ſtretching out my Hands to thee in devout Prayer, that thou mighteſt receive them.

10. O Lord, if thou do'ſt deſign to deliver me from my Miſery, thou muſt make haſte to do it, for I am now juſt ready to expire, and when I am dead, I cannot expect thou ſhould'ſt work ſo great a Miracle on my Behalf, as to raiſe me from the Grave, that I may praiſe thy Name again.

11. For Death is a State, in which I ſhall not have the Opportunity of ſinging Hymns to thy Honour, as I do now.

12. In that State of Darkneſs and Oblivion, I ſhall not be able to relate thy noble and righteous Acts in numerous Verſe, as I can do here.

13. Thus

13. Unto thee have I cried, O Lord: and early shall my Prayer come before thee.

14. Lord, why abhorrest thou my Soul: *and* hidest thou thy Face from me?

15. I *am* in misery, and like unto him that is at the point to die: *even* from my Youth up, thy Terrors have I suffered with a troubled Mind.

16. Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17. They came round about me daily like Water: and encompassed me together on every side.

18. My Lovers and Friends hast thou put away from me: *and hid* mine acquaintance out of my sight.

13. Thus have I for a long time, in the Bitterness of my Soul, cried unto thee; under the deep Sense of my Misfortune, taking little Rest in the Night, early in the Morning renewing my Complaint to thee.

14. But alas, as yet I have found no redress from thee; O Lord, why art thou so unkind, always to turn away from me, and to refuse to afford me Relief?

15. My Miseries now fall so thick upon me, that I seem to be under the Pangs and Agonies of Death; I have been for many Years suffering the Pains of a lingering Death, and been, as it were, upon the Rack, ever since I was born.

16. Thy Anger, like a mighty Torrent, has rose above my Head and drowned me, and the Fears which thy very severe Judgments have brought upon me, have destroyed me.

17. For I have not been attacked by one single Misfortune, but a great Number of Afflictions with united Force break in upon me, like a great Flood, which from several Hills comes pouring down into one Bottom, till it swells into a great Lake; so do my Calamities on every Side beset me.

18. All my dear Friends and Acquaintance, whose pleasant Conversation was wont formerly to assuage my Grief, and make me forget my Sufferings, are now, by thy severe Treatment of me, kept from me; for if I look about for any kind Friend to correspond with, I cannot find him, he hiding himself, as fearing I might bring him into Danger, or as not enduring the Noisomness of my sad Abode.

Lessons for the XVIIth Day of the Month throughout the Year.

January 17.	*February* 17.	*March* 17.	*April* 17.
Morn. Gen. 31. Matt. 15.	Morn. Numb. 22. Luk. 1. *to* 39.	Morn. Judg. 2. John 4.	Morn. 2 Sam. 6. Acts 14.
Even. Gen. 32. Rom. 15.	Even. Numb. 23. 2 Cor. 13.	Even. Judg. 3. 2 Thess. 3.	Even. 2 Sam. 7. 1 Pet. 1.
May 17.	*June* 17.	*July* 17.	*August* 17.
Morn. 2 Kings 16. Matt. 15.	Morn. Job 29. Luke 1.	Morn. Jer. 1. John 5.	Morn. Ezek. 13. Acts 15.
Even. 2 Kings 17. Rom. 16.	Even. Job 30. Gal. 1.	Even. Jer. 2. 1 Tim 1.	Even. Ezek. 14. 1 Pet. 2.
September 17.	*October* 17.	*November* 17.	*December* 17.
Morn. Zeph. 3. Matt. 18.	Morn. Wisd. 9. Luke 3.	Morn. Ecclus 47. John 9.	Morn. Isa. 47. Acts 17.
Even. Hag. 1. 1 Cor. 2.	Even. Wisd. 10 Gal. 3.	Even. Ecclus 48. 1 Tim. 6.	Even. Isa. 48. 1 Pet. 5.

Evening Prayer.

Miſericordias Domini. Pſal. 89.

This Pſalm, according to the Hebrew *Inſcription, was wrote by* Ethan *the* Ezrahite, *another Pſalmographer of the Family of* Zerah, *during the Captivity; and very probably in the Life of* Jehoaiakin, *whoſe Misfortunes the Pſalmiſt here doth probably deſcribe, and ſeems thereupon even to diſtruſt the Promiſes which God had made to the Family of* David.

MY Song ſhall be alway of the loving kindneſs of the Lord: with my Mouth will I ever be ſhewing thy Truth from one Generation to another.

2. For I have ſaid, Mercy ſhall be ſet up for ever: thy Truth ſhalt thou eſtabliſh in the Heavens.

3. I have made a Covenant with my choſen: I have ſworn unto David my Servant.

4. Thy Seed will I ſtabliſh for ever: and ſet up thy Throne from one Generation to another.

5. O Lord, the very Heavens ſhall praiſe thy wondrous Works: and thy Truth in the Congregation of the Saints.

6. For who *is* he among the Clouds: that ſhall be compared unto the Lord?

7. *And what is he* among the Gods: *that* ſhall be like unto the Lord?

8. God is very greatly to be feared in the Council of the Saints: and to be had in reverence of *all them that* are round about him.

9. O Lord

Paraphraſe on Pſal. 89.

ALtho' we at preſent labour under moſt dreadful Calamities which the Hand of God is pleaſed to inflict upon us, yet I will not ceaſe to celebrate the former Favours, which he has been pleaſed to beſtow upon us, and deliver down to future Generations the Memory of thoſe glorious Acts which he has performed for our ſakes.

2. For this is my fixed Opinion, notwithſtanding the unpromiſing State of our preſent Affairs, that thy favourable Diſpoſition towards our Nation is ſettled upon ſo firm a Bottom, that the Revolutions of the heavenly Bodies are not eſtabliſhed upon greater Rules of Certainty, than thy Promiſes which thou haſt made for our Preſervation.

3. For thou didſt make an Agreement with *David*, by thy Prophets, *Samuel* and *Nathan*, 1 *Sam.* 16. 13. 2 *Sam* 3. 9. 2 *Sam.* 7. 15. that he ſhould be the Governour of thy choſen People the Jews.

4. Promiſing that his Children, for many Generations, ſhould inherit that Crown.

5. And indeed ſo great is thy Goodneſs and miraculous Operations in behalf of all thy Creatures, in every Part of the Univerſe, that it is the conſtant Themes of thy Angels in Heaven, and thy faithfulneſs in performing thy Promiſes is duly celebrated in the publick Congregation of thy faithful People.

6, 7. For among all the angelical Natures in Heaven, tho' many of them are very excellent in Power and Wiſdom, yet ſtill they are but the Creatures of God, and infinitely inferior to their Creator.

8. God is highly reverenced and adored by the Congregation of his faithful People, who meet together at the ſolemn Times of Worſhip; and has a greater Veneration paid him by his holy Angels, which ſtand attending round about his Throne.

9. O thou

9. O Lord God of Hoſts, who *is* like unto thee: thy Truth, moſt mighty Lord, is on every ſide?

10. Thou ruleſt the raging of the Sea: thou ſtilleſt the Waves thereof when they riſe.

11. Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine Enemies *abroad* with thy mighty Arm.

12. The Heavens *are* thine, the Earth alſo *is* thine: thou haſt laid the Foundation of the *round* World, and all that therein is.

13. Thou haſt made the North and the South: Tabor and Hermon ſhall rejoyce in thy Name.

14. Thou haſt a mighty Arm: ſtrong is thy Hand, *and* high is thy right Hand.

15. Righteouſneſs and Equity are the habitation of thy Seat: Mercy and Truth ſhall go before thy Face.

16. Bleſſed *is* the People, O Lord, that can rejoyce in thee: they ſhall walk in the light of thy Countenance.

17. Their delight ſhall be daily in thy Name: and in thy Righteouſneſs ſhall they make their boaſt.

18. For thou *art* the glory of their Strength: and in thy loving kindneſs thou ſhalt lift up our Horns. 19. For

9. O thou, who art the God and Lord of all theſe heavenly Beings, there is none of them all but is far inferior to thee; for their Power, tho' great, is limited, yet thine is of univerſal Extent, they may fail thro' Imbecillity in what they engage, but nothing can hinder thy Performance of what thou haſt promiſed.

10. One may make an eſtimate of what a boundleſs Power thou art endowed with, by thy checking the Sea, not letting it over-flow its Banks when it ſo violently rages in a great Storm; thou, whenever thou pleaſeſt, quieting the loudeſt Tempeſt into a gentle Calm.

11. 'Twas thy Almighty Power that ſubdued the proud *Egyptian* King, by the Plagues thou waſt pleaſed to lay upon him and his People, deſtroying his Army which purſued the *Iſraelites*, by the Seas flowing back upon them, and by ſcattering their dead Bodies over the Sands of the Shore.

12. It was thy Almighty Power which raiſed in Being the glorious Fabrick of this viſible World, and which gives thee an entire Propriety to it, to diſpoſe of it at thy Pleaſure.

13. Which Way ſoever we extend our Sight, whether it be Southward toward *Tabor*, or Northward toward *Hermon*, each Quarter of the World, which we diſcover, is a Part of thy Creation, and affords freſh Matter for thy Praiſe.

14. Theſe, and all other Parts of the Univerſe, do declare the Infinity of thy Power, which made them.

15. Nor is thy Providence leſs remarkable and venerable than thy Power, for thou do'ſt govern the World by juſt and equal Determinations, altho' ſometimes unknown to us; proportioning Rewards and Puniſhments, as they are deſerved.

16. What a happy Condition were we thy People in at that Time, before our Captivity, when we could take a Share in the publick Rejoycings and Triumphs, as we marched together in our ſolemn Proceſſions, with the Trumpets ſounding before us to the Temple, the Favour of thy Countenance ſhining upon us?

17. They were entertain'd with the noble Satisfaction of worſhipping thee, the only true God, and they prided themſelves in having thee for their Protector.

18. They had then the Happineſs of claiming Aſſiſtance, whenever they were oppreſſed by their Enemies, and thou by thy Interpoſition on their Side, did make them formidable to, and didſt ſet them above all their Oppoſers.

19. Nay,

19. For the Lord *is* our defence: the holy One of Iſrael *is* our King.

20. Thou ſpakeſt ſometime in Viſions unto thy Saints, and ſaidſt: I have laid help upon *one that is* mighty, I have exalted one choſen out of the People.

21. I have found David my Servant: with my holy Oyl have I anointed him.

22. My Hand ſhall hold him faſt: and my Arm ſhall ſtrengthen him.

23. The Enemy ſhall not *be able to* do him violence: the Son of Wickedneſs ſhall not hurt him.

24. I will ſmite down his Foes before his Face: and plague them that hate him.

25. My Truth alſo and my Mercy *ſhall be* with him: and in my Name ſhall his Horn be exalted.

26. I will ſet his Dominion alſo in the Sea: and his right Hand in the Floods.

27. He ſhall call me, Thou *art* my Father: my God, and my ſtrong Salvation.

28. And I will make thee *my* firſt-born: higher than the Kings of the Earth.

29. My Mercy will I keep for him for evermore: and my Covenant ſhall ſtand faſt with him.

30. His

19. Nay, we do not altogether deſpair, but that thou in thy good Time will ſtill vouchſafe to afford us Deliverance from our preſent Calamities; for thou, great God whom we worſhip, do'ſt ſtill govern and protect our Nation.

20. Thou didſt formerly declare thy Mind in a Viſion to thy Prophet *Samuel*, *Sam.* 16. 1. ſaying, 'I have provided to 'my ſelf a mighty Champion, whom I 'have choſen from out of the ordinary 'Rank of my People, to be advanced to 'the Kingdom of *Iſrael*, in *Saul*'s ſtead.

21. 'I have found out *David*, an approved Servant of mine, and have anointed him with the Sacred Oil to 'the Kingly Office.

22. 'And I promiſed my Aſſiſtance 'to enable him to go through all his 'great Undertakings, and to ſupport 'him under thoſe extraordinary Difficulties which he was to meet with.

23. 'That his Enemies ſhould not 'be able to do any ſubſtantial Miſchief 'to him, nor *Saul*, his moſt potent 'Enemy, be permitted to work his Ruin 'with all his Power and Malice.

24. 'That I would ſubdue all his outward and domeſtick Enemies, and 'turn the Harms which they deſigned 'againſt him upon their own ſelves.

25. 'That, according to my Promiſe, I would ſupport him in all his 'Difficulties; and that I would particularly interpoſe my Almighty Power, 'for the Advancement of his Honour, 'above all his neighbouring Princes.

26. 'On one Side he ſhall ſubdue the '*Philiſtines*, and thoſe that live upon 'the Sea-Coaſt, 2 *Sam.* 18. 1. and on 'the other Hand the *Syrians* up to the 'two great Rivers *Tygris* and *Euphrates*, '2 *Sam.* 8. 9. & 10. 16.

27. 'I promiſed him further, that I 'would favour him with a particular 'Indulgence to call me Father, and 'that I would in a peculiar Manner 'be his God, and his Defence.

28. 'That I would raiſe him to the 'principal Dignity of all thoſe whom 'I give Leave to be called my Sons; 'and that he ſhould be more glorious than any other Prince of his 'Time.

29. 'And this Promiſe, which I made 'with him, I would inviolably keep 'on my Side, no Conſideration making 'me ſwerve from it.

9. O Lord God of Hoſts, who *is* like unto thee: thy Truth, moſt mighty Lord, is on every ſide?

10. Thou ruleſt the raging of the Sea: thou ſtilleſt the Waves thereof when they riſe.

11. Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine Enemies *abroad* with thy mighty Arm.

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10. One may make an eſtimate of what a boundleſs Power thou art endowed with, by thy checking the Sea, not letting it over-flow its Banks when it ſo violently rages in a great Storm; thou, whenever thou pleaſeſt, quieting the loudeſt Tempeſt into a gentle Calm.

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16. What a happy Condition were we thy People in at that Time, before our Captivity, when we could take a Share in the publick Rejoycings and Triumphs, as we marched together in our ſolemn Proceſſions, with the Trumpets ſounding before us to the Temple, the Favour of thy Countenance ſhining upon us?

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18. They had then the Happineſs of claiming Aſſiſtance, whenever they were oppreſſed by their Enemies, and thou by thy Interpoſition on their Side, did make them formidable to, and didſt ſet them above all their Oppoſers.

19. Nay,

19. For the Lord *is* our defence: the holy One of Iſrael *is* our King.

20. Thou ſpakeſt ſometime in Viſions unto thy Saints, and ſaidſt: I have laid help upon *one that is* mighty, I have exalted *one* choſen out of the People.

21. I have found David my Servant: with my holy Oyl have I anointed him.

22. My Hand ſhall hold him faſt: and my Arm ſhall ſtrengthen him.

23. The Enemy ſhall not *be able to* do him violence: the Son of Wickedneſs ſhall not hurt him.

24. I will ſmite down his Foes before his Face: and plague them that hate him.

25. My Truth alſo and my Mercy *ſhall be* with him: and in my Name ſhall his Horn be exalted.

26. I will ſet his Dominion alſo in the Sea: and his right Hand in the Floods.

27. He ſhall call me, Thou *art* my Father: my God, and my ſtrong Salvation.

28. And I will make thee *my* firſt-born: higher than the Kings of the Earth.

29. My Mercy will I keep for him for evermore: and my Covenant ſhall ſtand faſt with him.

30. His

19. Nay, we do not altogether deſpair, but that thou in thy good Time will ſtill vouchſafe to afford us Deliverance from our preſent Calamities; for thou, great God whom we worſhip, do'ſt ſtill govern and protect our Nation.

20. Thou didſt formerly declare thy Mind in a Viſion to thy Prophet *Samuel*, *Sam.* 16. 1. ſaying, 'I have provided to 'my ſelf a mighty Champion, whom I 'have choſen from out of the ordinary 'Rank of my People, to be advanced to 'the Kingdom of *Iſrael*, in *Saul*'s ſtead.

21. 'I have found out *David*, an approved Servant of mine, and have anointed him with the Sacred Oil to 'the Kingly Office.

22. 'And I promiſed my Aſſiſtance 'to enable him to go through all his 'great Undertakings, and to ſupport 'him under thoſe extraordinary Difficulties which he was to meet with.

23. 'That his Enemies ſhould not 'be able to do any ſubſtantial Miſchief 'to him, nor *Saul*, his moſt potent 'Enemy, be permitted to work his Ruin 'with all his Power and Malice.

24. 'That I would ſubdue all his outward and domeſtick Enemies, and 'turn the Harms which they deſigned 'againſt him upon their own ſelves.

25. 'That, according to my Promiſe, I would ſupport him in all his 'Difficulties; and that I would particularly interpoſe my Almighty Power, 'for the Advancement of his Honour, 'above all his neighbouring Princes.

26. 'On one Side he ſhall ſubdue the '*Philiſtines*, and thoſe that live upon 'the Sea-Coaſt, 2 *Sam.* 18. 1. and on 'the other Hand the *Syrians* up to the 'two great Rivers *Tygris* and *Euphrates*, '2 *Sam.* 8. 9. & 10. 16.

27. 'I promiſed him further, that I 'would favour him with a particular 'Indulgence to call me Father, and 'that I would in a peculiar Manner 'be his God, and his Defence.

28. 'That I would raiſe him to the 'principal Dignity of all thoſe whom 'I give Leave to be called my Sons; 'and that he ſhould be more glorious than any other Prince of his 'Time.

29. 'And this Promiſe, which I made 'with him, I would inviolably keep 'on my Side, no Conſideration making 'me ſwerve from it.

30. His Seed alſo will I make *to endure* for ever: and his Throne as the Days of Heaven.

31. But if his Children forſake my Law: and walk not in my Judgments;

32. If they break my Statutes, and keep not my Commandments: I will viſit their Offences with the Rod, and their Sin with Scourges.

33. Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my Truth to fail.

34. My Covenant will I not break, nor alter the thing *that is* gone out of my Lips: I have ſworn once by my Holineſs, that I will not fail David.

35. His Seed ſhall endure for ever: and his Seat *is like* the Sun before me.

36. He ſhall ſtand faſt for evermore as the Moon: and *as* the faithful Witneſs in Heaven.

37. But thou haſt abhorred, and forſaken thine Anointed: and art diſpleaſed *at him.*

38. Thou haſt broken the Covenant of thy Servant: and caſt his Crown to the Ground.

39. Thou

30. 'That his Family ſhould remain 'throughout all ſucceeding Generations and notwithſtanding the many 'Changes of Fortune, which other 'Regal Dignities are ſubject to, his 'Throne ſhould remain as long as the 'Heavens laſt.

31. 'But yet I am not ſo irrevocably obliged by this my Oath, but that 'if his Poſterity do take different 'Courſes from their Father *David*, it 'they as notoriouſly violate my Laws, 'as he did diligently obſerve them.

32. 'If his Heirs ſhould ſwerve 'from their Obedience to me, I will 'then chaſtiſe them with the ſevereſt 'Puniſhments, not only with Dethronation, but with Captivity and 'Impriſonment.

33. 'But however, I will not ſuffer 'my Severity to proceed ſo far as to 'take away all Regard and Kindneſs 'for his Family, 2 *Sam.* 7. but I will 'ſtill maintain my Promiſe to be manifeſted in my good Time, to ſome 'future Branches of it, 1 *Kings* 11. 34. '2 *Kings* 8. 19.

34. 'I will not utterly make void 'the Covenant which I have ſolemnly 'made with their Progenitors, and 'which I have confirmed by my Oath, 'for ever to keep up his Family in the 'Regal Dignity, 2 *Chron.* 21. 7.

35. 'That his Poſterity ſhould always poſſeſs that high Dignity, and 'that their Throne ſhould be as firmly 'eſtabliſhed in *Iſrael*, as the Sun is in 'the Firmament.

36. 'That the Moon ſhould as ſoon 'tumble from her Orb, as the Line of 'David fail of ſucceeding to the Royal 'Dignity; who, tho' they might, like 'her, undergo ſome Changes of Eclipſes, 'yet ſtill ſhe keeps her conſtant Viciſſitudes; ſo ſhall they, after many Misfortunes, riſe again to the regal Splendor; 'neither ſhall the Moon be a more conſtant Witneſs in the Skies, than the 'Family of *David* ſhall be an Inſtance 'of God's particular Protection.

37. But now, O Lord, notwithſtanding thy Promiſe of perpetuating the Kingdom in the Davidical Line, thou haſt brought our preſent Sovereign *Jehoiakim*, who is deſcended from *David*, to the loweſt Degree of Miſery and Contempt, 2 *Kings* 24. 20.

38. Inſtead of maintaining the Crown in *David*'s Family, thou haſt thrown it violently from the Head of his Succeſſors, and ſuffered his Heathen Enemies to trample upon it.

39. Thou

39. Thou haſt overthrown all his Hedges: and broken down his ſtrong Holds.

40. All they that go by, ſpoil him: and he is *become* a reproach to his Neighbours.

41. Thou haſt ſet up the right Hand of his Enemies: and made all his Adverſaries to rejoyce.

42. Thou haſt taken aw y the edge of his Sword: and giveſt him not Victory in the Battle.

43. Thou haſt put out his Glory: and caſt his Throne down to the Ground.

44. The Days of his Youth haſt thou ſhortned: and covered him with diſhonour.

45. Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy Wrath burn like Fire?

46. O remember how ſhort my time is: wherefore haſt thou made all Men for nought?

47. What Man *is he that* liveth, and ſhall not ſee Death: and ſhall he deliver his Soul from the hand of Hell?

48. Lord, where *are* thy old loving Kindneſſes: *which* thou ſweareſt unto David in thy truth?

49. Remember, Lord, the rebuke that thy Servants have: *and how* I do bear in my Boſom the rebukes of many People.

39. Thou haſt thrown down the Walls of *Jeruſalem*, his Capital City, 2 *Kings* 25. 10. and haſt demoliſhed all his fortified Places.

40. He is now in ſo deſtitute a Condition, that every one may offer what Violence he is pleaſed to his Dominions; and all his Neighbours, who reverenced his Power and Authority, can now paſs what Indignities they pleaſe upon him.

41. All his Enemies now prevail over him, and execute upon him any Marks of Diſhonour or Diſdain, which their Pride and Malice can ſuggeſt.

42. The Sword of the Jewiſh Nation, which was always formerly uſed to conquer in Battle, has now quite loſt its Keenneſs; and thoſe who were heretofore beaten by us, are now our Conquerors.

43. Thou haſt eclipſed all the Splendor of the Royal Dignity, and ſtruck off the Crown from our Sovereign's Head.

44. Thou haſt made him a Captive in the Bloom of his Youth, when he was under twenty Years of Age, and inſtead of letting him enjoy the Princely Honour, haſt made him to undergo the Infamy of Slaves, 2 *Kings* 24. 8.

45. O Lord, wilt thou always forbear to take notice of our Miſeries, and neglect to reſcue us from them? Will thy Wrath totally extinguiſh and conſume our Nation by this terrible Captivity, like a devouring Fire?

46. Thou knoweſt how ſhort and fleeting this Time of our mortal Life is; oh that thou would'ſt be pleas'd to let us ſpend, what little ſpace remains of it, in a more comfortable Condition, than that of a wretched Captivity!

47. But there is no need of haſtening our Death by the Cruelty of our conquering Maſters; for we muſt all of us die in a little Time, and tho' we ſhould eſcape the Sword of our Adverſaries, we cannot avoid the Grave.

48. O juſt God! we find a great difference between the Favours which thou wert pleaſed to beſtow upon *David* and ſeveral of the Succeſſors in his Family, and thoſe terrible Judgments which thou doſt viſit us with now; notwithſtanding the Covenant with him, which thou didſt ratify with an Oath, of the Kingdoms continuing in his Line?

49. We beſeech thee, O God, to take notice what Reproaches our neighbouring Nations caſt upon us and thy true Religion, for the fruſtrating of our Hopes, which depended upon theſe thy Promiſes.

50. Wherewith thine Enemies have blaſphemed *thee*, and ſlandered the Footſteps of thine Anointed: praiſed be the Lord for evermore. *Amen* and *Amen.*

MORNING PRAYER.

Domine, refugium. Pſal. 90.

This is a Pſalm of very great Antiquity, it being compoſed, as the Title informs us, by Moſes *the Man of God. It ſeems to have been wrote by him in the Wilderneſs, after the* Iſraelites *had been harraſs'd by ſeveral very ſevere Afflictions, without any Improvement therefrom: who ſtill continuing in their murmuring and refractory Humours, had at laſt the Sentence of dying in the Wilderneſs, without Hopes of ſeeing the Promiſed Land, paſs'd upon them,* Numb. 13. 4. *This Pſalm therefore was a Conſolatory Hymn upon that ſevere Doom.*

LOrd, thou haſt been our Refuge: from one Generation to another.

2. Before the Mountains were brought forth, or ever the Earth and the World were made: thou *art* God from everlaſting, and World without end.

3. Thou turneſt Man to Deſtruction: again thou ſayeſt, Come again, ye Children of Men.

4. For a thouſand Years in thy ſight *are but* as yeſterday: *ſeeing* that is paſt *as* a Watch in the Night.

5. As ſoon as thou ſcattereſt them, they are *even as* a ſleep: and fade away ſuddenly like the Graſs. 6. In

50. Thoſe Reproaches with which our Adverſaries daily blaſpheme thee, taxing thee with the Breach of thy Promiſe, in the Dethronation of thy Davidical Line; and denying that any other Anointed, *viz.* the great Meſſias whom we all expect, ſhall riſe up in his room. But however, their ſcornful Taunts ſhall not hinder us from aſcribing continually Praiſes to God. *Amen, Amen.*

Here endeth the Third Book of Pſalms, according to the Jewiſh Diviſion.

Paraphraſe on Pſal. 90.

O Lord, we addreſs our ſelves to thee, under all our Misfortunes and Sufferings, in Conſideration that thou haſt always been, as it were, a Caſtle, and Place of Retreat from Danger, to us and all our Predeceſſors.

2. But why do I ſpeak, what thou haſt been within the Compaſs of a few Years, or a ſhort Hiſtory of Time? ſince thou art the eternal God, who hadſt a Being infinitely before the Creation of the World, long before the Mountains put their Heads from out the circumfuſed Ocean, and diſcovered dry Land when there was nothing appearing but Water before; before the Creation even of the very Chaotick Maſs of Earth and Water, thou didſt enjoy an eternal Exiſtence.

3. As thou, by thy creative Power, doſt give a Being to all Things, and contribute Life and Motion, as to what Degrees and Extent thy Wiſdom ſhall think fit; ſo, as ſoon as thou ſpeakeſt the Word, their Breath is extinguiſhed, and thou takeſt back thoſe Souls to thy ſelf, which thou didſt before unite with humane Bodies.

4. It muſt be confeſſed, that our preſent Life is miſerably ſhort, but tho' Men ſhould live as long as they did formerly before the Flood, to the Extent of near a thouſand Years; yet this long Life would be but a Point of Time in compariſon of thy eternal Duration; and when it ſhould be worn out, it would look no longer a Tract of Time, than Yeſterday, or the three Hours of laſt Night's Watch.

5 When thou calleſt them off the Stage of Life, all the Time of their being here, will ſeem to have been but a Dream, of which there is nothing ſubſtantial remaining, and which they can carry along with them; and that the Graſs of the Field is not a more tranſitory Thing than humane Life, which it is a juſt Emblem of. 6. Which

6. In the Morning it is green, and groweth up: but in the Evening it is cut down, dried up, and withered.

7. For we conſume away in thy diſpleaſure: and are afraid at thy wrathful Indignation.

8. Thou haſt ſet our Miſdeeds before thee: and our ſecret *Sins* in the Light of thy Countenance.

9. For when thou art angry, all our Days are gone: we bring our Years to an end, as it were a Tale *that is told.*

10. The days of our Age *are* threeſcore Years and ten, and though Men be ſo ſtrong that *they come to* fourſcore Years: yet *is* their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11. *But* who regardeth the Power of t'y Wrath: for even thereafter as a Man feareth, *ſo is* thy diſpleaſure.

12. So teach *us* to number our days: that we may apply *our* Hearts unto Wiſdom.

13. Turn thee again, O Lord, at the laſt: and be gracious unto thy Servants.

14. O

6. Which flouriſhes in the Morning, with a delightful Verdure, but being cut down by the Mower's Sithe, before the Evening is grown withered and dry.

7. And this is our Condition; we might, by the Courſe of Nature, many of us live, a conſiderable Number of Years, but yet we have ſo provoked thee by our Sins, to cut us off in the Prime of our Age, and not ſuffer any of us to live to enter into *Canaan.*

8. By this juſt Puniſhment of thine, thou makeſt us to have a due Senſe of our Guilt, and how highly we have provoked thee, bringing to our Remembrance many ſecret Sins, which we had forgot, by ſending to us this awakening Judgment.

9. For this Anger of thine, which we have provoked by our Murmuring and Repining at the Diſpenſations of thy Providence, has cut off our Life, which might have continued for many Years, and is now at an End as a Story told, or the Words which a Man ſpeaks, that vaniſh into the Air, and never return again.

10. But, tho' thou ſhould'ſt have ſuffered us to have lived to the ordinary Extent of humane Life, this would have been but about Seventy Years; or if thou hadſt ſuffered us to have run out our Time to the Age of Fourſcore, yet ſo many Pains and Infirmities would have attended that Age of Life, that it would have been but an uncomfortable Condition to have lived in, and that in a very little Time would have come to an End too, and we muſt ſhortly have paſſed off to another World, for all the Addition of thoſe few Years.

11. But notwithſtanding theſe awakening Judgments, which God has inflicted upon us, *Numb.* 25. 1, 2. who is the Man among us, that makes a right Uſe of, and is inſtructed by his Sufferings, to take warning againſt Sin for the future? And yet it is very certain, that God's Vengeance will be yet ſeverer againſt thoſe who are incorrigible under their Sufferings, and do not learn to reverence and obey him under his Chaſtiſements.

12. Therefore, we beſeech thee, O Lord, to give us Grace, that we may make a proper Uſe of this Puniſhment of the ſhortning our Lives, which thou haſt been pleaſed to lay upon us; that we, conſidering how little a Time we have to ſtay in this World, by doing our Duty in the Performance of all due Acts of Vertue and Piety, may wiſely make Proviſion for the next.

13. But, if it be thy good Pleaſure, reverſe this ſevere Sentence which is gone out againſt us; look upon us with thy former favourable Aſpect; and let us partake of the ancient Benefits and Favours thou wert wont to beſtow upon us.

14. O ſatisfie us with thy Mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days *of* our *Life.*

15. Comfort us again now after the time *that thou* haſt plagued us: and for the Years *wherein* we have ſuffered adverſity.

16. Shew thy Servants thy Work: and their Children thy Glory.

17. And the glorious Majeſty of the Lord our God be upon us: proſper thou the Work of our Hands upon us, O proſper thou our Handy-work.

Qui habitat. Pſal. 91.

This Pſalm has no Title in the Original Hebrew, *tho' ſome of the* Greek *Copies attribute it to* David, *but thoſe are not ancient; for St.* Jerom, Hilary, *and* Euthymius *affirm, that it wanted a Title in the Copies which they uſed. It was compoſed in the Time of ſome great Plague, ſome think by* David *in the Peſtilence recorded* 2 Sam. 24. 15. *but then that devout Prince would probably have mentioned his Sin which occaſioned it. But let the Author be whom it will, it is One of the moſt admirable Hymns which Antiquity affords; and by the noble Metaphors and juſteſt Images it makes uſe of, it out-does moſt of the celebrated Pieces of the Ethnick Poetry in their own Way.*

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2. I will ſay unto the Lord, *Thou art* my hope, and my ſtrong hold: my God, in him will I truſt.

3. For he ſhall deliver thee from the Snare of the Hunter: and from the noiſom Peſtilence.

4. He

14 Let thy bountiful Goodneſs afford us a ſpeedy and extraordinary Act of Kindneſs; that as we have hitherto lived Lives of great Affliction, we may ſpend the remaining Part of them in Pleaſure and Satisfaction.

15. And whereas hitherto we have been exerciſed as under a continual Series of Affliction, by Slavery in *Egypt*, and hard Travel in the barren Wilderneſs; thou wouldeſt at laſt afford us the Satisfaction and Comfort of ſpending our declining Years, and reſting our wearied Limbs in the promiſed Land.

16. But however, if we by our Sins have not deſerved to partake of that Bleſſing, yet we beſeech thee to finiſh the great Work which thou haſt undertaken for thy Servants, in bringing them to the Land of *Canaan*; and let our Children, at leaſt, partake of the Satisfaction of that happy Peace.

17. Let the ſerene and beautiful Light of God's gracious Countenance ſhine upon us; and may he proſper our Arms, and all our other Endeavours, in getting Poſſeſſion of that pleaſant Country, which he has granted to us.

Paraphraſe on Pſal. 91.

IN this diſmal Time, of a terrible Peſtilence which now rages among us, whilſt ſome fly to Antidotes and preventive Medicines, to wholſome Airs, and Places of Retirement; it is my Opinion, that it is the ſafeſt way to fly to God for ſhelter, and the Shadow of his Wing ſhall skreen us from the ſcorching Heat of this devouring Plague.

2. I will addreſs my ſelf to him in devout Prayer, and declare unto him, that my ſole Hope and Confidence is in his kind Protection.

3. And I am certain, that he will take the ſame Care of thee, O good Man, whoſoever thou art, he will preſerve thee harmleſs from the Fury of the deſtroying Angel, who has a Commiſſion, in the Time of this Peſtilence, to kill Men, as a Hunter does his Game; and will ſecure thee from the Infection of this ſweeping Plague.

4. He ſhall defend thee under his Wings, and thou ſhalt be ſafe under his Feathers: his Faithfulneſs and Truth *ſhall be thy* Shield and Buckler.

5. Thou ſhalt not be afraid for any Terror by Night: *nor* for the Arrow *that* flieth by Day;

6. For the Peſtilence *that* walketh in darkneſs: *nor* for the Sickneſs *that* deſtroyeth in the Noon-day.

7. A thouſand ſhall fall beſide thee, and ten thouſand at thy right Hand: but it ſhall not come nigh thee.

8. Yea, with thine Eyes ſhalt thou behold: and ſee the reward of the Ungodly.

9. For thou, Lord, art my hope: thou haſt ſet thine Houſe of defence very high.

10. There ſhall no Evil happen unto thee: neither ſhall any Plague come nigh thy dwelling.

11. For he ſhall give his Angels charge over thee: to keep thee in all thy ways.

12. They ſhall bear thee in *their* Hands: that thou hurt not thy Foot againſt a Stone.

13. Thou ſhalt go upon the Lion and the Adder: the young Lion and the Dragon ſhalt thou tread under *thy* Feet.

14. Becauſe

4. No Chicken can be more ſafe from the Tallons of a ravenous Fowl, than thou ſhalt be from the Danger of this infectious Diſeaſe; no Shield ſhall better defend thee in the War, when Death comes flying from every Quarter.

5. None of the diſmal Terrors of the Night, which are augmented by the Sighs and Groans of expiring Friends, that die every Hour, ſhall affright thee; the Peſtilential Arrows, which every Minute of the Day fly pointed with Death, and deſtroy ſuch vaſt Numbers of People, ſhall not ſink thy Courage.

6. That terrible Angel, who walks about through Mens Chambers by Night, and ſpreads Contagion and Death wherever he comes, and he, whoſe Commiſſion is to infect with the Peſtilence in the Day-time, ſhall both be reſtrained from doing thee any harm.

7. Tho' Cities and Towns ſhall be depopulated by the devouring Mortality, and Heaps of infected Perſons fall down dead on every Side of thee, yet thou ſhalt remain free from the Infection.

8. Thou, in the midſt of this mighty Devaſtation, ſhalt be a ſecure Spectator of the Divine Vengeance, which ſhall be chiefly executed upon wicked Men.

9. For thou haſt no Occaſion to fear, ſince we and all other good People, have the great God for our Defence, who is a better Security to us in this Danger, than an impregnable Caſtle ſet upon a Rock, is in Time of War.

10. Under this reigning Mortality, no Infection ſhall reach thy Houſe.

11. God ſhall give a particular Charge to his Angels, not to deſtroy thee as he does others; but to ſecure thee from any Misfortune, which may hurt or moleſt thee.

12. They ſhall take thee by the Hand, and lead thee whereſoever thou goeſt, and keep thee ſo much as from ſtumbling at any Stone, which may accidentally lie in the Way.

13. Lyons, Tygers, and other Beaſts of Prey, that with fierceneſs fall upon other Men to devour them, ſhall appear tame in thy Preſence; and tho' thou tread upon venomous Adders, they ſhall not be able to hurt thee.

14. Becauſe he hath ſet his Love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15. He ſhall call upon me, and I will hear him: *yea, I am* with him in Trouble; I will deliver him, and bring him to Honour.

16. With long Life will I ſatisfie him: and ſhew him my Salvation.

Bonum eſt confiteri. Pſal. 92.

The Hebrew *Title of this Pſalm is,* A Song for the Sabbath-day. *Some of the Jews have a Notion, that this Pſalm was compoſed by* Adam *preſently after his Creation; but this is a fond Fancy, for no one can think, that* Adam *in Paradiſe ſhould talk of Mount* Libanus, *v.* 11. *Whoſoever is the Author thereof, it is an excellent Deſcription of the different Conditions of Pious, and Irreligious Men.*

IT *is a* good thing to give Thanks unto the Lord: and to ſing Praiſes unto thy Name, O moſt Higheſt;

2. To tell of thy loving kindneſs early in the Morning: and of thy Truth in the Night-ſeaſon;

3. Upon an Inſtrument of ten Strings, and upon the Lute: upon a loud Inſtrument, *and upon* the Harp.

4. For thou, Lord, haſt made me glad through thy Works: and I will rejoyce in giving Praiſe for the operations of thy Hands.

5. O Lord, how glorious are thy Works: thy Thoughts are very deep.

6. An unwiſe Man doth not well conſider this: and a Fool doth not underſtand it.

7. When

14. Therefore God, concerning ſuch a pious Perſon, does declare this: 'Becauſe he has made me the Object of 'his Love, I will free him from any 'Danger which may befal him; I will 'exalt him to the moſt conſiderable 'Degree of Honour, becauſe he is a 'devout Worſhipper of me.

15. 'Whenever he puts up his Petition to me in Prayer, I will have re'gard to his Addreſſes; I will deliver 'him from all Misfortunes which ſhall 'befal him, and make his Afflictions 'to be a Step to advance him to higher 'Honour.

16. 'I will not only ſecure him from 'being cut off by the preſent Mortality, but prolong his Life to a good old 'Age; and when I remove him to the 'other World, I will beſtow everlaſting Happineſs upon him there.

Paraphraſe on Pſal. 92.

IT is the moſt excellent employ which a Man can be engaged in, to ſpend his Time in worſhipping and praiſing thee, O great God.

2. To praiſe thee with the Congregation in the Morning Service, and to make a Return of his Devotions in the Evening likewiſe.

3. Joyning with the ſacred Conſort in the Temple, where thou art praiſed not only with vocal Muſick, but with Lutes and Harps and Organs.

4. O what a joyful Thought it is for me to reflect upon the noble Works of thy Creation, and the ſurprizing Effects of thy Providence!

5. What glorious Wiſdom and Power is diſcovered in every Part of the Univerſe, and what unſearchable Windings are there in the Workings of thy providential Diſpenſations!

6. But ſtupid Sinners, that run on blindly in a careleſs ſenſual Life, and look no farther than the outward Face of Things, do not make juſt Obſervations upon the wiſe Courſe of God's Providence; for they fooliſhly imagine, that preſent Happineſs is a ſufficient Mark to judge of God's Favour.

7. For

7. When the Ungodly are green as the Graſs, and when all the workers of Wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, *art the moſt* Higheſt for evermore.

8. For lo, thine Enemies, O Lord, lo, thine Enemies ſhall periſh: and all the workers of Wickedneſs ſhall be deſtroyed.

9. But mine Horn ſhall be exalted like *the Horn of* an Unicorn: for I am anointed with freſh Oyl.

10. Mine Eyes ſhall ſee *his Luſt* of mine Enemies: and mine Ear ſhall hear his deſire of the Wicked that ariſe up againſt me.

11. The righteous ſhall flouriſh like a Palm-tree: and ſhall ſpread abroad like a Cedar in Libanus.

12. Such as be planted in the Houſe of the Lord: ſhall flouriſh in the Courts of the Houſe of our God.

13. They alſo ſhall bring forth *more* Fruit in their Age: and ſhall be fat and well-liking.

14. That they may ſhew *how* true the Lord my Strength is: and that there is no Unrighteouſneſs in him.

Leſſons

7. For when wicked Men are in the moſt flouriſhing Condition, when they are in their full Beauty and Luſtre, like the green Graſs early in the Spring, they are, like that too, but of a ſhort Continuance, and the more flouriſhing they be, the nigher they are to their Fading and their Deſtruction: But thou, O Lord, art the moſt high God, and Governour of all Things, who thy ſelf art ſubject to no Viciſſitudes, but do'ſt diſpoſe all Things in the World, according to thy Wiſdom and Pleaſure.

8. All that are Enemies to God and true Religion, ſhall in God's good Time, ſuffer the Puniſhment due to their Wickedneſs; and tho' they, for a while, proſper, they ſhall at length be utterly deſtroyed.

9. But, O God, thou ſhalt raiſe the Power and Dignity of me and all other good Men; thou ſhalt give me as much Horn (*i. e.* Strength or Power) as a Unicorn; thou ſhalt make me as brisk and nimble, as if my Joynts were anointed and ſuppled by a fine and curious Oyl.

10. I ſhall have the Satisfaction of ſeeing the Wicked tumble down from their State of Proſperity, which they have ſo long made an ill Uſe of; and I ſhall hear, with Pleaſure, that my wicked Perſecutors ſhall be deprived of the Power which they have exerciſed to my Prejudice.

11. But as for the good Man, not the Palm-Tree whoſe Leaves are always Green, not the Cedar which runs up to ſuch a ſtately Heighth upon Mount *Libanus*, and ſpreads its Branches ſo wide, ſhall flouriſh more than he.

12. In the like flouriſhing Condition ſhall be the ſacred Prieſts, who continually officiate in the Temple; and thoſe pious People who daily come into the Courts thereof, to partake in the publick Worſhip.

13. God ſhall heap all Spiritual and Temporal Bleſſings upon theſe pious Perſons; they ſhall not experience the ordinary Decay of old Age, but ſhall bring forth Fruit longer than the Courſe of Nature ordinarily allows; they ſhall be ſtrong and healthy, when others are ſick and feeble.

14. This will be a ſufficient Demonſtration of the Providence of God overruling humane Affairs; and will juſtify him from any Injuſtice or Obliquity committed in his Government of the World.

Paraphraſe

Leſſons for the XVIIIth Day of the Month throughout the Year.

January 18.		*February* 18.		*March* 18.		*April* 18.	
Morn.	Gen. 33. Matt. 16.	Morn.	Numb. 24. Luke 1. 39.	Morn.	Judg. 4. John 5.	Morn.	2 Sam. 8. Acts 15.
Even.	Gen. 34 Rom. 16	Even.	Numb. 25. Gal. 1.	Even.	Judg. 5. 1 Tim. 1.	Even.	2 Sam. 9. 1 Pet. 2.
May 18.		*June* 18.		*July* 18.		*Auguſt* 18.	
Morn.	2 Kings 1 Matt. 16.	Morn.	Job 31. Luk. 2.	Morn.	Jer. 3. John 6.	Morn.	Ezek. 18. Acts 16.
Even.	2 Kings 19 1 Cor. 1.	Even.	Job 32. Gal. 2.	Even.	Jer. 4. 1 Tim. 2, 3.	Even.	Ezek. 33. 1 Pet. 3.
September 18.		*October* 18.		*November* 18.		*December* 18.	
Morn.	Hag. 2. Matt. 19.	Morn.	Eccluſ 51 Luk. 4.	Morn.	Eccluſ 49. John 10.	Morn.	Iſa. 49. Acts 18.
Even.	Zech. 1. 1 Cor. 3	Even.	Job 1. Gal. 4.	Even.	Eccluſ 50. 2 Tim. 1.	Even.	Iſa. 50. 2 Pet. 1.

Evening Prayer.

Dominus regnavit. Pſal. 93.

This Pſalm *having no Title in the* Hebrew, *it cannot be ſaid who was the Author thereof; ſome have conjectured it to be* David's, *from the Inſcription of ſome weak Copies.* Gaon, Jarchi, Kimchi, *and moſt of the Jews, interpret this of the Meſſias.*

THe Lord is King, and hath put on glorious *apparel:* the Lord hath put on his apparel, and girded himſelf with Strength.

2. He hath made the *round* World ſo ſure: that it cannot be moved.

3. Ever ſince the World began *hath* thy ſeat *been* prepared: thou *art* from everlaſting.

4. The Floods are riſen, O Lord, the Floods have lift up their Voice: the Floods lift up their Waves.

5. The Waves of the Sea are mighty, and rage horribly: *but yet* the Lord, who dwelleth on high, is mightier. 6. Thy

Paraphraſe on Pſal. 93.

THe Almighty God himſelf is come to exerciſe the Royal Adminiſtration of Affairs over the World, he has put on his Kingly Robes in order to this; and as a Warrior buckles on his Sword and Belt, ſo he girds himſelf with his Almighty Power.

2. For his Omnipotence is ſufficiently manifeſted in his creating the Univerſe, and eſtabliſhing it by ſuch firm Laws, that nothing is able to diſturb it, ſo that in many Ages it has not been ſubject to the leaſt Variation.

3. Nor is this Aſſumption of the Regal Dignity over the World, any new Thing to thee, for thy Throne was then ſet up, when thou didſt create the World by thy *Word* or *Logos*; that Almighty Action intituling thee to the Dominion over thy Creatures: Nay, from all Eternity thou didſt reign in eternal Glory.

4. We ſee indeed, O Lord, that there are a great many factious People, and idolatrous Nations, that by their tumultuous Proceedings, like the Waves of a rough River, make a great Noiſe, and would hinder the Kingdom of the Meſſias.

5. Nay, they rage as terribly, and threaten as much Miſchief, as the Waves of the ſtormy Sea; but yet the great God, who is the Conducter and Diſpoſer of all Affairs, is far more powerful than they, and can at his Pleaſure allay their mad Fury, and will at laſt bring to effect his glorious Purpoſe.

6. What,

6. Thy Teſtimonies, O Lord, are very ſure: Holineſs becometh thine Houſe for ever.

Deus ultionum. Pſal. 94.

This Pſalm likewiſe wanting a Title, the Author thereof is not known. It was wrote at a Time when the Magiſtrates were under a great Degree of Corruption, and were oppreſſive to the People: It may look ſomething like the Time of Saul's *Reign, and then* David *was the Author, but I chooſe rather with* Jarchi *and* Kimchi. *to ſay, it was wrote during the Captivity, when the Heathen Magiſtrates and People did extraordinarily oppreſs the Jews.*

O Lord God, to whom Vengeance belongeth: thou God, to whom Vengeance belongeth, ſhew thy ſelf.

2. Ariſe, thou Judge of the World: and reward the Proud after their deſerving.

3. Lord, how long ſhall the Ungodly: how long ſhall the Ungodly triumph?

4. *How long* ſhall all wicked doers ſpeak ſo diſdainfully: *and* make ſuch proud boaſting?

5. They ſmite down thy People, O Lord: and trouble thine Heritage.

6. They murder the Widow and the Stranger: and put the Fatherleſs to death.

7. And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard *it*.

8. Take heed, ye unwiſe among the People: O *ye* fools, when will ye underſtand?

9. He

6. Whatever thou haſt promiſed to do for thy faithful Servants, they may infallibly depend on, and that the Meſſias will come into the World at the appointed Time, and then there ſhall be a Church eſtabliſhed, which ſhall continue Holy for ever.

Paraphraſe on Pſal. 94.

O Lord, who art veſted with Power in Heaven and Earth, and to whom all other earthly Powers are ſubordinate, we thy poor ſuffering Servants, beſeech thee to take our Cauſe into thy Hands, and to deliver us from the Violence of our Oppreſſors.

2. And ſince the whole World is ſubject to thy Dominion and Juriſdiction, let our inſolent Enemies, who injure thy People, and deride thy Worſhip, feel the Effect of thy Power, which they ſo much contemn.

3. How long wilt thou permit theſe Ungodly Idolaters, to inſult thy choſen People?

4. How long wilt thou ſuffer them, to throw out their inſolent and blaſphemous Speeches againſt thy true Religion?

5. Thou art not inſenſible, how the very Magiſtrates, who ſhould redreſs our Injuries, do grind and oppreſs thy People, whom thou haſt choſen to be thy peculiar Inheritance.

6. How, inſtead of protecting helpleſs Perſons, ſuch as Orphans, Widows, and Strangers, they are the greateſt Oppreſſors of them.

7. And when they paſs theſe inſupportable Injuries and Indignities upon us, they, in deſpight to thee, ſay, the God of the Jews takes no notice of what is done to his Votaries, or elſe he would redreſs their Injuries.

8. But, O ye brutiſh Heathen! this is to add to your Injuſtice, Folly and Madneſs.

9. Shall

9. He that planted the Ear, ſhall he not hear: or he that made the Eye, ſhall he not ſee?

10. Or he that nurtureth the Heathen: it is he that teacheth Man Knowledge, ſhall not he puniſh?

11. The Lord knoweth the Thoughts of Man: that they *are* but vain.

12. Bleſſed is the Man whom thou chaſteneſt, O Lord: and teacheſt him in thy Law.

13. That thou mayeſt give him patience in time of adverſity: until the Pit be digged up for the Ungodly.

14. For the Lord will not fail his People: neither will he forſake his Inheritance;

15. Until righteouſneſs turn again unto judgment: all ſuch as are true in heart ſhall follow it.

16. Who will riſe up with me againſt the Wicked: *or* who will take my part againſt the evil Doers?

17. If the Lord had not helped me: *it had not failed but* my Soul had been put to ſilence.

18. But when I ſaid, My Foot hath ſlipped: thy Mercy, O Lord, held me up.

19. In

9. Shall not the great God, who created the World, and endowed us with the Faculty of Hearing, ſhall not he hear of theſe Sufferings, which his poor People ſuſtain? Shall not he, who created the Eye, and gave his Creatures a Power of diſcerning Objects at a diſtance, ſhall not he be able to diſcern what miſerable Oppreſſions theſe wicked Men make his faithful Servants here ſuſtain?

10. He that has imparted even to the Heathen Nations, ſome Degree of Knowledge and Inſtruction, as far as the natural Law reaches; ſhall not he puniſh them, for theſe broad Tranſgreſſions of it?

11. But let not ſuch Men deceive themſelves, by any flattering Hopes of eſcaping the divine Knowledge and Vengeance; for God, in his due Time, ſhall call them to a ſevere Account, for all their Wickedneſs.

12. And let them take notice, that our Sufferings do not make us ſuch miſerable People as they imagine; but contrariwiſe our Afflictions are a great Bleſſing to us, in bringing us nearer to God, and by engaging us to a ſtricter Obſervation of his holy Laws.

13. For it is out of a kind Deſign, that God continues Afflictions upon the good Man, to work the Graces of Patience and Meekneſs in him; and he permits the wicked Man to enjoy his Proſperity only for a Time, whilſt God is digging the Pit for him, which he deſigns he ſhould fall into.

14. And tho' God, at preſent, exerciſes his People with very ſore Calamities; yet they may be confident, he will not utterly forſake them.

15. But hereafter Juſtice ſhall return, and take her Place in the Judgment-Seat; and what, at preſent, ſeems irregular in Providence, ſhall be made up by other future Diſpenſations, which we are not now aware of: This will afford ſuch a clear Evidence of the Righteouſneſs of God's Proceedings, that no good Man ſhall ever doubt of them afterwards, but ſhall appeal to his Tribunal, as the juſteſt Court of Judicature.

16. Who therefore is the Perſon that is to deliver us from the Hands of our Oppreſſors?

17. Moſt certainly this is not to be effected by any humane Aid, but by God alone; by whoſe Protection, unleſs we had been ſuſtained, our Nation had long ago been deſtroyed by our prevailing Enemies.

18. But if at any Time I, or any other good Man, be preſſed down by an extraordinary Affliction, God does very ſeaſonably interpoſe for his Relief from it, or affords Patience comfortably to bear it.

19. I

19. In the multitude of the Sorrows *that I had* in my Heart: thy Comforts have refreſhed my Soul.

20 Wilt thou have any thing to do with the ſtool of Wickedneſs: which imagineth miſchief as a Law?

21. They gather them together againſt the Soul of the Righteous: and condemn the innocent Blood.

22. But the Lord is my refuge: and my God is the ſtrength of my Confidence.

23. He ſhall recompenſe them their Wickedneſs, and deſtroy them in their own Malice: yea, the Lord our God ſhall deſtroy them.

MORNING PRAYER.

Venite, exultemus. Pſal. 95.

This Pſalm was compoſed for publick Uſe in the divine Service of the Jewiſh Church. Some think it refers to the Tranſlation of the Ark, 2 Sam. 6. 1. *but* Grotius *is of Opinion it was compoſed to be uſed on the Feaſt of Tabernacles. It contains an Invitation of the Jews to praiſe from the common Benefits conferred on them and all Mankind, but particularly upon the Jewiſh Nation.*

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our Salvation.

2. Let us come before his preſence with Thankſgiving: and ſhew our ſelves glad in him with Pſalms.

3. For the Lord *is* a great God: and a great King above all Gods.

4. In his Hands *are all* the corners of the Earth: and the ſtrength of the Hills *is* his alſo.

5. The

19. I have been under the Preſſure of very many and very great Afflictions, but the Reflexions upon thy Goodneſs and Mercy have cheared up my Soul, and raiſed me unto a firm Degree of pious Hope and Confidence.

20. The righteous God will never ſupport the Throne of thoſe wicked Princes who eſtabliſh Wickedneſs by a Law, and like *Nebuchadnezzar*, give out Edicts to worſhip Idols, *Dan.* 3. 4.

21. That call a Council together to conſult how to take away the Lives of innocent Perſons, and to condemn good Men under the Shew of Juſtice.

22. But tho' they ſhould deal thus injuriouſly by me, or any other pious Perſon, I will appeal to a ſuperior Tribunal, even that of God himſelf, who will be ſo far from countenancing their Injuſtice, that he himſelf will arraign theſe pretended Adminiſtrators of it.

23. He ſhall make all their wicked Deſigns which they craftily contrived for other Mens Prejudice, to be executed upon their own ſelves, and whilſt they thought to deſtroy the People of God, God ſhall work their own Deſtruction.

Paraphraſe on Pſal. 95.

GO to, let us ſing Praiſes unto God: let us keep a Jubilee before our Lord JEHOVAH, our mighty Redeemer.

2. Let us appear before the Ark, the eſpecial Place of his Preſence, with giving of Thanks: and rejoyce before him with Pſalmody.

3. For our God JEHOVAH is not a vain fictitious Being, but the Real, the only and great God; a God, that is infinitely exceeding all the Heathen Idol-gods.

4. He is a God by whoſe Word we were firſt made, and at whoſe Diſpoſal now are, all the dark Corners and low Caverns of the Earth: and who has a Right and Sovereignty over the high and *ſtrong* Mountains, thoſe *Mountains of Laſſitude* (as the Original calls them) that are ſo high, that they weary the Aſcenders of them.

5. Ours

5. The Sea *is* his, and he made it: and his Hands prepared the dry Land.

6. O come, let us worſhip and fall down: and kneel before the Lord our Maker.

7. For he *is* the Lord our God: and we are the People of his Paſture, and the Sheep of his Hand.

8. To day if ye will hear his Voice, harden not your Heart: as *in* the provocation, and as *in* the Day of Temptation in the Wilderneſs;

9. When your Fathers tempted me: proved me, and ſaw my Works.

10. Forty Years long was I grieved with *this* Generation, and ſaid: *It is* a People that do err in their Hearts, for they have not known my ways.

11. Unto whom I ſware in my Wrath: that they ſhould not enter into my reſt.

Cantate, Domino. Pſal. 96.

This Pſalm is attributed to David *in the* Greek *Copies, tho' it wants a Title in the* Hebrew. *It was compoſed by him upon the Tranſlation of the Ark, and is extant in the* 16*th Chapter of the firſt Book of* Chronicles, *only differing in ſome few Particulars. Which Additions are ſuppoſed to be made by the Prophet* Eſdras *upon the Jewiſh Reſtoration after the Captivity.*

O Sing unto the Lord a new Song: ſing unto the Lord, all the whole Earth.

2. Sing

5. Ours is the ſame God, who by the like Virtue of Creation, has a Right to all the Sea and dry Land, whereſoever widely diſperſed over the Globe of the Earth.

6. Nay, for a further Motive for us to worſhip this only great and true God, let us conſider him as the Maker of us Men; and upon that Account let us bow our Knees in Adoration of our bountiful Creator.

7. But for us the Seed of *Abraham*, we have ſtill more particular Obligations to praiſe him; having choſen us to be his peculiar People, taking Care of us as a Shepherd does of his Flock.

8. But then we muſt not think, that God will be our God, and that we ſhall be his choſen People, if in this *our Day* we will not hear his Voice, *Numb.* 14. 22. and obey his Laws, but provoke him by our ſtubborn Hearts and Diſobedience, as our Forefathers did in their *Day* at *Maſſah* and *Meribah*, Exod. 17. 2, 7.

9. When the Ancients, your Predeceſſors, had a Mind (as God Almighty ſpeaks, *Exod.* 17. 2.) to tempt me, and prove me how far my Almighty Power reached, and put me to gratifie their unreaſonable Curioſities upon unneceſſary Miracles; tho' they could not but be abundantly ſatisfied of my omnipotent Arm, by the Works which they ſaw I did for their ſakes in *Egypt*.

10. Full forty Years together, *Numb.* 14. 33. was I vexed with the Croſſneſs of this untoward Generation; which made me declare in theſe Words, *I the Lord have ſaid this is an evil Congregation*, Numb. 16. 35. that have a Heart perfectly eſtranged from me, and that never conſidered *thoſe great Works which I did for them.*

11. Which Treatment of me, provoked me to ſo high a Degree, that I declared upon my Oath, that they ſhould not enter into the Land of *Canaan*, the Place of their Reſting, after their wandering. This Oath you read *Numb.* 14. 32. *As I live, your Carkaſſes ſhall fall in this Wilderneſs. Surely they ſhall not ſee the Land which I ſwear to their Forefathers.*

Paraphraſe on Pſal. 96.

O All ye Inhabitants of every Country in the World, join your Thankſgivings with us of the *Jewiſh* Nation, in ſinging a new Song, which is compoſed in Honour of the great God, who is the Governour of the whole Earth.

2. Cele-

2. Sing unto the Lord, and praiſe his Name: be telling of his Salvation from Day to Day.

3. Declare his Honour unto the Heathen: and his Wonders unto all People.

4. For the Lord is great, and cannot worthily be praiſed: he *is* more to be feared than all Gods.

5. As for all the Gods of the Heathen, *they are but Idols:* but it is the Lord that made the Heavens.

6. Glory and Worſhip *are* before him: Power and Honour *are* in his Sanctuary.

7. Aſcribe unto the Lord, O ye kindreds of the People: aſcribe unto the Lord Worſhip and Power.

8. Aſcribe unto the Lord the Honour *due unto* his Name: bring Preſents, and come into his Courts.

9. O worſhip the Lord in the beauty of Holineſs: let the whole Earth ſtand in awe of him.

10. Tell it out among the Heathen, *that* the Lord is King: and that it is he who hath made the round World, ſo faſt that it cannot be moved, and how that he ſhall judge the People righteouſly.

11. Let the Heavens rejoyce, and let the Earth be glad: let the Sea make a noiſe, and all that therein is. 12. Let

2. Celebrate his great Fame which he has acquired by the Redemption of his People, and other many miraculous Acts for their Support; nor let it be only a tranſient Act of Rejoycing, but commemorate his Deliverance in every Day's Devotion.

3. Let us make known to all the heathen Nations, what miraculous Operations he has wrought for our Sakes; that they, from a Senſe of his omnipotent Power, may be perſuaded to joyn themſelves with us in his Worſhip.

4. For our God is a God of ſuch boundleſs Perfection, that no Praiſe reaches his Excellencies; he is to be reverenced above all other Deities, who we ſee were lately plagued by him, 1 *Sam.* 4. 3.

5. For as for all heathen Deities they are but Images, or wicked Angels, or the departed Souls of Men; but the God, whom we worſhip, is the great Creator of the Univerſe.

6. His Habitation in the Heavens, is ſurrounded with inacceſſible Majeſty and Glory, and his Preſence in his Tabernacle among us, by the Glory of his Shechina, is the Repreſentation of that unſpeakable Majeſty.

7. And, O you Inhabitants of foreign Nations, from the Senſe you have of his Omnipotence and Goodneſs, by his making and governing the World, do you pay likewiſe your Acknowledgement to ſo great and gracious a God.

8. Let them attribute to him thoſe adorable Perfections which his Nature abounds with, and come and offer Sacrifice with us, in the Courts of his Tabernacle.

9. Come and praiſe the Lord before his holy and beautiful Place of Reſidence, his ſacred Ark, every Nation of the World paying the ſame reverential Regards to him, which we do.

10. And you, O People of God, inſtruct your heathen Neighbours what you are informed, concerning the Nature of God and his Worſhip; that he is the Creator of the Univerſe, and at the Conſummation of all Things, ſhall judge the World, according to thoſe righteous Laws which he has preſcribed.

11, 12. And indeed the whole Creation has great Reaſon to rejoyce, for an extraordinary Benefit, ſurpaſſing all Mens Conception, which God has deſigned to the World.

13. For

12. Let the Field be joyful, and all that *is* in it: then ſhall all the Trees of the Wood rejoyce before the Lord.

13. For he cometh, for he cometh to judge the Earth: and with Righteouſneſs to judge the World, and the People with his Truth.

Dominus, regnavit. Pſal. 97.

There is no Title to this Pſalm in the Hebrew, *but the* Septuagint *Verſion calls it,* A Pſalm of *David,* when his Country was reſtored to him, *meaning after the* Abſalomick *Rebellion. But I rather take it to be a direct Prophecy of the Kingdom of the* Meſſias.

THe Lord is King, the Earth may be glad thereof: yea, the multitude of the Iſles may be glad *thereof.*

2. Clouds and Darkneſs *are* round about him: Righteouſneſs and Judgment *are* the habitation of his Seat.

3. There ſhall go a Fire before him: and burn up his Enemies on every ſide.

4. His lightnings gave ſhine unto the World: the Earth ſaw it, and was afraid.

5. The Hills melted like Wax at the preſence of the Lord: at the preſence of the Lord of the whole Earth.

6. The Heavens have declared his Righteouſneſs: and all the People have ſeen his Glory.

7. Confounded be all they that worſhip carved Images, and that delight in vain Gods: worſhip him all ye Gods.

8. Sion heard of it, and rejoyced: and the Daughters of Juda were glad, becauſe of thy Judgments, O Lord.

9. For

13. For the Meſſias the true God, is ſhortly to make his Entrance upon Earth, and to govern the World by Laws more full of Equity and Goodneſs, than any of the natural or ceremonial Laws, which he has hitherto preſcribed.

Paraphraſe on Pſal. 97.

GOd comes to take upon him the regal Adminiſtration of Affairs throughout the World, himſelf preſiding as univerſal Monarch thereof; which is Matter of unſpeakable Joy and Comfort to all the Gentile World.

2. And when he takes his Royal Chair, a thick impenetrable Cloud ſhall be his Canopy; and Juſtice and Equity ſhall be the Attendants on each ſide of his Throne.

3. And when he makes his triumphal Proceſſion, a devouring Fire ſhall clear his Way before him; which ſhall ſcorch and burn all thoſe that dare to oppoſe the Solemnity of his Entrance.

4. Shining Gleams of Lightning were darted thro' the Sky; a terrible Earthquake accompanying it, as if the Ground ſhook for fear of the diſmal Flaſhes.

5. The Minerals and Metals which the Hills were pregnant with, were melted at the Preſence of the great God, as if they had been made of Wax, and ran down in Streams by their Sides.

6. What a juſt and powerful God he is, is demonſtrated by theſe Convulſions of the Heavens that are made in this terrible Tempeſt, which all the World muſt take notice of.

7. And when the King Meſſias ſhall be thus manifeſted to the World, the Heathen Superſtitions and Idolatries ſhall vaniſh away, and Men ſhall be aſhamed of their fooliſh Religions; Earthly Princes, and the very Angels in Heaven ſhall pay their adoration to him.

8. All the Inhabitants of *Jeruſalem,* and all the true Seed of *Abraham,* who ſhall believe in the Meſſias, ſhall have their Hearts filled with Joy, at the Coming of this heavenly Prince.

9. For

9. For thou, Lord, *art* higher than all that are in the Earth: thou art exalted far above all Gods.

10. *O* ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the Souls of his Saints; he ſhall deliver them from the hand of the Ungodly.

11. *There is* ſprung up a Light for the Righteous: and joyful gladneſs for ſuch as are true hearted.

12. Rejoyce in the Lord, ye Righteous: and give Thanks for a remembrance of his Holineſs.

9. For thou, O King Meſſias, art the ſupreme God; thou art infinitely advanced above all the Angelical Natures in Heaven.

10. But let not your Joy terminate in ſome few vocal Praiſes, and Exaltation of your Spirits; but let it ſink ſo deep into your Hearts, that it may make all the Actions of your Life, by an uninterrupted Courſe of Piety, to afford a ſuitable Return for the Favours God has beſtowed upon you; and then God will never let your Enemies prevail againſt you again.

11. And tho' hereafter you may have ſome Misfortunes befal you, yet you may reſt your ſelves aſſured, that it will not be long, before God ſhall afford you the bright Beams of the Goſpel Light, and the unſpeakable Comfort and Satisfaction which all good Men ſhall receive from the Coming of the Meſſias, and the Benefits which he ſhall confer upon Mankind.

12. This is Matter of the greateſt Joy and Triumph to all good Men, who will be always obliged to give Thanks to God for ſo unſpeakable a Bleſſing.

Leſſons for the XIXth Day of the Month throughout the Year.

January 19.		*February* 19.		*March* 19.		*April* 19.	
Morn.	Gen. 35.	Morn.	Numb. 27.	Morn.	Judg. 6.	Morn.	2 Sam. 10.
	Matt. 17.		Luke 2.		John 6.		Acts 16.
Even.	Gen. 37.	Even.	Numb. 30.	Even.	Judg. 7.	Even.	2 Sam. 11.
	1 Cor. 1.		Gal. 2.		1 Tim. 2, 3.		1 Pet. 3.
May 19.		*June* 19.		*July* 19.		*Auguſt* 19.	
Morn.	2 Kings 20.	Morn.	Job 33.	Morn.	Jer. 5.	Morn.	Ezek. 34.
	Matt. 17.		Luke 3.		John 7.		Acts 17.
Even.	2 Kings 21.	Even.	Job 34.	Even.	Jer. 6.	Even.	Dan. 1.
	1 Cor. 2.		Gal. 3.		1 Tim. 4.		1 Pet. 4.
September 19.		*October* 19.		*November* 19.		*December* 19.	
Morn.	Zech. 2, 3.	Morn.	Wiſd. 11.	Morn.	Eccluſ 51.	Morn.	Iſa. 51.
	Matt. 20.		Luke 5.		John 11.		Acts 19.
Even.	Zech. 4, 5.	Even.	Wiſd. 12	Even.	Baruch 1.	Even.	Iſa. 52.
	1 Cor. 4.		Gal. 5.		2 Tim. 2.		2 Pet. 2.

Evening Prayer.

Cantate Domino. Pſal. 98.

This Pſalm has no Title in the Hebrew, *but only* A Pſalm. *The* Greek *Copies attribute it to* David; *from whence ſome think it may have relation to ſome of the Davidical Conqueſts; but it is moſt probable, as the moſt learned of the Jewiſh and Chriſtian Writers think, that it is a Prophetical Exultation for the Converſion of the* Gentiles.

O Sing unto the Lord a new Song: for he hath done marvellous things.

2. With his own right Hand, and with his holy Arm: hath he gotten himſelf the Victory.

3. The Lord declared his Salvation: his Righteouſnes hath he openly ſhewed in the ſight of the Heathen.

4. He hath remembred his Mercy and Truth toward the Houſe of Iſrael: and all the ends of the World have ſeen the Salvation of our God.

5. Shew your ſelves joyful unto the Lord, all ye Lands: ſing, rejoyce and give thanks.

6. Praiſe the Lord upon the Harp: ſing to the Harp with a Pſalm of Thankſgiving.

7. With Trumpets alſo and Shawms: O ſhew your ſelves joyful before the Lord the King.

8. Let the Sea make a noiſe, and all that therein is: the *round* World, and they that dwell therein.

9. Let

Paraphraſe on Pſal. 98.

O Sing unto the Lord a new and extraordinary Song, for he hath done for the Sake of his Church, Things full of Amazement and Aſtoniſhment.

2. He has not by any mortal Hand, but by his own omnipotent Arm, has he gained a Victory; and that not only over our Temporal, but our Spiritual Enemies.

3. He hath manifeſted his Salvation univerſally extended by the Coming of the Meſſias: He has manifeſted his Righteouſneſs, in deſtroying the Kingdom of Darkneſs, to all the Heathen World.

4. He hath remembred the Promiſe of the Meſſias, made to the ancient Patriarchs of the Jews; and all the Heathen Nations have ſeen (that is, in the prophetick Phraſe, ſhall ſee) that Salvation or Bleſſing which they ſhall receive from *Abraham*'s Seed, *Gen.* 12. 3.

5. Therefore, O all ye Heathen Countries, ſince you are to partake of this ineſtimable Bleſſing, do you, as a Mark of your Thankfulneſs to ſo gracious a God, joyn with us Jews in our Praiſes to the Lord.

6. Do you praiſe the Lord together with us, upon the moſt tuneful Inſtrument the Harp, and joyn to this a vocal Muſick, ſinging ſacred Songs, in Thankfulneſs to God, for ſo great a Bleſſing.

7. Let there be added to the ſacred Conſort, the moſt melodious Wind-Muſick in Uſe among us, Trumpets and Pipes; to raiſe our Joy to the greateſt Height, when we appear in the Preſence of the great Jehovah, who is King of Heaven and Earth.

8. Let the Waves of the Sea joyn their Murmurs, to make up the Harmony: Let all the whole Orb of the Earth, and all the Inhabitants of it, come in for their Parts in the univerſal Chorus.

9. Let

9. Let the Floods clap *their* Hands, and let the Hills be joyful together before the Lord: for he is come to judge the Earth.

10. With Righteouſneſs ſhall he judge the World: and the People with Equity.

Dominus regnavit. Pſal. 99.

This Pſalm has no Title in the Hebrew, *but the* Greeks *attribute it to* David, *it ſeeming to have a relation to his quiet Eſtabliſhment in his Throne.*

THE Lord is King, be the People never ſo unpatient: he ſitteth *between* the Cherubims, be the Earth never ſo unquiet.

2. The Lord *is* great in Sion: and high above all People.

3. They ſhall give Thanks unto thy Name: *which is* great, wonderful, and holy.

4. The King's Power loveth Judgment, thou haſt prepared Equity: thou haſt executed Judgment, and Righteouſneſs in Jacob.

5. O magnifie the Lord our God: and fall down before his Footſtool, *for* he *is* Holy.

6. Moſes and Aaron among his Prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7. He

9. Let the daſhing of the Waters in the Rivers, imitate the Clapping of Hands, in this general Dance and Rejoycing of Nature: Let the Hills, by a pleaſant Verdure, ſeem to ſmile and ſing; ſince the great God himſelf makes his Appearance upon Earth, to govern Men by his Laws.

10 He ſhall then govern Mankind, not by the imperfect Dictates of Nature's dim Light, nor by ceremonial Precepts; but by new and divine Laws full of Equity and Goodneſs.

Paraphraſe on Pſal. 99.

ALL Men may now be fully convinced that God governeth the World, notwithſtanding the fierce Oppoſitions which wicked Men make to the wiſe Deſigns of his Providence; he has his eſpecial Reſidence in the Ark of his Covenant, (where the Cherubims, which he has ordered to be made there, extend their Wings) and at his Pleaſure executes his Decrees, tho' the Inhabitants of the World be in never ſo turbulent Commotions.

2. The Lord, whoſe ſacred Ark is now ſeated in *Sion*, is a God of ineffable Splendor and Greatneſs, and of ſuch a tranſcendent Power, as will defeat all the Oppoſitions of his Enemies.

3. All the Inhabitants of *Judea*, ſhall pay devout Thanks to thee, who art a God of ſo great Power, all whoſe Diſpenſations are ſo miraculous, and thy Nature ſo pure.

4. Thou, who art King of *Iſrael*, do'ſt govern thy Subjects by the moſt equitable Laws, nothing which is hard or unjuſt, mixing with thy Determinations.

5. Therefore let us addreſs our ſelves to him, in Pſalms of Thankſgiving, and in the moſt humble Proſtration fall down before his Mercy-ſeat, praiſing and adoring him for the exquiſite Holineſs of his Nature, and the Righteouſneſs of his Proceedings.

6. And in this I would have you follow the Examples of thoſe great Saints of God, his famous Miniſters *Moſes* and *Aaron*, Exod. 32. 11. Numb. 16. 45. as in like manner did *Samuel* that celebrated Prophet, 1 *Sam.* 7. 5. & 12. 19. theſe devout Servants of God interceded with earneſt Prayers to God in behalf of the People, to deprecate the Judgments due for their Sins, and he vouchſafed a gracious Anſwer to them.

7. He ſpake unto them out of the cloudy Pillar: for they kept his Teſtimonies, and the Law *that* he gave them.

8. Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own Inventions.

9. O magnifie the Lord our God, and worſhip him upon his holy Hill: for the Lord our God *is* Holy.

Jubilate, Deo. Pſal. 100.

The Hebrew *Title is only* A Pſalm of Praiſe: *It is a Form of Thankſgiving uſed at the Peace-Offering mentioned* Lev. 7. 12. *as the Chaldee Paraphraſe obſerves.*

O Be joyful in the Lord, all ye Lands: ſerve the Lord with gladneſs, and come before his preſence with a Song.

2. Be ye ſure that the Lord he *is* God: *it is* he that hath made us, and not we our ſelves: *we are* his People, and the Sheep of his Paſture.

3. O go your way into his Gates with Thankſgiving, *and* into his Courts with Praiſe: be thankful unto him, *and* ſpeak good of his Name.

4. For the Lord *is* gracious, his Mercy *is* everlaſting: and his Truth *endureth* from Generation to Generation.

Miſeri-

7. With theſe the Almighty God was pleaſed to confer, as with an ordinary Friend, out of a bright Cloud which ſurrounded him; being recommended and made ſo dear to him, by their exact Obſervance of his Commands, and their Zeal for his Worſhip.

8. This did engage thee to lend a favourable Ear to theſe good Mens Petitions, in Behalf of the People; forgiving their Sins, and ſtaying the Plague, which thou didſt ſend for their Puniſhment, when thou wert taking ſo ſevere Vengeance upon them for their Idolatry.

9. Let theſe Conſiderations have that good Effect upon our Minds, as to bring us, with earneſt Devotion and Proſtration, both of Mind and Body, to worſhip him at his Tabernacle upon Mount *Sion*; for he is the only true God, a God of that infinite Goodneſs and Holineſs, as requires all the Praiſe and Adoration which we can pay him.

Paraphraſe on Pſal. 100.

O Give Thinks unto God, all ye heathen Nations; joyn with us in praiſing and adoring the only true God, and by appearing in his Preſence at his holy Temple.

2. Aſſuredly know ye, that the Lord our God JEHOVAH, is the only true God; for it was he that made us when we were not, the undoubted Mark of an omnipotent Power, which makes him to be the God of the whole World, by vertue of his Creation of it; but having choſen the Seed of *Abraham* to be his Flock, and his peculiar People, we are his by Election, and he, in a particular Manner, is our God.

3. Now being bleſſed with theſe wonderful Favours, O ye ſacred Prieſts, whoſe Office intitles you to approach nigher to the Divine Preſence, do you enter into the Temple-gates with Songs of Thankſgiving: And do you, O People, to whom it is indulged to go no further than the Courts, do you joyn in your Turn in the common Praiſe.

4. For what greater Motives are there to Praiſe, than the *Goodneſs*, the *Mercy*, and the *Truth* of God? His *Goodneſs* in Creating us; his *Mercy* in Sparing us; and his *Truth* revealed unto us, and for ever to remain among us.

Paraphraſe

Miſericordiam & judicium. Pſal. 101.

This Pſalm, which is intituled in the Original to David, *ſeems to be compoſed at his firſt coming to the Kingdom, when he only reigned in* Hebron, 2 Sam. 2. 1. *and before he came into the intire Poſſeſſion of that Monarchy. In this he lays down ſome very wiſe and pious Reſolutions which he preſcribed to himſelf to obſerve in the Adminiſtration of his Government.*

MY Song ſhall be of Mercy and Judgment: unto thee, O Lord, will I ſing.

2. O let me have Underſtanding: in the way of Godlineſs.

3. When wilt thou come unto me: I will walk in my Houſe with a perfect Heart.

4. I will take no wicked thing in hand; I hate the Sins of unfaithfulneſs: *there ſhall* no *ſuch* cleave unto me.

5. A froward Heart ſhall depart from me: I will not know a wicked *Perſon.*

6. Whoſo privily ſlandereth his Neighbour: him will I deſtroy.

7. Whoſo hath alſo a proud Look and high Stomach: I will not ſuffer *him.*

8. Mine Eyes look upon ſuch as are faithful in the Land: that they may dwell with me.

9. Whoſo

Paraphraſe on Pſal. 101.

NOW I am advanced to the Kingdom of *Iſrael,* I will compoſe a Pſalm, which ſhall not be in a Strain of Exultation, how I am impowered to take Vengeance upon my Oppoſers, and to exerciſe a deſpotick Rule over my Subjects; but to ſhew what a gentle and merciful Adminiſtration I deſign to make uſe of, throughout my Reign; and I will direct my Song unto thee, O God, that thou mayſt be a Witneſs of the Truth and Sincerity of what I ſay.

2. And, O my gracious God, ſince I am addreſſing to thee, I beſeech thee in the firſt Place, to afford me a perfect underſtanding in the Duties of Religion, which are incumbent upon me, both as a Prince, and as a Servant of God.

3. When thou ſhalt be pleaſed to give me an entire Poſſeſſion of my promiſed Kingdom I will endeavour ſo to manage my Court, that not only I my ſelf will ſet a good Example, by the Holineſs of my Converſation, but I will oblige all others about me, to an Integrity of Manners likewiſe.

4. I will not engage in an unlawful Enterprize, tho' never ſo ſeemingly advantagious to the publick Affairs, or my private Intereſt; I abhor Inſincerity in a private Perſon, much more in a Prince: And if at any time the Perſons about me ſhall dare to motion to me any indirect Action, for my own or the publick Good, they ſhall be for ever baniſhed my Preſence.

5. I will diſcharge from my Service, thoſe ſtomachful Perſons who will not bear Admonition, or who will not reform their Manners, being told of their Faults; but a Man of a lewd flagitious Life, ſhall not be ſo much as admitted to my Preſence.

6. Thoſe ill Men, ſo common in all Courts, that invent malicious Reports to ſupplant others, and bring them into Diſgrace with the Prince, that monopolize his Favours for themſelves and their Creatures, all theſe I will diſmiſs from my Service, as ſoon as ever I find them exerciſing this wicked Craft.

7. All thoſe proud and ambitious Men, who are preſſing for Honours and Preferments above their Merits, to the Diſcouragement of more modeſt and deſerving Perſons, ſhall not be permitted to have any Employ under me.

8. But I will endeavour to look out for Men of tried Fidelity and exact Honeſty, to put into Place of Truſt, or any other Service about me.

9. Whoſo leadeth a godly Life: he ſhall be my Servant.

10. There ſhall no deceitful Perſon dwell in my Houſe; he that telleth Lies, ſhall not tarry in my Sight.

11. I ſhall ſoon deſtroy all the Ungodly that are in the Land: that I may root out all wicked Doers from the City of the Lord.

MORNING PRAYER.

Domine, exaudi. Pſal. 102.

The Title of this Pſalm in the Hebrew *is,* A Prayer of the Afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord. *The Chaldee Paraphraſe and* Kimchi, *will have it to be compoſed in the Name of the Jewiſh Nation, during the Captivity, which is a very probable Conjecture. Moſt certainly it was anciently uſed among the Jews as a proper Form of Devotion at a Time of Humiliation; and hence likewiſe it was adapted to the ſame Uſe by Chriſtians, this being One of the Seven penitential Pſalms.*

HEar my Prayer, O Lord: and let my crying come unto thee.

2. Hide not thy Face from me in the time of my Trouble: incline thine Ear unto me when I call; O hear me, *and that* right ſoon.

3. For my Days are conſumed away like Smoke: and my Bones are burnt up as it were a Fire-brand.

4. My Heart is ſmitten down, and withered like Graſs: ſo that I forget to eat my Bread.

5. For

9. But as for thoſe who are to be employed near my Perſon, and with whom I am obliged to have a cloſer Converſation, they muſt be Perſons of a ſtrict Life, and eminent for Piety and Devotion.

10. No crafty deſigning Man ſhall be advanced by me to any Place of Honour or Profit; when I find any Perſon guilty of Falſity or Diſſimulation, I will immediately diſmiſs him from my Service.

11. And by this Method I do not doubt ſo to diſcourage Vice and Immorality, as that there ſhall not be any Perſons notoriouſly wicked left in *Iſrael*, and that *Jeruſalem*, the ſacred Capital of my Kingdom, ſhall be inhabited only by good and pious Servants of God.

Paraphraſe on Pſal. 102.

I Beſeech thee, O gracious God, to hear my earneſt Petitions, which I put up to thee under this great Grief and Pain of Mind.

2. Do not thou, under this mighty Diſtreſs, in Token of thy Diſpleaſure, turn thy Face from me, but rather bow down from thy heavenly Throne to liſten to my Prayer; and if it be thy heavenly Pleaſure, afford me an early Aſſiſtance.

3. My Life is gone off in Smoke, ſo entirely vaniſhed, that nothing thereof is viſible; my Body is ſo waſted and burnt up with Grief, that there is nothing remaining, but as it were a few dead Coals, and burnt Sticks ends.

4. My Vitals are withered as Graſs, that is burnt up by the ſcorching Sun; my Grief is ſo violent, that it makes me neglect the taking my neceſſary Suſtenance.

5. Through

5. For the Voice of my groaning: my Bones * *will ſcarce* cleave to my Fleſh.

6. I am *become* like a Pelican in the Wilderneſs: and like an Owl *that is* in the Deſart.

7. I have watched, and am even as it were a Sparrow: that ſitteth alone upon the Houſe-top.

8. Mine Enemies revile me all the Day *long*: and they that are mad upon me, are ſworn *together* againſt me.

9. For I have eaten Aſhes as it were Bread: and mingled my Drink with weeping.

10. *And that* becauſe of thine Indignation and Wrath: for thou haſt taken me up, and caſt me down.

11. My Days *are gone* like a ſhadow: and I am withered like Graſs.

12. But thou, O Lord, ſhall endure for ever: and thy remembrance throughout all Generations.

13. Thou

5. Through my long and exceſſive Grief, my Fleſh is ſo conſumed away, that my Skin ſticks to my Bones.

6. I am become as deſtitute of Company, and as forlorn as the lonely Pelican which keeps always in the Wilderneſs; and as the Owl which lies hid in ſome ſolitary Rock or ruinous Building.

7. I am as ſolitary as a Sparrow, which having loſt her Mate, ſits by her ſelf diſconſolate, upon the Top of ſome lonely Houſe.

8. Nor is the Want of Friendſhips and Converſation my only Ground of Complaint, my greateſt Misfortune is, that I have ſo many cauſeleſs Enemies, they are continually employing their Tongues againſt me, in vile Slanders; they are bent upon my Ruin with ſo much Fury, that they have bound themſelves with an Oath to deſtroy me.

9. Whilſt I, act the Part of a penitent Mourner, having refrained from all Food, and inſtead of that, have been all the Day long covered with Aſhes; not having any other Drink but my Tears.

10. Nor did this Sorrow ſo much proceed from a Conſideration of their malicious Deſigns againſt me, as from a deep Senſe of thy Anger towards me, for my Sins committed againſt thee, which provoked thee to puniſh me with this Extremity, raiſing me up to an Height, on purpoſe to throw me down with the greater Force.

11. My Life is paſſed away like a Dream or empty Shadow, and is withered like Graſs in the hot Sun.

12. But this is my great Support and Comfort, that tho' my Life is ſo ſhort and tranſitory, yet thou, my God, art of infinite Duration; and thou, through innumerable Ages to come, ſhalt be bleſſed, for thy Goodneſs communicated to them; tho' thy Diſpenſations to us at preſent are ſevere.

* *It muſt be owned here is a Fault in our Tranſlation, but not one of Dr.* Coverdale's *making; for the Words* [will ſcarce] *muſt be put in by ſome Body elſe who corrected the firſt Edition of* Coverdale. *For* Coverdale *in the Margin of his Bible, refers to a parallel Place to this,* Lam. 4. 8. *and there he tranſlates* Their Skin cleaveth to their Bones, *as it ought to be here; allowing that* Baſhar, *Fleſh, here ſignifies the ſame as* Gnor, *Skin, there; and that* Dabach *and* Tzapath, *both ſignifie to* cleave *or ſtick cloſe. For the Septuagint tranſlates the firſt Verb by* κολλαω, *and the ſecond by* πηγνυμι, *which both ſignifie the ſame Thing. So that this Expreſſion amounts to no more than that of our* Engliſh *Phraſe,* I am all Skin and Bone.

13. Thou ſhalt ariſe, *and* have Mercy upon Sion: for it is time that thou have Mercy upon her, yea, the time is come.

14. *And why?* thy Servants think upon her Stones: and it pitieth to ſee her in the Duſt.

15. The Heathen ſhall fear thy Name, O Lord: and all the Kings of the Earth thy Majeſty;

16. When the Lord ſhall build up Sion: *and when* his Glory ſhall appear;

17. *When* he turneth him unto the Prayer of the poor deſtitute: and deſpiſeth not their deſire.

18. This ſhall be written for *thoſe* that come after: and the People which ſhall be born ſhall praiſe the Lord.

19. For he hath looked down from his Sanctuary: out of the Heaven did the Lord behold the Earth.

20. That he might hear the mournings of ſuch as are in Captivity: and deliver the Children appointed unto death;

21. That they may declare the Name of the Lord in Sion: and his Worſhip at Jeruſalem;

22. When the People are gathered together: and the Kingdoms alſo to ſerve the Lord.

23. He brought down my Strength in my Journey: and ſhortned my Days.

24. But

13. And we doubt not but in a little while, thou wilt not be an unconcerned Spectator of our Sufferings, but that thou wilt riſe up in our defence, and reſtore us to our holy City *Jeruſalem* as thou haſt promiſed, for the Seventy Years which thou didſt ſortel our Captivity ſhould laſt, *Jer.* 24. 10. *Dan.* 9. 2. & 25. are now nigh expiring.

14. For we thy Servants cannot but kindly think of the broken Walls and Rubbiſh of that once famous City; pitying that ſuch a ſad Deſolation ſhould have been made of ſuch noble Structures.

15. And when thou haſt finiſhed this glorious Act of our Reſtoration, the very heathen Princes and Nations ſhall celebrate thy great Power and Goodneſs to thy Servants.

16. For when our great God ſhall impower us to rebuild the Walls of our deſolate City, and when his glorious Majeſty ſhall be worſhipped there again with the ancient Solemnity;

17. When he ſhall have heard the Prayer of us now miſerable Captives, and ſhall have reſtored us to our former Liberty and Eſtates;

18. This Reſtoration of the Jewiſh Nation ſhall ſtand for ever in the Memoirs of Hiſtory, and all future Generations ſhall praiſe and admire the Power and Goodneſs of God, for working ſuch a Deliverance for his People.

19. For God now doth vouchſafe to look down from his heavenly Throne, upon us poor Mortals.

20. Vouchſafing to hear the diſmal Cries and Complaints of his poor Captives, and to knock off the Fetters of thoſe wretched Priſoners, whom the Tyranny of their Conquerors had condemned to die.

21. Thereby to give them an Opportunity of paying their ſolemn Worſhip to thee, in their Mother City of *Jeruſalem*.

22. Eſpecially at thoſe great Seaſons of publick Worſhip, when all the Tribes of *Iſrael* are to go up from the ſeveral Quarters of the Country, to offer Sacrifices at the Temple there.

23. But when long ago I was in hopes of this glorious Deliverance, thou didſt blaſt all my Expectations, and when I thought I was in my way to that Happineſs, thou didſt not afford me Strength or Life, to perform that deſirable Journey.

24. Then

24. But I ſaid, O my God, take me not away in the midſt of mine Age: *as for* thy Years, *they endure* throughout all Generations.

25. Thou, Lord, in the beginning haſt laid the foundation of the Earth: and the Heavens *are* the work of thy Hands.

26. They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a Garment.

27. And as a Veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy Years ſhall not fail.

28. The Children of thy Servants ſhall continue: and their Seed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. 103.

This Pſalm *bears the Title of* David, *and it is thought was compoſed by him upon a Recovery from ſome Fit of Sickneſs: In this he praiſes God's Goodneſs as well for the Pardon of his Sins, as for the ſparing his Life. It is full of great Devotion, and abounds with Variety of curious Poetical Images.*

PRaiſe the Lord, O my Soul: and all that is within me *praiſe* his holy Name.

2. Praiſe the Lord, O my Soul: and forget not all his benefits;

3. Who forgiveth all thy Sin: and healeth all thine Infirmities;

4. Who

24. Then did I addreſs my ſelf to thee in earneſt Prayer, begging of thee that thou would'ſt not cut me off in the moſt flouriſhing Part of Life, and before I can ſhare of the publick Joy of the Reſtoration thou haſt promiſed; but if I do not live to ſee it, thou, who art an everlaſting and immutable God, will not fail to make our Poſterity happy therein.

25 For we doubt not but thou canſt with eaſe build up *Jeruſalem* again, who in the Creation didſt lay the Foundations of the Earth, and didſt build the Heavens thereupon.

26 But, tho' this glorious Fabrick of the Univerſe be a Work of great Strength and long Duration, yet it has not a Nature of infinite Continuance, for in much leſs than an Infinity of Time, it muſt moulder away and wear out, as a Coat does, and will require to be repaired anew.

27. And the Inhabitants of the Earth likewiſe, every Generation wear off, and a new Sett of People ſucceed in their Room, in the ſame manner, as when we put on a new Suit of Apparel, we lay aſide the old: But thou art a God of infinite Duration, who do'ſt receive no Change by Time, but after Millions of Ages enjoyed in perfect Felicity, thou haſt ſtill a happy Eternity yet for to come.

28. This Conſideration, of thy good and powerful Nature, doth encourage me to hope, that thou wilt ſhortly bleſs us with a joyful Reſtoration to our native Country; and that tho' I may not be ſo happy, as to partake of the publick Joy in my Time, yet our Children may reap the deſired Benefit, which they ſhall receive by an Eſtabliſhment of thy Worſhip, to continue among them for many Ages.

Paraphraſe on Pſal. 103.

O My Soul raiſe up thy ſelf, in the moſt devout Contemplation, and grateful Remembrance of what God has done for thee; and let all the inward Powers and Affections of my Mind rejoyce, in acknowledgment of his Favours.

2. I ſay to thee again, O my Soul, raiſe up thy ſelf in devout and thankful Thoughts, towards thy gracious God, and be not inſenſible of the great Favours he has conferred upon thee.

3. That gracious God, who, after a ſhort Correction for my Faults, did take away the Rod from me, and did forgive thoſe Sins which inforced my Puniſhment.

4. Who

4. Who ſaveth thy Life from Deſtruction: *and* crowneth thee with Mercy and loving Kindneſs.

5. Who ſatisfieth thy Mouth with good *things*: making thee young and luſty as an Eagle.

6. The Lord executeth Righteouſneſs and Judgment: for all them *that are* oppreſſed with wrong.

7. He ſhewed his ways unto Moſes: his Works unto the Children of Iſrael.

8. The Lord is full of Compaſſion and Mercy: Long-ſuffering, and of great Goodneſs.

9. He will not always be chiding: neither keepeth he *his Anger* for ever.

10. He hath not dealt with us after our Sins: nor rewarded us according to our wickedneſſes.

11. *For look* how high the Heaven is in compariſon of the Earth: *ſo* great is his Mercy alſo toward them that fear him.

12. *Look* how wide alſo the Eaſt is from the Weſt: *ſo* far hath he ſet our Sins from us.

13. Yea, like as a Father pitieth *his own* Children: even ſo is the Lord merciful unto them that fear him.

14. For

4. Who did ſave my Life from the late apparent Danger of a mortal Diſtemper which I did lie under, and thro' thy great Mercy and Kindneſs, did reſtore me to my former Health.

5. Who did confer upon me a Number of choice Bleſſings, to the Satisfaction of every Deſire of mine; and thou waſt ſo far from impairing my Strength by Sickneſs, that I look thereby more fair and beautiful, as an Eagle which has lately ſhed his Feathers.

6. Nor is his Goodneſs extended to me alone, for not only the whole World do partake thereof, but it is particularly manifeſted, in the Protection of injured Innocents.

7. This is that gracious God, who revealed his ſacred Will, and the Way he would be worſhipped in, to his Servant *Moſes*; and for many Ages together, in their going out of *Egypt*, in their travelling through the Wilderneſs, and in their ſettling in the Promiſed Land, wrought extraordinary Miracles, for the Sake of his choſen People *Iſrael*.

8. But above all, he is a good and a merciful God, who bears long with our Sins before he puniſhes them; and when we are under his Chaſtiſement, he is willing to ſpare us, whenever we unfeignedly turn to him by an hearty Repentance.

9. He is ſo far from being an implacable God, whoſe Vengeance will never be ſatisfied, that his Diſpleaſure is as ſoon over, as ever it has wrought upon us the deſired Effect of our being bettered by our Afflictions.

10. Tho' the Number and the Heinouſneſs of our Offences might deſerve the ſevereſt Penalties he might inflict upon us; yet he does not puniſh according to that Proportion which, by reaſon of our Guilt, we might expect.

11. For the vaſt Diſtance between the higheſt Heaven and the Centre of the Earth, is but a faint Reſemblance, how infinitely God's Mercy and Goodneſs does exceed any Service, which we can pay to him.

12. Nay, the two remoteſt Points of Eaſt and Weſt, which are yet further diſtant from each other, are not to be compared to that infinite Mercy, which does vouchſafe to forgive the Sins committed againſt an infinite God.

13. No Father's Bowels yearn with an equal Tenderneſs towards his darling Child, as the Love of God to his faithful Servants.

14. He

14. For he knoweth whereof we are made: he remembreth that we *are but* Dust.

15. The Days of Man are *but* as Grass: *for* he flourisheth as a flower of the Field.

16. For as soon as the Wind goeth over it, it is gone: and the place thereof shall know it no more.

17. But the merciful goodness of the Lord *endureth* for ever and ever upon them that fear him: and his Righteousness upon Childrens Children.

18. *Even* upon such as keep his Covenant: and think upon his Commandments to do them.

19. The Lord hath prepared his seat in Heaven: and his Kingdom ruleth over all.

20. O praise the Lord, ye Angels of his, ye that excel in Strength: ye that fulfil his Commandment, and hearken unto the Voice of his Words.

21. O praise the Lord, all *ye* his Hosts: *ye* Servants of his that do his Pleasure.

22. O speak good of the Lord, all ye works of his, in all places of his Dominion: praise thou the Lord, O my Soul.

Lessons

14. He takes into his all-wise Consideration the Frailty of our Nature and Proneness to Sin; and makes allowances for our original Depravation, and our Nature, which, in its best unlapsed State, was not impeccable.

15. For Man, at most, is but a poor weak Animal, of but a short Life, and subject to a World of Accidents; so that he may not be unfitly compared to the Herbs and Flowers of the Field.

16. Which are subject to be blasted by every Blight, whereby they decay and die away, so that no Tracks of them are remaining.

17. But if Men are desirous of attaining a State of Immortality, they must take care faithfully to discharge the Duties, which God has required of them; and then God will reward them hereafter with eternal Life, for the slight Service of a few Years in this World; and will bless their Posterity after them, *Exod.* 20. 6. 23.

18. And to attain these mighty Benefits there is no other Condition required than to discharge the Obligation, which he has laid upon us, with a faithful Diligence and Circumspection.

19. And we have no reason to doubt but God will perform the Condition on his Part, in instating us in the foresaid Happiness, since his Omnipotence impowers him thereunto, he being the great King of Heaven, where from his Throne he disposeth of, and governs all Things throughout the Universe.

20. And, O you holy Angels of God, that are endowed with a greater Degree of Power than the Rest of God's Creation, you that have the Honour to be sent on Messages and Embassies from the great God, do you joyn with us in praising our Almighty Creator.

21. O all you mighty Army of Spiritual Beings, all ye angelical Orders and glorified Souls, that are employed in praising God and doing his Will with exactness; do you joyn with us in praising our Almighty Creator.

22 O all ye Men in every Part of the World, join in these thankful Praises to Almighty God: But thou, O my Soul, for the great Favour God has lately vouchsafed me, in freeing me from a dangerous Distemper, thou hast more particular Obligations to pay him the most devout Praises.

Leſſons for the XXth Day of the Month throughout the Year.

January 20.		*February* 20.		*March* 20.		*April* 20.	
Morn.	Gen. 38. Matt. 18.	Morn.	Numb. 31. Luke 3.	Morn.	Judg. 8. John 7.	Morn.	2 Sam. 12. Acts 17.
Even.	Gen. 39. 1 Cor. 2.	Even.	Numb. 32. Gal. 3.	Even.	Judg. 9. 1 Tim. 4.	Even.	2 Sam. 13. 1 Pet. 4.
May 20.		*June* 20.		*July* 20.		*Auguſt* 20.	
Morn.	2 Kings 22 Matt. 18.	Morn.	Job 35. Luk. 4.	Morn.	Jer. 7. John 8.	Morn.	Dan. 2. Acts 18.
Even.	2 Kings 23 1 Cor. 3.	Even.	Job 36. Gal. 4.	Even.	Jer. 8. 1 Tim. 5.	Even.	Dan. 3. 1 Pet. 5.
September 20.		*October* 20.		*November* 20.		*December* 20.	
Morn.	Zech. 6. Matt. 21	Morn.	Wiſd. 13. Luk. 6.	Morn.	Baruch 2. John 12.	Morn.	Iſa. 53. Acts 20.
Even.	Zech. 7. 1 Cor. 5.	Even.	Wiſd. 14. Gal. 6.	Even.	Baruch 3. 2 Tim. 3.	Even.	Iſa. 54 2 Pet. 3.

EVENING PRAYER.

Benedic, anima mea. Pſal. 104.

This Pſalm has no Title in the Hebrew, *but the* Greeks *inſcribe it,* A Pſalm of *David* upon the Creation of the World. *And the* Greeks *herein are followed by the* Latin, Syriack, Arabick *and* Ethiopick *Verſions.* Eben Ezra *gives a further Reaſon why it ſhould be* David's, *becauſe it begins juſt as the foregoing Pſalm ends,* Praiſe the Lord, O my Soul. *But whoever be the Author of it, it is one of the moſt exalted Pieces of Poetry extant in Antiquity.*

PRaiſe the Lord, O my Soul: O Lord my God, thou art become exceeding glorious, thou art cloathed with Majeſty and Honour.

2. Thou deckeſt *thy ſelf* with light as *it were with* a Garment: and ſpreadeſt out the Heavens like a Curtain.

3. Who layeth the Beams of his Chambers in the Waters: and maketh the Clouds his Chariot, and walketh upon the Wings of the Wind.

4. *He* maketh his Angels Spirits: and his Miniſters a flaming Fire.

5. *He* laid the foundations of the Earth: *that* it never ſhould move at any time.

6. Thou

Paraphraſe on Pſal. 104.

LET my Soul and all my inward Affections praiſe and magnifie thee, who art the only true God, whom I have the Honour to worſhip; thou who art a God of inexpreſſible Glory, and art ſurrounded with Eternal Majeſty and Dignity.

2. Methinks I ſee thee, like a magnificent Prince, inrobed with inacceſſible Light, the Arch of the Azure Skies hanging, as it were, a Canopy over thy Throne, the other Quarters of the Firmament being drawn like a Curtain round thee.

3. The ſuperceleſtial Waters are the Beams and Rafters of thy great Chamber of State; the Clouds of the Air are the Chariot that thou doſt Triumphantly ride in, and the Winds like winged Courſers, carry thee ſwiftly through the Air.

4. The Winds which waft thee along are excited by an angelical Power, and the Flaſhes of Lightning, which attend thy Thunder, are occaſioned by the Miniſtry of thoſe Celeſtial Beings.

5. It was this great God, who in the Creation of the Univerſe, fix'd the Earth upon ſo firm a Foundation, that no exterior Force could diſturb or ſhake it.

6. It

6. Thou coveredſt it with the deep like as *with* a Garment: the Waters ſtand in the Hills.

7. At thy rebuke they flee: at the Voice of thy Thunder they are afraid.

8. They go up as high as the Hills, and down to the Valleys beneath: even unto the place which thou haſt appointed for them.

9. Thou haſt ſet them their Bounds, which they ſhall not paſs: neither turn again to cover the Earth.

10. He ſendeth the Springs into the Rivers: *which* run among the Hills.

11. All Beaſts of the Field drink thereof: and the wild Aſſes quench their Thirſt.

12. Beſide them ſhall the Fowls of the Air have their Habitation: *and* ſing among the Branches.

13. He watereth the Hills from above: the Earth is filled with the fruit of thy Works.

14. He bringeth forth Graſs for the Cattle: and *green* Herb for the ſervice of Men.

15. That

6. It was thou, O God, that didſt firſt enwrap the Globe of the Earth with the circumfuſed Ocean, the greateſt Eminences thereof being covered with Water.

7. But at the Word of thy Command, all the Continents and Iſlands ſtood out above the Waters, and the Sea retired into the Channels which thou didſt prepare for it.

8. And tho' now oftentimes that mighty Body of Water rages and ſwells in a violent Storm, raiſing it ſelf into proud Billows, which ſeem to vye Height with the Mountains again, and then of a ſudden ſink down into low Vallies; yet for all this boiſterous Tumult, thou doſt confine the unruly Waves within the Bounds thou haſt made for them.

9. The neighbouring Shores are the Limits which, with all their Violence and Fury, they are not able to paſs; and though, in tempeſtuous Weather, they threaten another Innundation, yet they ſhall never cover the Earth again.

10. It is the Almighty Power and Wiſdom, that makes the Springs riſe upon the Hills, to run down in Rills by their Sides; and afterwards, by Conjunction with one another in the Vallies, to form themſelves into great and navigable Rivers.

11. On the Brinks whereof, the Shepherds and Husbandmen lead their Cattle to drink; and to which even the wild Beaſts, who have no Conductor, can come and plenteouſly quench their Thirſt.

12. The Coolneſs of their Vapours, and the clear Moiſture of their Streams, draw a multitude of Birds to the Trees that grow round their Banks; upon whoſe Branches they ſit and ſing, and fill the Air around with their warbling Notes.

13. It is God, by whoſe gracious Bounty the Rains, ſent from his Storehouſe above, impregnate the Hills with a fatning Moiſture, producing thereby all the great Variety of Fruits and Plants.

14. It is he, that makes the Graſs ſpring out of the Earth, for the Suſtenance of the Cattle, and the eſculent Plants for the Food of Men.

15. It

15. That he may bring Food out of the Earth, and Wine *that* maketh glad the Heart of Man: *and* Oyl to make *him* a cheerful Countenance, and Bread to ſtrengthen Man's Heart.

16. The Trees of the Lord alſo are full *of Sap*: even the Cedars of Libanus which he hath planted.

17. Wherein the Birds make their Neſts: *and* the Fir-Trees *are* a dwelling for the Stork.

18. The high Hills *are* a refuge for the wild Goats: *and ſo are* the *ſtony* Rocks for the Conies.

19. He appointed the Moon for *certain* Seaſons: and the *Sun* knoweth his going down.

20. Thou makeſt darkneſs that it may be Night: wherein all the Beaſts of the Foreſt do move.

21. The Lions roaring after their Prey: do ſeek their Meat from God.

22. The Sun ariſeth, and they get them away together: and lay them down in their Dens.

23. Man

15. It is he, that makes the Grain and Seed which are ſown in the Ground, to grow up and ripen; it is he, which makes the Vine yield forth its refreſhing Juice, to recruit the Strength, and to eaſe the Cares of Men; it is he, that produces all thoſe curious Oils and Balſams, which yield ſuch grateful Smells, and which Men anoint themſelves with in Feaſts, and other joyful Occaſions; it is his Bounty, that affords Bread to ſuſtain the Bodies of Men, and to repair their Strength, when it is decay'd by Labour.

16. It is he, that fills the Trees with Sap, raiſing up a vegetative Juice from the Earth, to diſtend all their Fibres, to make them increaſe in their Wood and flouriſh in their Leaves; cauſing the noble Cedar-Trees to ſpread their lofty Heads and flouriſh, tho' they are rooted in ſuch a barren craggy Mountain as *Libanus*.

17. Theſe curious Cedars not only adorn the Hills, and afford the moſt excellent Timber for Mens building, but they yield likewiſe an advantagious Opportunity for Birds to build their Neſt in, whoſe Rooms are, as it were, wainſcotted with living Cedar; the Fir-Tree, which is fetched ſo far for our Buildings, grows naturally into a Houſe for the Stork.

18. The craggy Rocks, that moſt barren Part of Nature have their Uſe too; they are a Retreat to the wild Goats, who have Agility to climb them, and can with Security live by picking up the ſhort Graſs which grows ſtraggling upon them; and the Holes within them make Chambers for Rabbets to dwell in.

19. It is he that made the Moon, and ſettled the Laws of her Revolutions and Changes, for the governing the Tides at Sea, and for her Influences on Plants and humane Bodies; as alſo for the determining and well-dividing of the Seaſons of the Year, and the Obſervation of Feſtivals, *Eccluſ* 43. 6, 7. and the Sun too has his determinate Times of riſing and ſetting, fixed by God.

20. It is by thy Appointment, that the Sun does not always ſhine upon us, but for ſeveral Hours withdrawing his Light, affords us Opportunity of compoſing our ſelves by Sleep; and at which Time the wild Beaſts of the Foreſt have an Opportunity of going abroad to fetch in Prey, when they are out of fear of the Hunters, who are now aſleep in their Beds.

21. At that Time the Lions ſtart out of their Dens, and run roaring after thoſe weaker Animals, which they devour for their Prey; the Providence of God affording it to them for their ſuſtenance.

22. As ſoon as the Sun ariſeth, theſe noxious Beaſts leave off their Depredation upon the weak Cattle, and run ſkulking into their Dens again.

23. And

23. Man goeth forth to his Work, and to his Labour: until the Evening.

24. O Lord, how manifold are thy Works: in Wiſdom haſt thou made them all, the Earth is full of thy Riches.

25. *So is* the great and wide Sea alſo: wherein *are* things creeping innumerable, both ſmall and great Beaſts.

26. There go the Ships, *and there is* that Leviathan: *whom* thou haſt made to take his Paſtime therein.

27. Theſe wait all upon thee: that thou mayeſt give *them* Meat in due Seaſon.

28. *When* thou giveſt it them, they gather it: and when thou openeſt thy Hand, they are filled with good.

29. *When* thou hideſt thy Face, they are troubled: *when* thou takeſt away their Breath, they die, and are turned again to their Duſt.

30. When thou letteſt thy Breath go forth, they ſhall be made: and thou ſhalt renew the Face of the Earth.

31. The glorious *Majeſty* of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his Works.

32. The

23. And then Men riſe from their Repoſe, and go out to Labour in the Field, where they ſpend the whole Day in cultivating the Soil, or gathering the Fruits thereof, and at the Evening they return to their Houſes for Refreſhment and Repoſe again.

24. The Conſideration of the wonderous Wiſdom diſcovered in thy Works upon the Earth only, does make me to cry out, that the whole Earth does abound with the Riches beſtowed by a bountiful God.

25. But the Sea likewiſe puts in for a Share in the Declaration of thy Wiſdom and Goodneſs, as abounding with numberleſs Animals, and ſo vaſt a Variety of Species of ſmall and great Fiſh.

26. Thou haſt contrived this mighty Body of Waters, to be a Means of conveying Men to Traffick in Ships from one Coaſt to another; in this thou haſt given an Habitation for the great Whale to rove about in, and to exerciſe a Monarchy over all the Fry of leſſer Fiſh, and to pleaſe himſelf in hunting after them.

27. All theſe different Kinds of Animals depend upon thee for their Suſtenance, and whenever their Appetites are craving for Food, thou art always ready to ſatisfy their Hunger, by affording them proper and convenient Suſtenance.

28. In the Time of the greateſt Scarcity, they pick up the Crumbs which thou doſt ſcatter out before them, which is a juſt Sufficiency for their Suſtenance; and when with a full Hand thou doſt deal out to them a larger Proportion, they then feaſt upon thy Bounty.

29. If at any Time thy Favours are with-held from them, they pine for Want or Sickneſs; when thou doſt demand back the Breath which thou didſt give them, they are reſolved again into the firſt Principle, the Duſt out of which they were conſtituted, 1 *Gen.* 24. 25.

30. At other Times thou art pleaſed to ſend out thy prolifick Spirit to raiſe up a new Sett of Animals to ſupply the Place of the deceaſed; and doſt ſtock the Earth with a new Generation of Inhabitants.

31. This wiſe Method of Providence God has always purſued in making and governing the World, and providing ready Supplies upon all Occaſions for the Defects, and always ſhall do ſo as long as Nature laſts: And this he does approve of, and is pleaſed with, as he did at the firſt Creation, when he looked, and behold all Things were exceeding good, *Gen.* 1. 13.

32. And

32. The Earth ſhall tremble at the look of him: *if* he *do but* touch the Hills, they ſhall ſmoke.

33. I will ſing unto the Lord as long as I live: I will praiſe my God while I have my Being.

34. And ſo ſhall my Words pleaſe him: my Joy ſhall be in the Lord.

35. As for Sinners, they ſhall be conſumed out of the Earth, and the Ungodly ſhall come to an end: praiſe thou the Lord, O my Soul, praiſe the Lord.

Morning Prayer.

Confitemini Domino. Pſal. 105.

This Pſalm being without Inſcription, is however to be attributed to David, *who is the undoubted Author thereof, this being the ſame Pſalm which we have* 1 Chron. 16. *and of which he is recorded there to be the Compoſer. It was afterwards altered to what it ſtands here; but whether that were done by* David's *own, or ſome other more modern Hand, is not ſo certain. It contains an Hiſtory of God's various Providences to the* Jews.

O Give thanks unto the Lord, and call upon his Name: tell the People what things he hath done.

2. O let your Songs be of him, and praiſe him: and let your talking be of all his wondrous Works.

3. Rejoyce in his holy Name: let the Heart of them rejoyce that ſeek the Lord.

4. Seek

32. And as God at firſt gave Laws to all the Parts of Nature, ſo they do ſtill ſubmit to him, whenever his Power is pleaſed to interpoſe: the moſt ſtubborn Parts of the Univerſe tremble at his Commands, and are forced to yield exact Obedience to them; at his Preſence, the very Hills, like Mount *Sinai*, ſend forth Flame and Smoke.

33. The Contemplations of God's Wiſdom and Goodneſs ſhall afford me a conſtant Theme for my Pſalmody as long as I live: Nay, in whatever State and Condition I ſhall be continued in Being, after Death, it will be my Deſire to praiſe him.

34. For as this is the moſt acceptable Service which any Perſon can pay to God; ſo this to the devout Soul is the moſt pleaſant Exerciſe, which ſhe can entertain herſelf in; being both a Duty and a Reward.

35. But as for ſtupid and regardleſs Sinners, who take no notice of God's marvellous Wiſdom and Goodneſs, who mind nothing but gratifying their bruti-ſh Appetites, and value not the offending ſo good a God: God ſhall afford them a Taſt of his Vengeance, by their Ruin, and the Extirpation of their Families. But do thou, O my Soul, make a more prudent Choice than theſe ill Men; and inſtead of diſobeying and diſhonouring him, do thou make it thy Buſineſs to love and praiſe his infinite Goodneſs.

Paraphraſe on Pſal. 105.

O Ye Nation of the *Jews*, do you with the moſt grateful Acknowledgments ſing Praiſes to the moſt gracious God, proclaiming to all the World, what aſtoniſhing Miracles he has wrought for your Sakes.

2. Let him be the ſubject of your publick Hymns, and let all your private Diſcourſe be, concerning the wonderful Effects of his Providence towards us.

3. Let all your rejoycing be in magnifying and praiſing the only true God, for certainly there is no Degree of Joy ſo exceſſive, as is experienced by his devout Worſhippers.

4. Apply

4. Seek the Lord and his Strength : ſeek his Face evermore.
5. Remember the marvellous Works that he hath done : his Wonders and the Judgments of his Mouth ;
6. O ye Seed of Abraham his Servant : ye Children of Jacob his choſen.
7. He *is* the Lord our God : his Judgments *are* in all the World.
8. He hath been alway mindful of his Covenant and Promiſe : *that* he made to a thouſand Generations ;
9. *Even the Covenant* that he made with Abraham : and the Oath that he ſware unto Iſaac ?
10. And appointed the ſame unto Jacob for a Law : *and* to Iſrael for an everlaſting Teſtament,
11. Saying, Unto thee will I give the Land of Canaan : the Lot of your Inheritance.
12. When there were yet *but* a few of them : and they ſtrangers in the Land ;
13. *What time* as they went from one Nation to another : from one Kingdom to another People ;
14. He ſuffered no Man to do them wrong : but reproved even Kings for their ſakes.
15. Touch

4. Apply your ſelves for Relief from your Troubles to God Almighty's Aſſiſtance ; and be not diſheartned if God does not immediately hearken to your Prayer, but continue ſtill with unwearied Suit to make your Addreſſes to him in the Courts of his Tabernacle, where his eſpecial Preſence is.

5. Do you gratefully call to Mind the great Miracles he wrought in *Egypt* on your Behalf ; and what terrible Judgments he pronounced againſt the *Egyptians*, Exod. 3. 20.

6. O ye Offspring of *Abraham*, that beloved Servant of God, to whom the Promiſes were made, *Gen.* 21. 12. and of *Jacob*, who was choſen before his Brother *Eſau*, that the ſacred Seed might deſcend from him.

7. He is the peculiar God of our Nation, tho' the whole World is governed by his Providence.

8. He has been very careful to diſcharge every Point of the Covenant, which he made many Ages ago, in protecting and maintaining us.

9. That Covenant, which he made with our Progenitor *Abraham*, *Gen.* 15. 17, 18. and which he confirmed to his Son *Iſaac*.

10. Which he afterwards renewed unto *Jacob*, *Gen.* 28. 13. and which he afterwards paſſed into a Law, among thoſe Sanctions which he gave by the Hand of *Moſes*, *Exod.* 23. 22, 23. never to be aboliſhed.

11. The Tenour of which Covenant was, That I will give thee the Poſſeſſion of the Land of *Canaan*, to be divided by Lot among the Tribes of *Iſrael*.

12. Which Promiſe was made when the Family of the Patriarch was very ſmall, and were only Sojourners in the Land of *Canaan*, *Gen.* 23. 4. and were ſo far from being like to obtain the Dominion of that Country, that they were hardly able to protect themſelves from being deſtroyed in it.

13. When they were forced to wander for their Subſiſtance unto divers Countries, removing unto ſeveral Parts of *Canaan*, *Gen.* 12. 6. from thence to *Egypt*, *Gen.* 12. 10. and to *Gerar*, *Gen.* 20. 1.

14. He carefully defended them from all Injuries and Inſults which were offered them, *Gen.* 31. 24 and ſmartly reproved the King of *Egypt*, *Gen.* 12. 16. and the King of *Gerar*. *Gen.* 22. 3. for ſome unlawful Deſigns they were enterpriſing againſt them.

15. Touch not mine Anointed: and do my Prophets no harm.

16. Moreover he called for a dearth upon the Land: and deſtroyed all the Proviſion of Bread.

17. But he had ſent a Man before them: *even* Joſeph, *who* was ſold to be a Bond-Servant.

18. Whoſe Feet they hurt in the Stocks: the Iron entered into his Soul.

19. Until the time came that his Cauſe was known: the Word of the Lord tried him.

20. The King ſent, and delivered him: the Prince of the People let him go free.

21. He made him Lord alſo of his Houſe: and ruler of all his Subſtance;

22. That he might inform his Princes after his Will: and teach his Senators Wiſdom.

23. Iſrael alſo came into Egypt: and Jacob was a ſtranger in the Land of Ham.

24. And he encreaſed his People exceedingly: and made them ſtronger than their Enemies.

25. *Whoſe* Heart turned *ſo*, that they hated his People: and dealt untruly with his Servants.

26. *Then* ſent he Moſes his Servant: *and* Aaron whom he had choſen.

27. And

15. Commanding them, not to injure thoſe whom he had anointed, both to be Princes and Prophets.

16. And when he was pleaſed to ſend a Famine into the Land of *Canaan*, and all the neighbouring Countries, *Gen.* 41. 54. ſo that all Men were in great want of Bread-Corn, that neceſſary Support of Life.

17. He ſent *Joſeph*, as it were an Harbinger before them, into *Egypt* to ſecure it for them; God by his good Providence ſo ordaining, that their ſelling their Brother for a Slave, ſhould put him in a Capacity of ſaving the Lives of the reſt of their Family, *Gen.* 45. 5.

18. He was there, for a time, upon a malicious Calumny, ſhut up in Priſon, and his Legs galled with Iron Bolts, which eat through his Fleſh.

19. God being pleaſed, by this ſevere Affliction, to try and refine him like Silver, till ſuch time as his Wiſdom thought fit to vindicate his Innocency, and to free him from his Sufferings.

20. For the King of *Egypt* having heard of his great Qualifications, commanded him to be releaſed out of Priſon, *Gen.* 41. 14.

21. Making him the Vice-Roy of all his Dominions, and his Provedore, or Prefect of his Granaries, *Gen.* 41, 40.

22. All the great Men of that Kingdom receiving their Inſtructions from him, who were commanded to do nothing without his Orders, *Gen.* 41. 44.

23. After that came down *Jacob* with his eleven Sons, being invited by his Son *Joſeph* to ſojourn in *Egypt*, which Country was firſt planted by *Miſraim* the Son of *Cham*.

24. God multiplying them exceedingly, *Exod.* 3. 10. and making them mightier than the *Egyptians*, *Exod.* 1. 9.

25. This raiſed the Envy and Hatred of the *Egyptians* againſt them, ſo that they contrived wicked Methods to deſtroy the People of God, *Exod.* 1. 10, 11, *&c.* by exceſſive Labour and Deſtruction of their Children.

26. Whilſt they were groaning under theſe Hardſhips, God Almighty very ſeaſonably ſent to their Relief *Moſes*, to whom he joyned his Brother *Aaron*, as his Commiſſioners, with Powers from above, to demand of *Pharaoh* the Releaſe of the *Iſraelites* from their Bondage.

27. And

27. And theſe ſhewed his Tokens among them: and Wonders in the Land of Ham.

28. He ſent Darkneſs, and it was dark: and they were not obedient unto his Word.

29. He turned their Waters into Blood: and ſlew their Fiſh.

30. Their Land brought forth Frogs: *yea*, even in their King's Chambers.

31. He ſpake the Word, and there came all manner of Flies: and Lice in all their Quarters.

32. He gave them Hail-*ſtones* for Rain: and flames of Fire in their Land.

33. He ſmote their Vines alſo, and Fig-trees: and deſtroyed the Trees that were in their Coaſts.

34. He ſpake the Word, and the Graſhoppers came, and Caterpillars innumerable: and did eat up all the Graſs in their Land, and devoured the Fruit of their Ground.

35. He ſmote all the Firſt-born in their Land: *even* the chief of all their Strength.

36. He brought them forth alſo with Silver and Gold: *there was* not one feeble *Perſon* among their Tribes.

37. Egypt

27. And, that they might be the better furniſhed to go through this great Office, God inveſted them with the Power of working great Miracles, both for evidencing the Truth of their Miſſion to the *Jews*, and ſubduing the proud Heart of that Prince, which they performed to the great Aſtoniſhment of all who beheld them.

28. And, when *Pharaoh* would not comply with the Propoſal *Moſes* made to him from God, but oppreſſed the *Iſraelites* the more; God, at the Requeſt of *Moſes*, inflicted a very grievous Plague upon all the Land of *Egypt*, a Darkneſs which was to be felt, *Exod.* 10. 21.

29. At *Aaron*'s waving his Rod over the Waters, they were all turned into Blood, and the Fiſh that were therein died, *Exod.* 7. 20.

30. At *Aaron*'s ſtretching out his Rod over the Streams, (*i. e.* the Canals and Cuts which were made out from the River *Nile*,) an innumerable Fry of Frogs were generated, which covered all the Country, and crept even into *Pharaoh*'s Bed-chamber, *Exod.* 8. 2.

31. Then, by the Direction of God, was performed another very great Miracle, which the Magicians were not able to imitate; for when *Aaron* ſmote the Duſt of the Earth with his Rod, the little Parts thereof became invigorated with Life, and turned into Flies and Lice, which infeſted the *Egyptians* to an unconceivable Degree.

32. Afterwards God plagued them with Hail-ſtones mixed with Fire.

33. Which tore their Trees, and deſtroyed their Plants, *Exod.* 10. 4.

34. What was not deſtroyed by Hail, was eat up by the Plague of Caterpillars or Locuſts which followed, *Exod.* 10. 4.

35. And at the Cloſe of all, God ſent his deſtroying Angel in the Night, to take away the Life of the Firſt-born of Man and Beaſt, throughout all *Egypt*, who executed that Command with the utmoſt Severity.

36. Thus God having wrought upon *Pharaoh*'s ſtubborn Heart, to give way for their Departure out of *Egypt*, he gave them Favour with the *Egyptians* to borrow their Jewels and Ornaments, *Exod.* 12. 36. and what is yet more remarkable, when they went from thence no one by Infirmity or Sickneſs was rendred unfit for travelling.

37. Egypt was glad at their departing: for they were afraid of them.

38. He ſpread out a Cloud *to be* a covering: and Fire to give light in the Night-*ſeaſon*.

39. *At their* deſire he brought Quails: and he filled them with the Bread of Heaven.

40. He opened the Rock *of Stone*, and the Waters flowed out: ſo that Rivers ran in the dry Places.

41. For *why?* he remembred his holy Promiſe: *and* Abraham his Servant.

42. And he brought forth his People with joy: *and* his Choſen with gladneſs;

43. And gave them the Lands of the Heathen: and they took the labours of the People in poſſeſſion;

44. That they might keep his Statutes: and obſerve his Laws.

37. The People of *Egypt*, at their going, were glad they were rid of ſuch troubleſom Inmates, for whoſe ſakes they had ſuffered ſo much.

38. And in their March out of *Egypt*, God was pleaſed moſt wonderfully to exert his Providence towards them; covering them in the Day-time from the Heat of the Sun by a thitk Cloud; and in the Night-time, lighting them in their Way by a Pillar of Fire, *Ex.* 13. 12.

39. And when they marched through the Wilderneſs of *Zin*, and murmured for want of Food, God not only pardoned their intemperate Words, but ſupplied them with conſtant Flocks of Quails to eat, and with Manna which rained down upon them, *Exod.* 16. 16.

40. And at *Rephidim*, when they murmured for the Brackiſhneſs of the Waters, he made a freſh Spring of Water flow out of the Rock, which ran down from thence through a good Part of the Country, in a great Stream.

41. All theſe Miracles he was pleaſed to work for the ſake of the *Iſraelites*, out of regard he had to the Promiſe he made to our Fore-father *Abraham*, that he would enſtate his Poſterity in the Land of *Canaan*.

42. And in diſcharge of his Promiſe, he did bring his choſen People, in a moſt joyful Manner, out of their Slavery in *Egypt*.

43. And brought them into the Promiſed Land, driving out the old Inhabitants, who by their Idolatries and Wickedneſs had highly provoked God, dividing their Lands among the Tribes of *Iſrael*.

44. Not that they ſhould revel and wanton with the Productions of that fertile Country, but that they might live there in eaſie Circumſtances, the better to ſerve God, and obey thoſe holy Commandments which he had given them.

Leſſons for the XXIſt Day of the Month throughout the Year.

January 21.		*February* 21.		*March* 21.		*April* 21.	
Morn.	Gen. 40.	Morn.	Numb. 35.	Morn.	Judg. 10.	Morn.	2 Sam. 14.
	Matt. 19.		Luke 4.		John 8.		Acts 18.
Even.	Gen. 41.	Even.	Numb. 36.	Even.	Judg. 11.	Even.	2 Sam. 15.
	1 Cor. 3.		Gal. 4.		1 Tim. 5.		1 Pet. 5.
May 21.		*June* 21.		*July* 21.		*Auguſt* 21.	
Morn.	2 Kings 24.	Morn.	Job 37.	Morn.	Jer. 9.	Morn.	Dan. 4.
	Matt. 19.		Luk. 5.		John 9.		Acts 19.
Even.	2 Kings 25	Even.	Job 38.	Even.	Jer. 10.	Even.	Dan. 5.
	1 Cor. 4.		Gal. 5.		1 Tim. 6.		2 Pet. 1.
September 21.		*October* 21.		*November* 21.		*December* 21.	
Morn.	Ecclus 35.	Morn.	Wiſd. 15.	Morn.	Baruch 4.	Morn.	Prov. 23.
	Matt. 22.		Luk. 7.		John 13.		Acts 21.
Even.	Ecclus 38	Even.	Wiſd. 16.	Even.	Baruch 5.	Even.	Prov. 24
	1 Cor. 6.		Eph. 1.		2 Tim. 4.		1 Joh. 1

Evening Prayer.

Confitemini Domino. Pſal. 106.

This Pſalm has no other Title but only A Hallelujah : *Some have thought it to be compoſed in the Captivity. Our Engliſh Paraphraſts,* Dr. Hammond *and Biſhop* Patrick, *think it one of* David's *Pſalms, and that it is One of thoſe Pſalms which* David *delivered into the Hands of* Aſaph *and his Brethren,* 1 Chron. 16. 7. *However, it ſhould ſeem to have been uſed as a Form of Prayer during the Captivity, when the Jews under that great Affliction, thought fit to acknowledge their many national Sins, which had brought down thoſe heavy Judgments of God among them. And the laſt Verſe but one,* Save us, O Lord our God, and gather us from among the Heathen, *&c. was probably added in that Time, if it was not compoſed then.*

O Give thanks unto the Lord, *for he is* gracious: and his Mercy endureth for ever.

2. Who can expreſs the noble acts of the Lord: or ſhew forth all his Praiſe.

3. Bleſſed *are* they that alway keep Judgment: *and* do Righteouſneſs.

4. Remember me, O Lord, according to the favour *that thou beareſt unto* thy People: O viſit me with thy Salvation.

5. That I may ſee the felicity of thy Choſen: and rejoyce in the gladneſs of thy People, and give Thanks with thine Inheritance.

6. We have ſinned with our Fathers: we have done amiſs, and dealt wickedly.

7. Our Fathers regarded not thy Wonders in Egypt, neither kept they thy great Goodneſs in remembrance: but were diſobedient at the Sea, *even* at the Red Sea.

8. Never-

Paraphraſe on Pſal. 106.

O All ye Jewiſh People, pay your unfeigned Thanks to the great God, for all the great Series of his Mercies, which for ſeveral Ages he has been pleaſed to continue to our Nation, notwithſtanding our manifold Provocations whereby we have offended him.

2. What Tongue is able to expreſs the extraordinary Miracles which he has wrought for our ſakes, or ſufficiently commend the omnipotent Power he has ſo frequently exerted in our Preſervation?

3. Thoſe are not always happy Perſons, whoſe Lot it is to live in a conſtant Run of worldly Fortune, but they who conſcientiouſly obſerve the Laws of God; for then they need not doubt, but that he in his good Time will ſecure them a proportional Reward for their Obedience.

4. 5. I beſeech thee, O Lord, to crown me with thoſe Bleſſings which thou haſt promiſed to beſtow upon thy faithful Servants; and let me partake of that joyful Tranquillity of Mind which attends all good Perſons, on the Reflection upon their vertuous Actions.

6. However, both I, and all the Body of the Jewiſh Nation, cannot but acknowledge our ſelves unworthy of ſuch Favours; we having, by ſo many particular and national Sins, provoked thy Anger towards us.

7. Our Forefathers, when but juſt redeemed from the Egyptian Bondage, and fearing the Purſuit of *Pharaoh's* Hoſt, began to murmur againſt God, and to diſtruſt his Deliverance; tho' they had ſo lately experienced his Miracles, before the *Egyptians*, Exod. 14. 10.

8. Nevertheleſs he helped them for his Name's ſake: that he might make his Power to be known.

9. He rebuked the Red Sea alſo, and it was dried up: ſo he led them through the deep, as through a Wilderneſs.

10. And he ſaved them from the Adverſaries hand: and delivered them from the hand of the Enemy.

11. *As for* thoſe that troubled them, the Waters overwhelmed them: there was not one of them left.

12. Then believed they his Words: and ſang Praiſes unto him.

13. *But* within a while they forgat his Works: and would not abide his Counſel.

14. But Luſt came upon them in the Wilderneſs: and they tempted God in the Deſart.

15. And he gave them their Deſire: and ſent leanneſs *withal* into their Soul.

16. They angred Moſes alſo in their Tents: and Aaron the Saint of the Lord.

17. So the Earth opened and ſwallowed up Dathan: and covered the Congregation of Abiram.

18. And the Fire was kindled in their Company: The flame burnt up the Ungodly.

19. They

8. But, tho' this was a very great Degree of Infidelity and Diſobedience, yet he was ſo gracious as not to forſake them in this Extremity, and by a wonderful Deſtruction of their Enemies, gave them a freſh Inſtance of his omnipotent Power interpoſing in their Behalf, thereby to convince the Heathen Nation of his being the only true God.

9. And being now upon the Brink of the Red Sea, the Deep before them, and *Pharaoh*'s Troops behind them, and there being no poſſible Way, which humane Sagacity might ſuggeſt, of eſcaping, God was pleaſed, by his miraculous Power, to lay dry the Bottom of the Sea, by the retiring of the Waters, and to afford them an Opportunity of travelling over the Sands of the Channel of a wide and deep Sea, with as much Eaſe as the Sands of a Deſart, where there is no Water.

10. By this means moſt wonderfully preſerving them from the Hands of their Enemies.

11. Whilſt *Pharaoh* and his Hoſt, which followed cloſe in the Purſuit of them, were all overwhelmed by the returning Waters.

12. This miraculous Preſervation wrought upon them for ſome little time, *Exod.* 14. 31. they ſinging Praiſes to God for ſo great a Deliverance, in a Hymn, which was compoſed upon that Occaſion by *Moſes*, *Exod.* 15. 1.

13. But it was not very long, before they fell to their murmuring again, at the Waters of *Marah*, *Exod.* 15. 24. not relying upon God's wiſe Providence, but only upon the ordinary Tendency of ſecond Cauſes.

14. They had no Regard to God's Goodneſs and Promiſes, but were only guided by their own headſtrong Paſſion, and unreaſonable Fancies; demanding of God more of thoſe unneceſſary Miracles, to gratifie their Curioſities.

15. And in this God was pleaſed to comply with their Deſires, but withal ſo ſeverely puniſhed them, that their Souls were, as it were, lean with Grief, *Iſa.* 17. 14.

16. At another Time, they broke out in a Mutiny againſt *Moſes* and *Aaron*, for pretending to a Superiority over the reſt of the People, tho' God had inveſted them with it, *Numb.* 16. 3.

17. Which Rebellion was moſt terribly puniſhed upon the Ringleaders thereof, *Corah*, *Dathan*, *Abiram*, &c. who were ſwallowed up alive by the opening of the Ground, *v.* 32.

18. Other of the Mutinous were deſtroyed by Fire from Heaven, whilſt they were impiouſly aſſuming the Prieſtly Office, *v.* 35.

19. They

19. They made a Calf in Horeb: and worſhipped the molten Image.

20. Thus they turned their Glory: into the ſimilitude of a Calf that eateth Hay.

21. *And* they forgat God their Saviour: who had done ſo great things in Egypt;

22. Wondrous works in the Land of Ham: *and* fearful things by the Red Sea.

23. So he ſaid, he would have deſtroyed them, had not Moſes his Choſen ſtood before him in the gap: to turn away his wrathful Indignation, leſt he ſhould deſtroy *them*.

24. Yea, they thought ſcorn of that pleaſant Land: and gave no credence unto his Word.

25. But murmured in their Tents: and hearkened not unto the Voice of the Lord.

26. Then lift he up his hand againſt them: to overthrow them in the Wilderneſs;

27. To caſt out their Seed among the Nations; and to ſcatter them in the Lands.

28. They joyned themſelves unto Baal-peor: and ate the Offerings of the dead.

29. Thus

19. They yet committed a greater Wickedneſs, whilſt *Moſes* was in the Mount, receiving the Law from God; then they made a Golden Calf and worſhipped it, *Exod.* 32. 6.

20. Thus relinquiſhing the Worſhip of the Glorious God, who conſtantly exhibited himſelf to them in the ſhining Cloud, *Exod.* 24. 16. to fall down before the Image of a heavy Beaſt, which if he had been alive, muſt have been fed with Graſs or Hay.

21. Perfectly forgetting their God, who had ſo lately redeemed them from the *Egyptian* Bondage; and who had wrought ſo many Miracles for their ſakes:

22. Thoſe aſtoniſhing Plagues, which he brought upon *Pharaoh* and his People, during their Stay in *Egypt*, and the mighty Devaſtation he made of his Hoſt in the Red Sea, at their Departure.

23. This provoked God ſo highly, that he threatned to deſtroy the whole Nation of the *Iſraelites*, and to raiſe himſelf up a new People out of the Houſe of *Moſes*, *Exod.* 24. 10. againſt which *Moſes* ſo earneſtly prayed, oppoſing himſelf, as it were, in the Breach where this terrible Inundation of God's Wrath was pouring in; and God was pleaſed to hearken unto his Petition, and to pardon them for his ſake.

24. Some time after, when they came near the Land of *Canaan*, they were guilty of another Rebellion againſt God, undervaluing the Country upon the Reports of the Spies, *Numb.* 13. 28. and would not believe that God was able to bring them into Poſſeſſion of that Land whoſe Inhabitants were ſo mighty, *v.* 27. tho' he had ſolemnly promiſed it.

25. Murmuring not only againſt *Moſes* and *Aaron*, but God himſelf, *Numb.* 14. 2, 3. refuſing to go to that Land, which God commanded them to take Poſſeſſion of, *Numb.* 21. 1.

26. This provoked God ſo greatly, that he ſolemnly ſware, that that rebellious Generation ſhould not inherit the promiſed Land, but that their Carcaſſes ſhould fall in the Wilderneſs, *Numb.* 14. 21.

27. And would have delivered them all up, to have been utterly cut off by the Heathen Nations, or mixed among them, *Numb.* 14. 45.

28. Not long after they mixed themſelves with the *Moabitiſh* Women, *Numb.* 25. 3. who ſeduced them to the Idolatrous Worſhip of *Baal*, whoſe Temple was upon Mount *Peor* in *Moab*.

29. Thus they provoked *him* to anger with their own Inventions: and the Plague was great among them.

30. Then ſtood up Phinees and prayed: and *ſo* the Plague ceaſed.

31. And that was counted unto him for Righteouſneſs: among all Poſterities for evermore.

32. They angered *him* alſo at the Waters of Strife: ſo that he puniſhed Moſes for their ſakes;

33. Becauſe they provoked his Spirit: ſo that he ſpake unadviſedly with his Lips.

34. Neither deſtroyed they the Heathen: as the Lord commanded them;

35. But were mingled among the Heathen: and learned their works.

36. *Inſomuch that* they worſhiped their Idols, which turned to their own decay: yea, they offered their Sons and their Daughters unto Devils.

37. And ſhed innocent Blood, *even* the Blood of their Sons and of their Daughters: whom they offered unto the Idols of Canaan, and the Land was defiled with Blood.

38. Thus

29. This ſo inraged God, that he ordered the Principal of theſe notorious Offenders to be ſlain and hanged up in the Face of the Sun, ſending a devouring Plague among the People, by which twenty four thouſand were deſtroyed.

30. *Phinehas*, actuated by a pious Zeal, killed the Iſraelitiſh Man, and the Midianitiſh Woman, in the very Act of their Wickedneſs, which appeaſed the Anger of God, and thereby the Plague ceaſed, *Numb.* 25. 5.

31. And this noble Act of Zeal for God's Honour, was ſo well pleaſing to God, that he was pleaſed to reward him for it, by intailing the Prieſthood in his Family, *Numb.* 25. 10.

32. And at the Waters of *Meribah* (*i. e.*) Strife, they extraordinarily provoked God by their Diſtruſt of his Providence; which was the Occaſion of *Moſes*'s committing a Fault which God was pleaſed to puniſh in him, God excluding him from the Entrance into *Canaan*.

33. Raiſing his Paſſion to ſuch an height, that he uſed an unbecoming Expreſſion, *Hear now ye Rebels, ſhall WE fetch you Water out of this Rock?* aſſuming thereby a Power to himſelf; which was to be attributed only to Almighty God, *Numb.* 11. 16.

34. Neither did they deſtroy the Seven Nations, as God gave them ſpecial Command to do, *Judges* 1. 21. &c. *Deut.* 7. 2.

35. Nay, they not only ſuffered them to live, but made a Covenant and League with them, *Judges* 2. 1, 2. by which they contracted the ſame Vices which they were guilty of, *Judg.* 3. 6, 7.

36. Nay, they proceeded to worſhip the Idols of thoſe Nations, *Judges* 2. 11. & 3. 5. which was the Occaſion of their Deſtruction and Overthrow, *Deut.* 7. 16. *Judges* 2. 3. learning from them the moſt abominable Sacrificial Rites, to Sacrifice not only humane Bodies, but even thoſe of their own dear Children, to thoſe Devils which they worſhipped.

37. Becoming thereby guilty of the moſt execrable Murder, and ſpilling the Blood of ſo many poor innocent Children, and ſo nearly related to them, which they offered up to the Idols of their conquered Slaves, thereby making the Country as Infamous again by their own Wickedneſs, as it was formerly by that of the *Canaanites*.

38. Thus were they ſtained with their own works: and went a whoring with their own Inventions.

39. Therefore was the wrath of the Lord kindled againſt his People: inſomuch that he abhorred his own Inheritance.

40. And he gave them over into the Hand of the Heathen: and they that hated them were Lords over them.

41. Their Enemies oppreſſed them: and had them in ſubjection.

42. Many a time did he deliver them: but they rebelled againſt him with their own Inventions, and were brought down in their Wickedneſs.

43. Nevertheleſs, when he ſaw their adverſity: he heard their Complaint.

44. He thought upon his Covenant, and pitied them, according unto the multitude of his Mercies: yea, he made all thoſe that led them away Captive, to pity them.

45. Deliver us, O Lord our God, and gather us from among the Heathen: that we may give Thanks unto thy holy Name, and make our boaſt of thy Praiſe.

46. Bleſſed *be* the Lord God of Iſrael from everlaſting, and world without end: and let all the People ſay, Amen.

38. Thus they became as polluted by theſe enormous Crimes, which they perpetrated in Imitation of the Heathens, as a common Proſtitute.

39. This ſo inflamed the Anger of God againſt them, that tho' he had choſen them out of the reſt of the World, to be his peculiar People; yet he, by reaſon of their obſtinate Wickedneſs, began to abhor them, as much as he formerly was pleaſed with them.

40. Therefore God delivered them up to the Power of the Nations, whom they ſhould have deſtroyed, whoſe Hatred not being abated towards them for their Indulgence, they made them bear the Yoke which they themſelves ſhould have been under, *Judges* 4. 3.

41 Other neighbouring Nations, as *Meſopotamians* and *Moabites*, *Judges* 3. 12. the *Midianites* and *Amalekites*, *Judges* 3. 8. the *Philiſtines* and *Ammonites*, *Judges* 10. 6. conquered them, and made them their Tributaries.

42 From all theſe Calamities God Almighty was pleaſed to find Ways to deliver them, by raiſing up brave Generals, to attack their Heathen Conquerors, and to ſhake off the Foreign Yoke; but yet ſtill, by new Idolatries and other national Crimes, they provoked God to withdraw his Protection, and to ſuffer them to fall into their former Condition of Subjection to external Powers.

43. And yet our gracious God, notwithſtanding this ungrateful Uſage, did not perfectly throw aſide all Care of them; but when they were under great Afflictions, and ſent up their mournful Cry to God, *Judges* 10. 14. he was ſtill ready to ſhew his Pity to them, and deliver them.

44. He then was pleaſed, out of his great Mercy, not to take the Advantage of the Forfeiture of the Covenant he had made with their Forefathers, *Gen.* 15. 18. cauſing their Conquerors to ſhew Compaſſion towards them, and to make them rather Tributaries, than utterly to deſtroy them.

45. And therefore, we beſeech thee, who art the ſame gracious God, to deliver us from the preſent Captivity, and to gather us together from the ſeveral Provinces we are now diſperſed into, that we may return home to our native Country, to pay thee our wonted Worſhip at *Jeruſalem*, and that we may for ever celebrate thy Divine Goodneſs, for ſuch a mighty Favour conferred on us.

46. For ever bleſſed be the great JEHOVAH, the God of *Iſrael*, who hath, throughout the Circle of ſo many Ages, wrought ſuch wonderful Deliverances for his People, and let all Nations join their Voices in ſaying Amen to this.

This is the End of the Fourth Book of Pſalms, according as the Jews divide them.

MORN.

Morning Prayer.

Confitemini Domino. Pſal. 107.

This Pſalm is an excellent Hymn, compoſed in memory of God's Goodneſs in delivering Men from the various Calamities, which in this Life they are frequently ſubject to; from the Dangers of the Sea, Impriſonment, and Captivity, Famine, Diſeaſes, and the like. It ſhould ſeem to have been wrote not long after the Captivity, and to be a grateful Commemoration of the extraordinary Favours of God, which they had then lately experienced, and in delivering them from ſome Difficulties they met with in their Return home. It was a Song in parts, one Verſe recurring four times, to be ſung by the Chorus.

O Give Thanks unto the Lord, for *he is* gracious: and his Mercy *endureth* for ever.

2. Let them give Thanks whom the Lord hath redeemed: and delivered from the hand of the Enemy;

3. And gathered them out of the Lands, from the Eaſt and from the Weſt: from the North and from the South.

4. They went aſtray in the Wilderneſs out of the way: and found no City to dwell in.

5. Hungry and thirſty: their Soul fainted in them.

6. So they cried unto the Lord in their trouble: *and* he delivered them from their diſtreſs.

7. He led them forth by the right way: that they might go to the City where they dwelt.

8. Chor. *O that* Men *would therefore praiſe the Lord* for *his Goodneſs: and declare the Wonders that he doeth* for *the Children of Men!*

9. For he ſatisfieth the empty Soul: and filleth the hungry Soul with goodneſs.

10. Such

Paraphraſe on Pſal. 107.

O Return to the good God unfeigned Thanks, for all the kind Diſpenſations of his Providence, which he has been pleaſed, in ſo many various Particulars, to lay out for the Benefit of Mankind.

2. In particular let the *Jewiſh* Nation, whom God has lately redeemed from a wretched State of Captivity, pay their Thanks to him for ſo undeſerved a Favour.

3. Whom he hath collected together, after their Diſperſion, from all Parts of the *Aſſyrian* Empire.

4. For in their returning home, they met with great Difficulties in the Deſart through which they travelled, wandering through unknown Places, frequently miſtaking their Way, and not finding any Town or City to refreſh themſelves in.

5. Having ſpent their Proviſions, and being ready to die for Hunger and Thirſt, and not knowing where to get Supplies, they were ready to faint away for want of Neceſſaries in that long Journey.

6. But they putting up their Petitions to God, to deliver them in this great Extremity, he out of his gracious Goodneſs, was pleaſed to afford them a ſpeedy Relief.

7. He directed them into the right Road again, and brought them to an inhabited Place, where they ſtaid ſome time to furniſh themſelves with Neceſſaries, to proſecute their further Journey.

8. Chor. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

9. For it is he that provideth plentiful Food, to fill every hungry Belly, not denying us a Supply of any thing which is neceſſary for our Uſe.

10. Nay

10. Such as ſit in darkneſs and in the ſhadow of death: *being faſt* bound in Miſery and Iron.

11. Becauſe they rebelled againſt the Words of the Lord: and lightly regarded the Counſel of the moſt Higheſt;

12. He alſo brought down their Heart through Heavineſs: they fell down, and *there was* none to help them.

13. So when they cried unto the Lord in their Trouble: he delivered them out of their diſtreſs.

14. For he brought them out of darkneſs, and out of the ſhadow of death: and brake their Bonds in ſunder.

15. Chor. *O that* Men *would therefore praiſe the Lord* for *his goodneſs: and declare the Wonders that he doeth* for *the Children of Men!*

16. For he hath broken the Gates of Braſs: and ſmitten the Bars of Iron in ſunder.

17. Fooliſh Men are plagued for their Offences: and becauſe of their Wickedneſs.

18. Their Soul abhorred all manner of Meat: and they were even hard at Death's door.

19. So when they cried unto the Lord in their Trouble: he delivered them out of their diſtreſs.

20. He

10. Nay, God is not wanting to take into his Conſideration the Caſe of the poor Priſoners, who are confined to a dark Dungeon, and clogged with Iron Fetters and Chains.

11. Which Calamities are ſent them by God, as a juſt Puniſhment for their Sins, and that they have neglected and violated his ſacred Laws, in the Time of their Proſperity.

12. And this being the Condition of the *Jewiſh* Nation before their Captivity, God was pleaſed to humble their proud Hearts by that great Affliction; and they found that their own Power, which they truſted too much in before, would not avail for their Deliverance.

13. And therefore being deſtitute of all humane Aſſiſtance, they cried to God for his Divine Aid; and he, out of his gracious Goodneſs, was pleaſed to work their Deliverance from that lamentable Condition of Life they were under.

14. Bringing them out of that dark and diſmal Dungeon which they were ſhut up in, and knocking off their Fetters from their Feet.

15. Chor. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

16. Nay, when God has determined to reſcue his Servants from the Calamities of Captivity or Impriſonment, it is not the great Strength of the Place that can keep them in; for he can with Eaſe make the brazen Gates to fly, and the maſſy Bars of Iron to ſnap in ſunder.

17. And thus does his good Providence diſplay it ſelf in other Caſes; when fooliſh Men, by leading a diſſolute debauched Courſe of Life, have injured their Conſtitutions, and brought themſelves into ſome grievous or painful Diſeaſe.

18. So that thereby their Stomachs are become ſo weak, that they loath the moſt palatable and delicious Diſhes of Meat, and are ſick even to Death.

19. Theſe very Perſons, who have deſerved ſo ill at God's Hands, if they put up their Petitions to God, and ſtedfaſtly rely upon him for Relief, he ſeldom fails to afford it them, but finds a Way to work their Recovery, when all the Power of Medicine has failed, and the Skill of Phyſicians has been baffled.

20. God

20. He ſent his Word, and healed them: and they were ſaved from their deſtruction.

21. Cho. *O that* Men *would therefore praiſe the Lord* for *his goodneſs: and declare the Wonders that he doth* for *the Children of Men!*

22. That they would offer unto him the Sacrifice of Thankſgiving: and tell out his Works with gladneſs!

23. They that go down to the Sea in Ships: and occupy their Buſineſs in great Waters,

24. Theſe Men ſee the Works of the Lord: and his Wonders in the deep.

25. For at his Word the ſtormy Wind ariſeth: which lifteth up the Waves thereof.

26. They are carried up to the Heaven, and down again to the deep: their Soul melteth away becauſe of the trouble.

27. They reel to and fro, and ſtagger like a drunken Man: and are at their Wits end.

28. So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

29. For he maketh the Storm to ceaſe: ſo that the Waves thereof are ſtill.

30. Then

20. God Almighty, by ſome inviſible Means, has bettered their Conſtitution, and ſaved them from the Grave, to which (if the Divine Providence had not interpoſed) they were inevitably a going.

21. Chor. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

22. That they would continually pay to him a hearty Thankfulneſs, for all his Mercies and Benefits continually reached out unto them, which is the moſt acceptable Sacrifice which they can offer to God, devoutly praiſing him, and recounting the miraculous Operations of his Providence.

23. And this the Mariners, whoſe Employ calls them to ſail about at Sea, have frequent Opportunities of doing.

24. For theſe Men do very often behold many wonderous Works of God, which are not to be diſcovered by others; not only many Fiſhes and Sea-Monſters, but the ſurprizing Commotions of that vaſt Body of Waters.

25. For whenever God pleaſeth, a ſmall quantity of Vapour ariſing, thickens into a Storm, which at laſt grows to that Violence, as to make the Sea, which was ſmooth before, to be raiſed into mountainous Waves.

26. Thoſe whoſe Hap it is to be out at Sea in Ships or Boats, in the Diſtreſs of ſuch foul Weather, are ſometimes mounted by a riſing Wave as high as the Clouds, and at other Times ſeem to be carried down to the very Bottom of the Sea; they being all the Time in the moſt terrible Fright, as having all Agonies of preſent Death upon them.

27. The violent Agitation of the Ship is ſuch, that they like drunken Men, can hardly ſtand upon their Legs; and, as if they were Mad, run about from Place to Place, without any certain Deſign, both doing and undoing the ſame Thing.

28. But when they find, that their Skill in Sailing and all other humane Endeavours fail them, they at laſt are forced to apply to God for Help, and his Goodneſs does not fail to afford it them.

29. And he, who reſerves to himſelf an uncontroulable Authority over the Winds and Waters, in Anſwer to their Prayers, allays the boiſterous Tempeſt, and ſmooths the diſturbed Waves into a calm and quiet Sea.

30. This

30. Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31. Cho. *O that* Men *would therefore praiſe the Lord* for *his goodneſs: and declare the Wonders that he doeth* for *the Children of Men!*

32. That they would exalt him alſo in the Congregation of the People: and praiſe him in the ſeat of the Elders!

33. *Who* turneth the Floods into a Wilderneſs: and drieth up the Water-ſprings.

34. A fruitful Land maketh he barren: for the wickedneſs of them that dwell therein.

35. Again he maketh the Wilderneſs a ſtanding Water: and Water-ſprings of a dry Ground.

36. And there he ſetteth the hungry: that they may build them a City to dwell in.

37. That they may ſow their Land, and plant Vineyards: to yield them Fruits of increaſe.

38. He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their Cattle to decreaſe.

39. And again when they are miniſhed and brought low: through oppreſſion, through any plague or trouble; 40.*

30. This kind Diſpenſation of God's good Providence, ſpreads over their Minds with pleaſing and delightful Thoughts; eſpecially when their Bark is ſafely arrived at the Port to which they deſigned to go, it being an extraordinary Satisfaction, then to recount their former Difficulties.

31. Chor. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

32. Nor let God be praiſed only upon particular Occaſions, and in Remembrance of ſome ſingle beneficial Acts of his Providence; but let him conſtantly be praiſed in the publick Congregation at his Temple; and in the Meeting of the Elders of our Nation in their Publick Council.

33. For the whole Power of Nature is ſubject to his Juriſdiction and Command; for he, by drying up the Springs, makes the Ground of the moſt fertile Meadow as bare of Graſs, as the Sands of a Wilderneſs.

34. And when, at any time, he has a Mind to chaſtiſe the Inhabitants of a Place for their Sins; he, by with-holding the Rain, turns the moſt plentiful Country into the Barrenneſs of a Deſart.

35. And again, when it pleaſes him, he, by ſending gentle and fatning Rains, makes a dry ſandy Country, for a Time, to be overflowed with Water, ripening the Fruits thereof with a prodigious increaſe, rendering it thereby more fruitful, than if freſh Springs had broke out from every Part thereof.

36. And, tho' the Inhabitants of ſuch a Country might ſeem, at firſt View, to be under a Neceſſity of being ſtarved, as being ſituated in the midſt of ſuch dry Sands; yet God ſuffers them to build Cities there, and to provide ſufficient Food for their Subſiſtance.

37. They manuring the Land, and planting Vineyards, by the Produce of which they are fed.

38. God in the mean time ſo bleſſing them, that their People grow very numerous, and that their Cattle receive a proportional Increaſe.

39. And when, for ſome wiſe Reaſons of Providence, it pleaſes God to puniſh a People ſituate in the moſt happy Country, he finds Means to do it, by making them Captives or Tributaries to a Foreign Power, or by any other National [*Plague*, i. e.] Calamity.

40. Though

40. * Though he ſuffer them to be evil entreated through Tyrants: and let them wander out of the way in the Wilderneſs;

41. Yet helpeth he the Poor out of Miſery: and maketh him houſholds like a Flock *of Sheep.*

42. The Righteous will conſider *this* and rejoyce: and the Mouth of all Wickedneſs ſhall be ſtopped.

43. Whoſo *is* Wiſe, will ponder theſe *things:* and they ſhall underſtand the loving kindneſs of the Lord.

40. Though he ſuffer a Nation to undergo great Hardſhips under the Oppreſſion of unmerciful Princes, as he did the *Jewiſh* Nation in *Egypt* and *Babylon*; and make them ſuffer much by wandering through deſart Places, as he did the *Jews* in going from *Egypt*, and from *Babylon.*

41. Yet he, in his good Time, delivers them from their Oppreſſion and Wants, and makes their Families to increaſe and grow numerous, as a Flock of Sheep doth in a fertile Paſture.

42. This gracious Diſpenſation of God's Providence will be Cauſe of great Joy and Exultation to all good Men; and all the Objections of wicked Men, againſt the Juſtice of God's Providence, will be for ever ſtopped.

43. All truly wiſe and good Men will make a very uſeful Improvement upon the Conſideration of theſe Acts of the Divine Providence; marking out the Bounty and Wiſdom of God in all the Particulars of his Providential Diſpenſations.

* *Our Tranſlation here differs from moſt others. The Reaſon is, Dr.* Coverdale *took the Prepoſition* Gnal *to ſignifie* before, *or,* in the Preſence of, *as it doth* Zech. 6. 4. *The Spirits went forth from ſtanding* gnal Adonai, *before the Lord; which the* Targum *explains by* Radham coram. *So* Pſal. 9. 19. *Let the Heathen be judged,* gnal panecha, *in thy Sight, or before thy Face. So* Exod. 20. 3. *Thou ſhalt have no other Gods,* gnal pani, *before me, or before my Face. So that if our Tranſlation had been juſt literal, it had been thus,* He poured out Shame *upon them* in the Preſence of Princes. *And it refers to the mean and hard Services the* Jews *were forced to undergo, as well in the* Babyloniſh *as the* Egyptian *Bondage. And this anſwers better to what goes before and comes after, than any other Tranſlation.*

Leſſons for the XXIId Day of the Month throughout the Year.

January 22.	*February* 22.	*March* 22.	*April.* 22.
Morn. Gen. 42. Matt. 20.	Morn. Deut. 1. Luk. 5.	Morn. Judg. 12. John 9.	Morn. 2 Sam. 16. Acts 19.
Even. Gen 43. 1 Cor. 4.	Even. Deut. 2. Gal 5.	Even. Judg. 13. 1 Tim. 6.	Even. 2 Sam. 17. 2 Pet. 1.
May 22.	*June* 22.	*July* 22.	*Auguſt* 22.
Morn. Ezra 1. Matt. 20.	Morn. Job 39. Luk. 6.	Morn. Jer. 11. John 10.	Morn. Dan. 6. Acts 20.
Even. Ezra 3. 1 Cor. 5.	Even. Job 40. Gal. 6.	Even. Jer. 12. 2 Tim. 1.	Even. Dan. 7. 2 Pet. 2.
September 22.	*October* 22.	*November* 22.	*December* 22.
Morn. Zech. 8. Matt. 23.	Morn. Wiſd. 17. Luk. 8.	Morn. Baruch 6. John 14.	Morn. Iſa. 55. Acts 22.
Even. Zech. 9. 1 Cor. 7.	Even. Wiſd. 18. Eph. 2.	Even Hiſt of Suſ. Tit. 1.	Even. Iſa. 56. 1 John 2.

Evening Prayer.

Paratum cor meum. Pſal. 108.

This Pſalm is made up of two Davidical Pſalms, and for that reaſon may be intituled, A Pſalm of *David. The firſt Verſes are taken out of the* 57*th Pſalm, and the latter part of the* 60*th Pſalm, from the* 6*th Verſe to the end. Whether this were done by* David *himſelf, or by ſome later Compiler, is not ſo certain.*

O God, my Heart is ready, my Heart is ready: I will ſing and give Praiſe with the beſt *Member that I have.*

2. Awake, thou Lute and Harp: I *my ſelf* will awake right early.

3. I will give Thanks unto thee, O Lord, among the People: I will ſing Praiſes unto thee among the Nations.

4. For thy Mercy *is* greater than the Heavens: and thy Truth *reacheth* unto the Clouds.

5. Set up thy ſelf, O God, above the Heavens: and thy Glory above all the Earth.

6. That thy beloved may be delivered: let thy right Hand ſave them, and hear thou me.

7. God hath ſpoken in his Holineſs: I will rejoyce therefore and divide Sichem, and mete out the Valley of Succoth.

8. Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my Head.

9. Juda

Paraphraſe on Pſal. 108.

AND now, O Lord, I have as firm and fixed an Aſſurance of my Deliverance, as if thou hadſt actually wrought it for me; and therefore I will ſing a triumphant Hymn to thy Honour.

2. I will now rouſe up my muſical Faculty, which, during my Danger, has been long ſleeping; do you, my Inſtruments, that have ſo long hung uſeleſs by, awake; I my ſelf will raiſe up all my Powers, to ſing the Divine Praiſe.

3. I will not only ſing thy Praiſe among the Tribes of *Iſrael*, but likewiſe will diſplay it among foreign Nations, where my Pſalms ſhall be ſung.

4. For thy Mercy and Truth are infinite in Extenſion, and unmeaſurable, as a Line drawn from Earth, through the immenſe Space of the Heavens.

5. O Lord, ſhew thy ſelf to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can reſcue me from; and the Glory which will accrue from ſuch an unexpected Preſervation of thy Servant, will ſound thy Praiſe all over the World.

6. That thy choſen People may be delivered from the preſent Calamity, thou interpoſing thy Almighty Power in their Defence, which I have implored by my Prayers.

7. In Anſwer to this Prayer of mine, God has given this Oracular Reſponſe out of his Sanctuary, the Subſtance whereof is this, 'That I ſhall conquer 'and triumph over the Infidel Army 'which is now advancing towards us; 'and the Country of the *Sichemites* 'ſhall be divided out among the Sol-'diers of my Victorious Army, all 'the great Valley of *Succoth* will be 'meaſured out into Parcels, and to 'be choſen by Lots among the Con-'querors.

8 'That *Gilead*, and that Part of 'the Tribe of *Manaſſes*, which is be-'yond *Jordan*, tho' for a Time they 'were ſubject to *Iſhboſheth*, *Saul*'s Son, '2 *Sam.* 2. 8, 9. yet for the future 'they ſhall be entirely under my 'Government; *Ephraim*, which was 'under the ſame Defection from me, 'ſhall hereafter be a main Support 'of my Kingdom; *Judah*, the princi-'pal Tribe of all my Subjects, accord-'ing to *Jacob*'s Prediction, *Gen* 48. '19. is my Lawgiver, out of which 'I chooſe my chief ſubordinate Ma-'giſtrates and Miniſters of State.

9. 'The

9. Juda is my Law-giver, Moab is my Waſh pot: over Edom will I caſt out my Shoe; upon Philiſtia will I triumph.

10. Who will lead me into the ſtrong City: and who will bring me into *Edom?*

11. Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our Hoſts?

12. O help us againſt the Enemy: for vain is the help of Man.

13. Through God we ſhall do great Acts: and it is he that ſhall tread down our Enemies.

Deus laudum. Pſal. 109.

This Pſalm being full of very bitter Imprecations, as ſome others likewiſe are, it has been thought by ſome to have diſcovered too much of the Spirit of the Law, to be uſed now for a Form of Devotion, under the Goſpel. But moſt of theſe Words which we render as Imperatives or Optatives, are only in the Hebrew, *Indicative Futures, and might be rendred* His Days *ſhall be* few, another *ſhall take* his Office, his Children *ſhall be* Fatherleſs, *&c. It is intituled,* A Pſalm of David, *and is thought to be an Invective againſt* Doeg, *that wicked Agent of* Saul, *who did ſo much Miſchief to* David *and his Friends, under the Countenance of that Prince; the Holy Ghoſt ſo managing the Compoſition, that it ſhould likewiſe have a Regard to* Judas, *the wicked Betrayer of our Lord, as St.* Peter *affirms,* Acts 1. 16. *For as* David *was a Type of our Saviour, ſo the Betrayer of* David *was likewiſe pre-ordained to figure out the Betrayer of Chriſt.*

HOld not thy Tongue, O God of my Praiſe: for the Mouth of the Ungodly, yea, the Mouth of the deceitful is opened upon me.

2. And they have ſpoke againſt me with falſe Tongues: they compaſſed me about alſo with Words of hatred, and fought againſt me without Cauſe.

3. For

9. 'The *Moabites*, after they are conquered by me, ſhall be reduced to a 'ſervile Condition, whom I ſhall make 'Slaves of to waſh my Feet, or to do 'ſuch other mean Drudgeries: And thou, O *Philiſtia*, be thou full of triumphal Acclamations, to receive me as thy Lord and Conqueror.

10. Who will attend me, in my triumphal Entry, into *Rabba*, that ſtrong City of the *Ammonites*, 2 *Sam.* 12. 26. who will joyn in my Cavalcade, when I go to take Poſſeſſion of *Edom*?

11. Certainly, O Lord, thou haſt not laid aſide thy uſual Protection of us; Wilt not thou, in thy former manner, head our Armies?

12. We beſeech thee to vouchſafe us thy Aſſiſtance in all our Extremities; for we look upon all human Aid to ſignify nothing, in reſpect of thine.

13. For whilſt we are ſo happy as to have the Divine Aſſiſtance, we doubt not, but we ſhall perform noble Exploits; 'tis his Power only, that can enable us to gain a Victory over our Enemies.

Paraphraſe on Pſal. 109.

I Beſeech thee, O God, whom I am wont to celebrate in my Pſalms, not to be ſilent whilſt my Adverſaries are ſo clamorous; and when the Mouths of crafty malicious Informers are opened ſo wide againſt me.

2. For *Saul* giving Ear to ſome malicious Perſons about him, they have much injured my Reputation by falſe Suggeſtions againſt me, they have wounded me in my moſt tender Part, my Honour, without any Provocation given to them by me.

3. And

3. For the love that I had unto them, lo, they take now my contrary part: but I *give my ſelf unto* Prayer.

4. Thus have they rewarded me evil for good: and hatred for my good will.

5. Set thou an Ungodly Man to be Ruler over him: and let Satan ſtand at his right Hand.

6. When Sentence is given upon him, let him be condemned: and let his Prayer be turned into Sin.

7. Let his Days be few: *and* let another take his Office.

8. Let his Children be Fatherleſs: and his Wife a Widow.

9. Let his Children be Vagabonds, and beg *their Bread*: let them ſeek it alſo out of deſolate Places.

10. Let the Extortioner conſume all that he hath: and let the Stranger ſpoil his labour.

11. Let there be no Man to pity him: nor to have compaſſion upon his Fatherleſs Children.

12. Let his Poſterity be deſtroyed: *and* in the next Generation let his Name be clean put out.

13. Let the wickedneſs of his Fathers be had in remembrance in the ſight of the Lord: and let not the Sin of his Mother be done away.

14. Let

3. And in requital for the good Offices I did them, whilſt I was in Power, they join with the forwardeſt of the Faction to ruin me; but I make no revengeful return upon them, I only put up my Prayer to God for his Forgiveneſs of them.

4. Whilſt they, without any Senſe of their Duty, continue to do me as much Miſchief, as I have formerly done them Kindneſſes.

5. But among my chiefeſt Adverſaries there is one wicked Wretch, who remarkably diſtinguiſheth himſelf in malicious Contrivances from the reſt, *viz. Doeg*, let him partake of the utmoſt cruelty of *Saul*'s Tyranny, ſince he is ſuch a ſtrenuous Promoter thereof; and let Satan be as malicious an Informer againſt him, as he has been againſt me.

6. And indeed, I cannot but beforehand read the Fall of this abominable Miſcreant, that when he ſhall be called before the Judgment-Seat of God, he ſhall be ſentenced to everlaſting Deſtruction; and the Prayer which he had made, when he was going out of the World, ſhall be ſo far from being allowed in his Behalf for Pardon of the Sins of his Life, that it ſhall be deemed a greater Aggravation of them.

7. He ſhall be cut off in the Prime of his Years, and the Employ, which he is engaged in, ſhall be conferred upon another.

8. His Children ſhall be expoſed deſolate to the World without a Father, and his Wife without an Husband.

9. His Poſterity ſhall have no fixed Habitation, but ſhall rove about as Vagabonds through the World, and ſhall beg their Victuals in Holes and Corners, as being aſhamed to be ſeen.

10. His Fortune ſhall be eat out by the Intereſt of Uſurers; and thoſe that are Strangers to him, ſhall get into Poſſeſſion of his Eſtate.

11. In this Want he ſhall not ſo much as be relieved by the Charity of good diſpoſed Perſons; and his Children ſhall find no Compaſſion after he is dead.

12. His Line ſhall be cut off, all his Family dying Childleſs; and in the next Generation, there ſhall not be any mention made of him.

13. Whatever Sins his Forefathers have been guilty of, ſhall be puniſhed in him their accurſed Off-ſpring.

14. Let them always be before the Lord: that he may root out the memorial of them from off the Earth;

15. And that becauſe his Mind was not to do good: but perſecuted the poor helpleſs Man, that he might ſlay him that was vexed at the Heart.

16. His delight was in Curſing, and it ſhall happen unto him: he loved not Bleſſing, therefore ſhall it be far from him.

17. He cloathed himſelf with Curſing, like as with a Raiment: and it ſhall come into his Bowels like Water, and like Oyl into his Bones.

18. Let it be unto him as the Cloak that he hath upon him: and as the Girdle that he is alway girded withal.

19. Let it thus happen from the Lord unto mine Enemies: and to thoſe that ſpeak Evil againſt my Soul.

20. But deal thou with me, O Lord God, according unto thy Name: for ſweet is thy Mercy.

21. O deliver me, for I *am* helpleſs and poor: and my Heart is wounded within me.

22. I go hence like the ſhadow that departeth: and am driven away as the Graſhopper.

23. My Knees are weak through faſting: my Fleſh is dried up for want of fatneſs.

24. I

14. The Eye of God ſhall take notice of every Sin which he is guilty of, till he has drawn up a Charge ſo great againſt him, as will neceſſarily involve him in utter Ruin and Extirpation.

15. And the Reaſon of this is, becauſe the righteous God will not ſuffer ſuch Tyranny and Villany to go unpuniſhed, in perſecuting and killing ſo many harmleſs Prieſts, 1 *Sam.* 22. 18.

16. His falſe Swearing againſt thoſe innocent Perſons which he with ſo much Satisfaction put himſelf upon, ſhall at laſt fall with heavy Vengeance upon himſelf; and he not ſhewing Mercy and Kindneſs when it was in his Power, no one ſhall do the like to him.

17. His Perjury, with which he is wrapp'd round as with a Garment, ſhall come nigher to him than his Skin; for it ſhall enter into his very Bowels, and be to him like the bitter Water of Jealouſie, *Which cauſeth the Curſe, making the Belly to ſwell, and the Thigh to rot*, Numb. 5. 22.

18. It ſhall ſtick as cloſe as his Coat, and bind him as tight as his Girdle, never being able to evade the Puniſhment which God ſhall lay upon him.

19. Theſe ſhall be the fearful Calamities which ſhall befal my malicious Informers, particularly *Doeg*, and *Judas* that accurſed Wretch the Betrayer of Chriſt, whom he does prefigure.

20. But I beſeech thee, O Lord, to manifeſt thoſe kind Indulgences to me, which the Goodneſs of thy Nature doth ſuggeſt, thou being always ready to ſuccour Perſons in Diſtreſs and Perplexity.

21. And indeed my Caſe at preſent is very deplorable, I am forſaken of all my Friends, 1 *Sam.* 25. 8. and my Grief pierceth my very Heart.

22. I am a very Shadow, nay, like the Shadow of the ſetting Sun, altogether as faint and vaniſhing; no poor Graſhopper leaps from Place to Place oftner, than I am forced to change my Abode.

23. I have been ſo long in want of Neceſſaries, that my Knees grow weak, being hardly able to ſupport my Body, my once plump and comely Perſonage, my vital Moiſture being dried up, is become lean and lank.

24. I

24. I became alſo a Reproach unto them: they that looked upon me, ſhaked their Heads.

25. Help me, O Lord, my God: O ſave me according to thy mercy.

26. And they ſhall know, how that this *is* thy Hand: *and that* thou, Lord, haſt done it.

27. Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy Servant rejoyce.

28. Let mine Adverſaries be cloathed with Shame: and let them cover themſelves with their own Confuſion, as with a Cloak.

29. As for me, I will give great thanks unto the Lord with my Mouth: and praiſe him among the multitude.

30. For he ſhall ſtand at the right Hand of rhe Poor: to ſave his Soul from unrighteous Judges.

24. I am become a Jeſt to my Adverſaries, who, when they ſee me, ſhake their Heads, and point at me, ſaying, here goes *David*, half ſtarved with the Expectation of his Crown.

25, But I beſeech thee, O Lord, to afford me thy Aſſiſtance, and to interpoſe that miraculous Preſervation of me, which I have ſo frequently already experienced.

26. That however incredulous they are, to believe the Operations of thy Providence, they may be convinced, that thy Almighty Power has appeared in Defence of me.

27. Tho' they curſe and calumniate me, yet if thou art pleaſed to beſtow upon me thy Bleſſing, I ſhall not value any Effect of their Malice; for whilſt they ſhall lie under great Degrees of Shame, I ſhall be advanced to a joyful and honourable Condition.

28. And Time will come, when theſe malicious Men, that now do me ſo much Miſchief, ſhall be in a much more deſpicable Condition than I am now in; for when they ſhall have loſt their Power, the Infamy of their Wickedneſs ſhall ſtick as cloſe to them as their Cloaths.

29. And when God ſhall be pleaſed to deliver me from my preſent Troubles, I will not ceaſe to praiſe God by ſinging of Pſalms to his Honour, and praiſing him in the publick Congregation.

30. For God is always ready at hand, to ſuccour innocent Perſons under Oppreſſion, and to ſave their Lives from thoſe injurious Magiſtrates and great Men which would take them away.

MORNING PRAYER.

Dixit Dominus. Pſal. 110.

That this Pſalm was wrote by David, *the Title does ſufficiently evidence, which attributes it to him. That this Pſalm has been always looked upon to be a Prophecy of the Meſſias, in or before our Saviour's Time, is evident, by the Queſtion of our Saviour to the Phariſees, with relation to a Paſſage in this Pſalm,* The Lord ſaid unto my Lord, *&c.* If *David* called him Lord, how is he his Son? *which is a plain Evidence that the Jews, at that Time, explained this Pſalm of the Meſſias. So likewiſe this Pſalm is expounded of Chriſt,* Heb. 1. 13. & 10. 3. *And tho' ſome modern Jews, in deſpight of Chriſtianity, have interpreted this Pſalm as wrote upon* Abraham, *by* Eleazar *or* Melchiſedeck, *yet many of them allow the Subject of it to be the Meſſias. Tho' the Midraſh upon the Pſalms interprets this of* Abraham, The Lord ſaid unto my Lord, *&c. yet it is added,* This is likewiſe the Speech of God to the Meſſias. R. Obadiah, *upon this Pſalm explains the Whole of the Meſſias; ſo does* R. Saadia Gaon *upon* Daniel. *And ſo do two ancient Rabbins,* R. Barachias *and* Rabbi Levi. *quoted by* R. Moſes Ben Nachman. *The whole Pſalm does conſiſt of a Speech which God the Father, the Firſt Perſon of the Trinity, is introduced ſpeaking to the Meſſias, the Second Perſon.*

THE Lord ſaid unto my Lord: Sit thou on my right Hand, until I make thine Enemies my Foot-ſtool.

2. The Lord ſhall ſend the Rod of thy Power out of Sion: be thou Ruler, even in the midſt among thine Enemies.

3. In the Day of thy Power, ſhall the People offer thee Free-will Offerings with an holy Worſhip: the dew of thy Birth is as the Womb of the Morning.

4. The Lord ſware, and will not repent: thou *art* a Prieſt for ever after the order of Melchiſedech. 5. The

Paraphraſe on Pſal. 110.

THE Almighty God, to whom I owe an unlimited Obedience, has given out an eternal Decree, and directed himſelf to my Lord the Meſſias, whoſe Subject likewiſe I am, in theſe Words: 'Do thou ſit with all the Enſigns of 'majeſtick Power on my right Hand, 'in a Dignity tranſcendent to that of 'all Creatures, even the Angelical Na'tures themſelves, *Heb.* 1. 13. until I 'have ſubjugated all the Enemies of 'thy Spiritual Kingdom unto thee; 'Death, 1 *Cor.* 15. 25. and the Devil, '*Matt.* 12. 29. *John* 14. 30. and made 'them, as it were, thy Footſtool, to 'get on Horſeback upon, in the Way 'of our Aſiatick Conquerors.

2. 'The Father and Fountain of the 'Deity, communicating all Power to 'thee, ſhall make thy Empire to begin 'by Preaching firſt the Goſpel among 'the Jews, *Acts* 1. 8. and ſhall from 'thence propagate it throughout the 'whole World, the moſt Idolatrous 'Nations, which are the moſt perfectly 'eſtranged from the true Worſhip, ſhall 'ſubmit themſelves to thy Laws.

3. 'For at the Time, when thy Power 'ſhall diſplay it ſelf and the Apoſto'lical Forces, ready for their Miſſion, 'ſhall march out to ſubdue the World 'to thy Scepter, *Acts* 3. 48. the ſeveral 'Nations ſhall readily ſubmit them'ſelves to thy Juriſdiction and ſacred 'Laws: This Inauguration of thine 'being attended with as many Votaries 'and Subjects, as there are Drops of 'Dew in a Morning upon the Graſs.

4. 'I the everlaſting Father, have 'eſtabliſhed it by an eternal Decree, 'which is equivalent to an Oath, That 'thou ſhalt not only be a King, but a 'Prieſt, and that not after the Aaronical 'Order, who die off, and their Places 'are filled again by new Succeſſors, but 'after the Order of *Melchiſedeck*, who 'had no Succeſſor, nor Beginning nor 'Ending of Days, but abideth a Prieſt 'continually, *Heb.* 7. 3.

5. 'I

5. The Lord upon thy right Hand: ſhall wound even Kings in the Day of his Wrath.

6. He ſhall judge among the Heathen; he ſhall fill *the places* with the dead Bodies: and ſmite in ſunder the Heads over divers Countries.

7. He ſhall drink of the Brook in the way: therefore ſhall he lift up his Head.

Confitebor tibi. Pſal. 111.

The Title of this Pſalm is only Hallelujah: *It is compoſed after the Method of the Letters in the Hebrew Alphabet; two whereof are in every Verſe, and three in the two laſt. Which Contraction in the Cloſe, the Jews think was to reduce it to the Number of the Ten Commandments. The Pſalmiſt here relates the general and particular Benefits of God's Providence to the whole World, but moſt eſpecially to the Jewiſh Nation.*

I Will give Thanks unto the Lord with *my* whole Heart: ſecretly among the faithful, and *in* the Congregation.

2. The Works of the Lord are great: ſought out of all them that have Pleaſure therein.

3. His Work *is* worthy to be praiſed and had in honour: and his Righteouſneſs endureth for ever.

4. The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5. He hath given Meat unto them that fear him: he ſhall ever be mindful of his Covenant.

6. He hath ſhewed his People the Power of his Works: that he may *give* them the heritage of the Heathen.

7. The

5. 'I who am God the Father, whoſe 'Divine Nature thou doſt partake of, 'and with whoſe omnipotent Power 'thou art inveſted, ſhall make the great 'Princes of the World to ſubmit to thy 'Authority; and thoſe who refuſe to 'do it, he ſhall break their Kingdom 'in Pieces.

6. 'He ſhall ſet up a Juriſdiction a-'mong the Heathen Nations, and like 'a great Conqueror, who makes De-'vaſtation in the Places which he ſub-'dues, he ſhall ſubject all that oppoſe 'themſelves to his Dominion.

7. 'He ſhall at firſt undergo many 'Troubles and Afflictions, and be put to 'as great Straits as a Soldier, who in his 'March is forced to drink at the next 'Stream, but at laſt he ſhall be exalted 'to the moſt tranſcendent Degree of 'Glory, *Phil.* 2. 9.

Paraphraſe on Pſal. 111.

I Will heartily give Thanks to God, not among the common Herd of prophane People, but in a ſelect Company of God's devout Servants.

2. The wonderful Operations of God's good Providence, are eaſily diſcovered by thoſe who are of a pious Diſpoſition, and take Pleaſure in the Contemplation thereof.

3. His Works are full of Admiration and Surprize to all who ſeriouſly conſider them; and all his Diſpenſations are a conſtant Series of Wiſdom and Goodneſs.

4. The Lord has eſtabliſhed the Paſſover, and other Feaſts of his Church, to be a perpetual Memorial of his wonderful Deliverances of his People, *Exod.* 34. 6.

5. He has carefully provided Food for his Servants in their great Straits, for *Abraham*, *Jacob*, &c. with their Families, *Gen.* 12. 11. & 42, 1. from *Egypt*; feeding afterwards the Jews with Manna in the Wilderneſs, *Exod.* 16. in purſuance of the Covenant which he made with them, *Gen.* 15. 14.

6. He demonſtrated before the Heathen his omnipotent Power, in expelling the Seven Nations, and planting the *Iſraelites* in their ſtead.

7. The works of his Hands *are* verity and judgment: all his Commandments *are* true.

8. They ſtand faſt for ever and ever: *and are* done in Truth and Equity.

9. He ſent Redemption unto his People: he hath commanded his Covenant for ever; holy and reverend *is* his Name.

10. The fear of the Lord *is* the beginning of Wiſdom: a good Underſtanding have all they that do *thereafter*; the praiſe of it endureth for ever.

Beatus vir. Pſal. 112.

There is no other Title of this Pſalm, than only A Hallelujah. *It contains a Deſcription of a pious Man, whoſe good Actions render him acceptable both to God and Man. The Pſalm is modelled into ſeveral Dimeters or ſhort Verſes, each beginning with the Letters of the Hebrew Alphabet.*

BLeſſed *is* the Man *that* feareth the Lord: *he* hath great delight in his Commandments.

2. His Seed ſhall be mighty upon Earth: the Generation of the faithful ſhall be bleſſed.

3. Riches and Plenteouſneſs *ſhall be* in his Houſe: and his Righteouſneſs endureth for ever.

4. Unto the Godly there ariſeth up light in the darkneſs: he is merciful, loving and righteous.

5. A

7, 8. And indeed theſe and all other Diſpenſations of God's Providence, are not only ſubject to no Impediment, but are exquiſitely juſt and holy, no Paſſion or Irregularity mixing in his Determination.

9. It is he that redeemed his choſen People from the *Egyptian* Bondage; he has given us, by the Hand of *Moſes*, a Body of admirable Laws; making himſelf, by interpoſing his Almighty Power in our Behalf, formidable to all the World

10. Therefore it is the moſt adviſable Method which any wiſe Man can purſue, to preſerve in his Mind a reverential Awe of God, and a Fear to diſobey him; for the Practice of the Divine Law is the chiefeſt Degree of Wiſdom which any one can arrive at; for this will procure him a ſubſtantial Happineſs, which he can never be deprived of, either in this World, or the next.

Paraphraſe on Pſal. 112.

THat Man is the moſt holy and ſubſtantially happy, who lives in a conſcientious Fear of God, and in an uniform Obedience to his Commands; for ſuch a religious Courſe of Life will afford him more Pleaſure and Delight, than any can be found in the moſt proſperous State of Sin.

2. For to live a good Life is the propereſt Method a Man can take, even to advance his worldly Happineſs, and to make his Family flouriſh; for the Piety of ſuch a Parent, ſeldom fails to entail a Bleſſing upon his Poſterity, and to make them thrive in the World.

3. The good Thsngs of this World ſhall flow in upon his Poſterity; or in the next Life however, he ſhall not fail of an eternal Reward.

4. Unto ſuch a good Man in the dark Time of Affliction, (which no Man in this World can plead a total Exemption from) God mixes with his Sufferings ſuch gracious Allays of Spiritual Comfort, as enable him to bear them with Eaſe and Patience; for his *kind and merciful* Temper, which he has ſhewed to others, will invite them to improve all Opportunities of relieving his Wants; and the Reflections upon his good and *righteous* Life, will buoy him up under the moſt heavy Preſſures.

5. And

5. A good Man is merciful, and lendeth: and will guide his Words with discretion.

6. For he shall never be moved: and the Righteous shall be had in everlasting remembrance.

7. He will not be afraid of any evil tidings: for his Heart standeth fast, and believeth in the Lord.

8. His Heart *is* established, and will not shrink: until he see *his desire* upon his Enemies.

9. He hath dispersed abroad, and given to the Poor: and his Righteousness remaineth for ever; his Horn shall be exalted with Honour.

10. The Ungodly shall see *it*, and it shall grieve him: he shall gnash with his Teeth, and consume away; the desire of the Ungodly shall perish.

Laudate, pueri. Psal. 113.

This Psalm is likewise intitled An Hallelujah, *and is designed to set forth in several* Particulars, *the admirable* Providence *of God. It was one of the Liturgical Psalms sung at the New Moons, and* Passover.

PRaise the Lord ye Servants: O praise the Name of the Lord.

2. Blessed be the Name of the Lord: from this time forth for evermore.

3. The

5. And indeed his Charity to the Poor, and providing them with those Necessaries which they want, is so far from lessening his Estate, and impairing his worldly Happiness, that they are very much improved thereby, by his obtaining God's Blessing which is promised to these Vertues, *Psal.* 35. 25. and by his Cautions, and circumspect Way of Conversation, he frees himself from those Inconveniences which a passionate and ungarded Speech exposes Men to.

6. Whereas other Men are exposed to the Vicissitudes of this World, and thrown down from Plenty to a forlorn Degree of Poverty; this Man, all his Time shall maintain the Condition of Life which God has placed him in; and after Death his Memory shall be sweet and flourishing, whilst wicked Mens Names shall perish, or shall be mentioned only with Dishonour and Infamy.

7. When the ill News of any calamitous Disaster meets him, he is not bore down by the Shock of an unforeseen Misfortune, but his Spirits are kept up by his Dependance upon a gracious God; which Dispensations however severe, he knows are designed for his Good, and will turn to his greater Advantage, than if his own choice had had the Direction of his Fortune.

8. He being animated by the Expectation of the Divine Protection, will not make any cowardly Compliances, which are contrary to his Duty, to gain Redress from God's Misfortunes, but will wait for his Deliverance, who he is certain will, in his good time, find out Methods to secure him from his Enemies Attempts against him, better than he himself can think on.

9. And in Consideration that he has been charitable to the Poor, according to his Abilities, he shall secure himself an everlasting State of Glory in another World; and shall obtain an honourable Reputation and comfortable Subsistance in this.

10. And when the Wicked see, that his Vertues secure him so many temporal and spiritual Advantages, they shall greatly envy his Happiness; but all the Hopes which they entertained of attaining Prosperity and Greatness by their vitious and indirect Practices, shall not only miserably fail them, but shall bring them into wretched Poverty and Contempt.

Paraphrase on Psal. 113.

O All ye faithful Servants and Worshippers of God, praise him, the Great JEHOVAH, the only true God.

2. To him be ascribed Honour and Praise to all Eternity.

3. The

3. The Lord's Name is praiſed: from the riſing up of the Sun, unto the going down of the ſame.

4. The Lord *is* high above all Heathen: *and* his Glory above the Heavens.

5. Who *is* like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth *himſelf* to behold *the things that are* in Heaven and Earth?

6. He taketh up the ſimple out of the duſt: *and* lifteth the Poor out of the mire,

7. That he may ſet *him* with the Princes: even with the Princes of his People.

8. He maketh the barren Woman to keep Houſe: *and to be* a joyful Mother of Children.

3. The Lord, for the many wonderful Works which he has done for his choſen People, is celebrated all over the World, from the moſt Eaſtern to the moſt Weſtern Countries.

4. The moſt powerful Heathen Monarchs, tho' never ſo much advanced in Power and Dignity, fall infinitely ſhort of his Omnipotence and Eternal Glory, who dwelleth in incomprehenſible Majeſty in the higheſt Heavens.

5. Who is to be compared to our God for his majeſtick Splendor? and yet this is not half ſo glorious as his moſt Godlike Attribute, his Goodneſs is; who being ſo infinitely exalted above all his Creatures, does in great Pity and Condeſcention vouchſafe to take Care of them, and relieve them in all their Wants.

6. He raiſes Men from a forlorn Degree of Poverty or Miſery, to a gladſome and comfortable Way of Living.

7. Nay, ſometimes he raiſes them even to the Regal Dignity, as he did *David*, 1 *Sam.* 2. 8. making him, from being the Shepherd of a poor Flock, to be Prince of a great People.

8. He affords the Satisfaction of bearing Children to barren Women, ſuch as *Sarah* and *Hannah*, taking away from them the Reproach of an unfruitful Womb, to their very great Joy and Comfort.

Leſſons for the XXIIId Day of the Month throughout the Year.

January 23.		*February* 23.		*March* 23.		*April* 23.	
Morn.	Gen. 44. Matt. 21.	Morn.	Deut. 3. Luke 6.	Morn.	Judg. 14. John 10.	Morn.	2 Sam. 18. Acts 20.
Even.	Gen. 45. 1 Cor. 5.	Even.	Deut. 4. Gal. 6.	Even.	Judg. 15. 2 Tim. 1.	Even.	2 Sam. 19. 2 Pet. 2.
May 23.		*June* 23.		*July* 23.		*Auguſt* 23.	
Morn.	Ezra 4. Matt. 21.	Morn.	Job 41. Luke 7.	Morn.	Jer. 13. John 11.	Morn.	Dan. 8. Acts 21.
Even.	Ezra 5. 1 Cor. 6.	Even.	Job 42. Eph. 1.	Even.	Jer. 14. 2 Tim 2.	Even.	Dan. 9. 2 Pet. 3.
September 23.		*October* 23.		*November* 19.		*December* 23.	
Morn.	Zech. 10. Matt. 24.	Morn.	Wiſd. 19. Luke 9.	Morn.	Bel. & Dr. John 15.	Morn.	Iſa. 57. Acts 23.
Even.	Zech. 11. 1 Cor. 8.	Even.	Eccluſ 1. Eph. 3.	Even.	Iſa. 1. Tit. 1.2.3.	Even.	Iſa. 58. 1 John 3.

EVEN-

Evening Prayer.

In exitu Iſrael. Pſal. 114.

This Pſalm is a ſhort Hiſtorical Relation of the Exit *of the Children of* Iſrael *out of* Egypt, *and their Paſſage into* Canaan, *expreſſed in poetical Figures, with a moſt charming Elegance.*

WHen Iſrael came out of Egypt: and the Houſe of Jacob from among the ſtrange People,

2. Juda was his Sanctuary: *and* Iſrael his Dominion.

3. The Sea ſaw that and fled: Jordan was driven back.

4. The Mountains skipped like Rams: *and* the little Hills like young Sheep.

5. What *aileth* thee, O thou Sea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6. Ye Mountains, *that* ye skipped like Rams: *and* ye little Hills like young Sheep?

7. Tremble thou Earth at the preſence of the Lord: at the preſence of the God of Jacob.

8. Who turned the hard Rock *into* a ſtanding Water: and the Flint-ſtone into a ſpringing Well.

Non

Paraphraſe on Pſal. 114.

WHen the Jewiſh Nation returned from *Egypt*, where they long lived as Sojourners among a Foreign People, who exerciſed them with a very harſh and barbarous Slavery.

2. God Almighty was pleaſed to own this People as his only Church, and to exerciſe a Theocracy over them, he himſelf being their King and Governour.

3. The Sea itſelf was ſenſible of this Divine and omnipotent Government, and was forced to retire on both Sides, leaving the Channel bare for the *Iſraelites* to paſs over, *Exod.* 14. 21. and *Jordan* was driven back to his Fountain Head, *Joſ.* 3. 15.

4. *Sinai* and *Horeb* were forced to own the ſame Almighty Authority, and tho' they were great and maſſy Mountains, and ſeemed to be compoſed to an eternal Settledneſs and Gravity, yet at his Preſence they danced about with a Levity like that of Kids and Lambs, *Exod.* 19. 18.

5. What was the Matter with thee, O Sea, that thou didſt retire on both Sides, and leave thy Channel bare? And what was the Matter with thee, O *Jordan*, that thou waſt driven back to thy Fountains-head.

6. What was the Matter, O *Sinai* and *Horeb*, that you laid aſide your Settledneſs and Gravity, and danced about with a Levity like that of Kids and Lambs?

7. Well! It is no Wonder that a Mountain or two ſhould tremble at God's Preſence; for the whole Earth muſt do ſo, whenever the great God of *Iſrael* pleaſes.

8. For the whole Power of Nature is ſubject to his Command, of which he gave ſufficient Inſtances, when he ſmote the Rocks of *Meribah* and *Rephidim*, and made thoſe flinty Hills to flow with a mighty Stream, *Exod.* 28. 8. *Numb.* 20. 11.

Paraphraſe

Non nobis, Domine. Pſal. 115.

This Pſalm is by the Septuagint and vulgar Latin joyned unto the former, but the Hebrew and Chaldee make it a diſtinct Pſalm. There being no Author mentioned in the Title, the Jews are very much divided in their Opinions concerning who it was wrote by. Some attribute it to Moſes *when he was in the Red Sea, ſome to* David, *ſome to* Mordecai *and* Heſter, *ſome to the Three Children in the Furnace. It contains an Exhortation to truſt in God for Aſſiſtance, and not to rely either upon Heathen Idols, or Mens own Deſigns.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving Mercy, *and* for thy Truths ſake.

2. Wherefore ſhall the Heathen ſay: Where is now their God?

3. As for our God, *he is* in Heaven: he hath done whatſoever pleaſed him.

4. Their Idols *are* Silver and Gold: even the Work of Mens Hands.

5. They have Mouths and ſpeak not: Eyes have they and ſee not.

6. They have Ears and hear not: Noſes have they and ſmell not.

7. They have Hands and handle not, Feet have they and walk not: neither ſpeak they through their Throat.

8. They that make them are like unto them: *and ſo are* all ſuch as put their truſt in them.

9. But thou Houſe of Iſrael, truſt thou in the Lord: he *is* their ſuccour and defence.

10. Ye

Paraphraſe on Pſal. 115.

O Lord, we do not aſcribe any of the good Succeſs in our publick Undertakings, which thou haſt been pleaſed to afford us, to any Proweſs of our own in effecting it, or any Merit in deſerving it; there being no other Motive to excite thee to it, but only thy own Goodneſs, and thy Firmneſs to thy Covenant made with us; which, however we by our Sins have over and over again voided.

2. And what Reaſon, I pray now, have the Heathen Idolaters to upbraid us with our Unſucceſsfulneſs in worſhipping the true God, ſince they now have of late ſo little Cauſe to brag of their Attempts upon us?

3. Our God, indeed, is not to be ſeen with mortal Eyes, and to be handled and carried about as their Idols are; but he has a glorious Seat in the higheſt Heaven, and from thence he gives out Orders for the Government of the whole World, which he diſpoſes of at his Pleaſure.

4. Theirs are fooliſh ſenſeleſs Gods made of Silver and Gold, and formed by the Hand of a mean Artificer.

5. They are made indeed with Mouths, but which are indeed of no manner of Uſe, not being able to ſpeak a Word; they have Eyes which afford no more Sight, than thoſe of a Man who is ſtark Blind.

6. Their Ears are not capable of admitting the Senſation of Sounds; and they have Noſes which cannot ſmell any Thing, whether pleaſant or ungrateful, that is brought to them.

7. Their Hands are not endowed with any Motion or Senſe of Feeling; nor can their Feet carry them one Step from the Place where they are ſet; and their Mouths likewiſe are ſo far from uttering any articulate Voice, that they cannot of themſelves make the leaſt Noiſe.

8. Both they that make them for Gods, and they that worſhip them for ſuch, are altogether as Stupid and Blockiſh, as theſe Idols themſelves.

9. But whilſt theſe ſenſeleſs Heathens worſhip theſe fooliſh Gods; do thou, O Jewiſh Nation, who haſt the Happineſs to worſhip the true and eternal God, do thou put thy Truſt only in him for thy Defence.

10. And

10. Ye Houſe of Aaron, put your truſt in the Lord: he *is* their helper and defender.

11. Ye that fear the Lord, put your truſt in the Lord: he *is* their helper and defender.

12. The Lord hath been mindful of us, and he ſhall bleſs *us*: even he ſhall bleſs the Houſe of Iſrael, he ſhall bleſs the Houſe of Aaron.

13. He ſhall bleſs them that fear the Lord: *both* ſmall and great.

14. The Lord ſhall increaſe you more and more: you and your Children.

15. Ye *are* the bleſſed of the Lord: who made Heaven and Earth.

16. All the whole Heavens *are* the Lords: the Earth hath he given to the Children of Men.

17. The dead praiſe not *thee*, *O* Lord: neither all they that go down into ſilence.

18. But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

10. And you, O ye Sacred Prieſts, the Lineage of *Aaron*, who have the Honour of officiating in his Divine Service, and therefore have particular Obligations to reverence him, do you always retain an intire Confidence in his Protection, tho' under the moſt preſſing Difficulties.

11. The like Duty is required from every one of you who are God's choſen People and Servants; for if you place a hearty Confidence in him, he will never fail in any Extremity, to *afford you Deliverance*.

12. For he is always ſenſible of the Difficulties which we may at any Time lie under, and is ready, when it is proper, to *afford us Deliverance*: he will *afford Deliverance* to the Jewiſh Nation, and to her Sacred Prieſts.

13. He will *afford Deliverance* to his choſen People, to Men, Women, and Children, of every State and Condition.

14. Nay, he ſhall not only preſerve you, but make you a very flouriſhing People, cauſing you to increaſe to a wonderful Degree above other Nations, and to be crouded with numerous Inhabitants, and a mighty Stock of Children.

15. And indeed what Bleſſings can you not expect, who are the particular Favourites of the great God of Heaven and Earth?

16. Our great God has made the Heaven to be his Palace in which he keeps his Royal Reſidence; and the Earth he has given for the Uſe of Mankind, for their Suſtenance and Support, the more comfortably to pay him a religious Worſhip here.

17. And therefore it is a Duty incumbent upon all Mortals, to pay him a religious Worſhip in his publick Service, as long as they ſtay in this World, before they go into the obſcure State of the other, when they cannot partake in it.

18. But we all of us take up a joynt Reſolution of praiſing God in the publick Aſſemblies, as long as we live, and we truſt that our Poſterity after us ſhall do the ſame, throughout all ſucceſſive Ages.

Morning Prayer.

Dilexi quoniam. Pſal. 116.

This Pſalm having no Title, makes it uncertain who was the Author, and what is the Occaſion of the Writing thereof; ſome attribute it to David *after the Abſalomian Rebellion; others to him at the bringing of the Ark to Mount* Sion; *but it is moſt probable it was wrote by* Eſdras *at the Return from the Captivity; which Opinion is favoured by ſome Chaldaick Expreſſions which occur therein. And the whole Nation of the Jews are repreſented in the Name of a ſingle Perſon.*

I Am well pleaſed: that the Lord hath heard the Voice of my Prayer.

2. That he hath inclined his Ear unto me: therefore will I call upon him as long as I live.

3. The Snares of Death compaſſed me round about: and the pains of Hell gat hold upon me.

4. I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my Soul.

5. Gracious *is* the Lord, and Righteous: yea, our God is merciful.

6. The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7. Turn again then unto thy reſt, O my Soul: for the Lord hath rewarded thee.

8. And why? thou haſt delivered my Soul from Death: mine Eyes from Tears, *and* my Feet from falling.

9. I will walk before the Lord: in the Land of the Living.

10. I

Paraphraſe on Pſal. 116.

IT has been a wonderful Satisfaction to me, that it has pleaſed my gracious God to hear the Prayers I have made to him under my great Affliction.

2. That he has bowed down from his heavenly Throne, to lend an Ear to my humble Suit; for which unmerited Favour I will pay my bounden Thanks to him, as long as I ſhall continue in this World.

3. The Snares of Death had intangled me, and all the Agonies of a dying Man were upon me.

4. And though I was long under the greateſt Vexation and Trouble, I ſought no Relief, but by addreſſing my ſelf to God in devout Prayer, beſeeching him to ſpare my Life.

5. And then I experienced the Lord to be a gracious, a juſt, and a merciful God.

6. For he never fails to preſerve the good Man, who does not make uſe of any crafty Arts for his Deliverance, but truſteth only in God for it; for he was pleaſed to remove my Afflictions from me, when I was deſtitute of any humane Aid.

7. Therefore, O my Soul, be not thou any longer diſquieted, nor be thou anxious about thy future Proſperity; for God, who has lately wrought ſo great a Deliverance for thee, will not fail to take all fitting Care of thee.

8. Becauſe thou haſt reſcued my Life from a mortal Diſtemper; thou haſt aſſwaged my Grief which made mine Eyes run down with Water; thou haſt ſtrengthened my Legs, which, through Weakneſs, were not able to ſupport me and keep me up.

9. And now I find I ſhall not die of my moſt dangerous Diſtemper, but am like to continue, to promote the Glory of God, in this Life.

10. I

10. I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All Men *are* Liars.

11. What reward ſhall I give unto the Lord: *for* all the benefits *that he hath done* unto me?

12. I will receive the Cup of Salvation: and call upon the Name of the Lord.

13. I will pay my Vows now in the preſence of all his People: right dear in the ſight of the Lord *is* the death of his Saints.

14. Behold, O Lord, how that I *am* thy Servant: I *am* thy Servant, *and* the Son of thine Hand-maid, thou haſt broken my Bonds in ſunder.

15. I will offer to thee the Sacrifice of Thankſgiving: and will call upon the Name of the Lord.

16. I will pay my Vows unto the Lord in the ſight of all his People: in the Courts of the Lord's Houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

This Pſalm is a Prophetical Exultation, upon the Call of the Gentiles.

O Praiſe the Lord, all ye Heathen: praiſe him, all ye Nations.

2. For his merciful kindneſs is ever more and more towards us: and the Truth of the Lord *endureth* for ever. Praiſe the Lord.

Confitemini

10. I firmly believed, being under my moſt preſſing Calamities (and I am not aſhamed to own it) that God would, in his good Time, work my Deliverance; tho' in the Warmth of my Paſſion, I could not but tax every one in the World beſides of Inſincerity.

11. How ſhall I be able to return ſufficient Thanks to my gracious God, for ſuch an unparallell'd Benefit, which he has been pleaſed lately to confer upon me, in bringing me to my native Country?

12. I will offer up an Euchariſtical Sacrifice to his Honour, and in ſolemn Manner drink of the ſacred Cup, as is uſual in thoſe Offerings, and will put up my devout Prayers to beg his further Aſſiſtance towards me.

13. I will, in the ſolemn Congregation, teſtify my Gratitude to God, that I may incline them all to follow my Example; in taking notice that the Lives of good Men are ſo dear to God, that he will not ſuffer them to be deſtroyed by their Enemies.

14. O Lord, by this great Deliverance which thou haſt vouchſafed me, thou haſt entirely made me thine for ever, as if I had been as it were a Slave born in thy Houſe, by knocking off the Chains which were upon my Legs in my late deplorable State of Captivity.

15. I will offer up a thankful Sacrifice to his Honour, and will put up my devout Prayers to beg his further Aſſiſtance towards me.

16. I will offer up the euchariſtical Sacrifice which I vowed to him, in the ſolemn Congregation; in the Courts of the Temple where they are uſed to be offered, in the City of *Jeruſalem*. Bleſſed be the Name of the Lord.

Paraphraſe on Pſal. 117.

O All ye heathen Nations, join with us in praiſing the only true God!

2. For the Promiſes of God are more and more fulfilled beyond our Expectation; for it was a very great Favour that ſo great a Nation as that of the Jews ſhould be raiſed from the Loins of *Abraham*, but that the Gentile World ſhould be grafted in upon his Stock, is ſtill a larger and more ſurprizing Bleſſing. For which we are obliged for ever to praiſe the Lord.

Paraphraſe

Confitemini Domino. Pſal. 118.

This Pſalm, tho' it bears no Title, is generally by Ancients and Moderns, attributed to David. *And it was probably an Inauguration Hymn after he was recognized King of all* Iſrael *and* Judah. *It is wrote in the dialogical Form, in which there are ſeveral Interlocutors,* viz. David, *the People, and the Prieſts. The Pſalm ſeems to have been ſung in theſe Parts, in a publick Proceſſion to the Tabernacle, up Mount* Sion. *That there are ſome prophetical Expreſſions therein which relate to the Meſſias, not only the Writers of the New Teſtament,* Matt. 21. 42. Acts 4. 11. *but many of the ancient Rabbies affirm, as St.* Jerom *ſays.*

David.] O Give Thanks unto the Lord, *for he is gracious : becauſe his Mercy* endureth *for ever.*

2. Let Iſrael now confeſs, that he is gracious : and *that his Mercy* endureth *for ever.*

3. Let the Houſe of Aaron now confeſs : *that his Mercy* endureth *for ever.*

4. Yea, let them now that fear the Lord, confeſs : *that his Mercy* endureth *for ever.*

5. I called upon the Lord in Trouble : and the Lord heard me at large.

6. The Lord *is* on my ſide : I will not fear what Man doeth unto me.

7. The Lord taketh my part with them that help me : therefore ſhall I ſee *my deſire* upon mine Enemies.

8. *It is* better to truſt in the Lord : than to put any confidence in Man.

9. *It is* better to truſt in the Lord : than to put any confidence in Princes.

10. All

Paraphraſe on Pſal. 118.

David.] PAy your bounden Thanks to the great God for a conſtant Series of his Favours continued to us : *For his Kindneſs to us is ſo ſettled, as not to be abated by any Time.*

2. Let all the Tribes of *Iſrael* now gathered together in this Religious Aſſembly, make their publick Acknowledgment of God's great Mercy in eſtabliſhing Peace and Quiet in this Nation, and putting an End to all Conteſts about the Crown ; *for God's Kindneſs to us is ſo ſettled, as not to be abated by any Time.*

3. Let the ſame Acknowledgment be made by the Prieſts in this ſolemn Proceſſion, *That God's Kindneſs to us is ſo ſettled, as not to be abated by any Time.*

4. Let the Proſelytes, and all other devout Worſhippers of God make the like Acknowledgment of the Goodneſs of God, *and that his Kindneſs to us is ſo ſettled, as not to be abated by any Time.*

5. After my many Afflictions which I ſuſtained under *Saul*'s Reign, and the many Troubles I have been expoſed to ſince my Advancement to the Crown of *Judah* ; God has been pleaſed to grant my Petitions in as ample a manner as my Heart could have deſired.

6. And ſince I have ſuch ſufficient Evidence to believe that God takes my Part, I ſhall not for the future be afraid of the Combinations of the whole World againſt me.

7. And ſince God has been pleaſed to ſupport my few Friends who ſtood true to my Intereſt ; I do not doubt but my Enemies will run away as faſt from me, as *Saul*'s Troops did from my handful of Men.

8. I have, by my own Experience, found it to be an undoubted Maxim, that 'tis a much wiſer Courſe to depend upon the Favour and Bleſſing of God, for the Event of any Enterprize, than upon any humane Aſſiſtance how great ſoever.

9. Nay, 'tis much more prudent to rely upon God's Succors, than the Alliances of the moſt potent Princes.

10. A

10. All Nations compaſſed me round about: *but in the Name of the Lord will I deſtroy them.*

11. They kept me in on every ſide, they kept me in, I ſay, on every ſide: *but in the Name of the Lord will I deſtroy them.*

12. They came about me like Bees, and are extinct even as the Fire among Thorns: *for in the Name of the Lord will I deſtroy them.*

13. Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14. The Lord is my Strength and my Song: and is become my Salvation.

15. The Voice of Joy and Health *is* in the dwellings of the Righteous: the right Hand of the Lord bringeth mighty things to paſs.

16. The right Hand of the Lord hath the pre-eminence: the right Hand of the Lord bringeth mighty things to paſs.

17. I ſhall not die, but live: and declare the Works of the Lord.

18. The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19. Open me the Gates of Righteouſneſs: that I may go into them, and give Thanks unto the Lord.

20. *Por-*

10. A Multitude of Nations did league together with the Philiſtines againſt me, 2 *Sam.* 5. 17. *but being aſſiſted by the Power of God, I made no Difficulty of overcoming them.*

11. When the aſſociate Arms of the Philiſtines on one Side, and the *Syrians* and *Ammonites* on the other, quite encircled me; *I being aſſiſted by the Power of God, made no Difficulty of overcoming them.*

12. No ſwarm of Bees ever came thicker about me, than theſe joynt Forces of my Adverſaries, and though they bounced and cracked like a Fire of Thorns, yet they were as ſoon extinguiſhed too: *For being aſſiſted by the Power of God, I made no Difficulty of overcoming them.*

13. For you, O my Enemies, made all the vigorous Attack, you were able, to Dethrone me from my Royal Dignity; but the Lord was my Aſſiſter, who was a better Defence than any other Ally.

14. The Lord is my Support; the Praiſe of my Deliverance is owing to him alone, it is he only that has preſerved me.

15. All good Mens Families are full of Joy and Satisfaction, for the Succeſſes and Deliverances thou haſt been pleaſed to afford me; all aſcribing it to the working of God's Almighty Power, in ſettling me after ſo many Struggles and Difficulties in the Kingdom of *Judah* and *Iſrael.*

16. For the Power of God can ſurmount all Force and Oppoſition; the Power of God brings to paſs the greateſt and moſt ſurprizing Events.

17. I find that now my Troubles and Perſecutions, which endangered my Life, are paſſed and gone, but my Enemies Attempts being defeated, I ſhall live to commemorate God's unparallell'd Goodneſs to me.

18. Who made all my Afflictions to be only a gentle Correction to me; but did not lay his Rod ſo ſeverely upon me as to take away my Life.

19. And now we are advanced in our Proceſſion, to the Caſtle of Mount *Sion*; open to me thoſe ſacred Gates, you that are *Levites* entruſted with being Porters thereof; that I may go through them, and offer Sacrifices in the Courts of the Tabernacle of the great God, and pay my bounden Thanks for his great Favours to me.

20. *Por-*

* Levites, *Porters of the Caſtle of Mount* Sion.

20. * *Porters.*] This is the Gate of the Lord: the Righteous ſhall enter into it.

21. *David.*] I will thank thee, for thou haſt heard me: and art become my Salvation.

22. The ſame Stone *which* the Builders refuſed: is become the Head-*ſtone* in the corner.

23. *People.*] This is the Lord's doing: and it *is* marvellous in our Eyes.

24. This *is* the Day *which* the Lord hath made: we will rejoyce and be glad in it.

25. Help me now, O Lord: O Lord, ſend us now Proſperity.

26. *Prieſt.*] Bleſſed *be* he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the Houſe of the Lord.

27. God *is* the Lord who hath ſhewed us Light: bind the Sacrifice with Cords, yea, *even* unto the horns of the Altar.

28. *David.*] Thou *art* my God, and I will thank thee: *thou art* my God, and I will praiſe thee.

29. O give Thanks unto the Lord, for *he is* gracious: and his Mercy *endureth* for ever.

20. *Porters.*] Whoever makes this demand ought to know that this is the Gate which belongs to the great JEHOVAH; and none but good and holy Men ought to enter in there. *Sung in Paſſage through the Gate.*

21. *David.*] And now being entered into the Courts of thy Tabernacles, I pay thee, O my gracious God, my moſt humble Thanks, for ſo favourably hearing my Prayers which I put up to thee, under my moſt grievous Afflictions in *Saul*'s Reign; thou having now been pleaſed not only to deliver me from my dangerous Condition, but to advance me to the Royal Dignity.

22. And in this I am like a great *Stone*, whom the Builders long neglected as an uſeleſs Thing, but were at laſt forced to make uſe of it for a Corner-ſtone, and main Support of the Building. And herein I find my ſelf to be a Type of the Meſſias, whom the Jews in his Time ſhall unworthily treat, but ſhall afterwards be exalted to the greateſt Honour.

23. *People.*] This is a ſingular and unuſual Effect of God's Providences, and which fills all, who conſider it, with Wonder and Aſtoniſhment.

24. This is a Day, which the Lord hath, in a peculiar Manner, made, (*i. e.*) ordered to be kept holy, *Exod.* 34. 22. *Deut.* 5. 15. in memory of the Eſtabliſhment of the Judaical Monarchy; and we will exerciſe our ſelves in the Acts of a pious Joy, ſuitable to ſo great a Feſtival.

25. Beſeeching thee to be favourable to our King and Government, and that we may be happy under his Reign, which affords us ſuch promiſing Expectations in the Beginning of it.

26. *Prieſts.*] We the Prieſts of the moſt high God, whoſe Office it is to attend about the Sacrifices of his Tabernacle, we bleſs you religious People, who come hither with devout Affections, in the Name of God; we the Domeſticks of the great JEHOVAH, implore a Bleſſing upon you, from the God whom we have the Honour immediately to wait upon.

27. It is our only true God, who has procured us this bright State of Joy and Tranquillity, and therefore in Token of our Gratitude, we are ready to offer up our Sacrifice to his Honour; come make haſte with the Victim which is to be offered, and tye it up to the Horns of the Altar.

28. *David.*] Thou haſt been always to me a kind and a gracious God, for which I ought to pay thee the greateſt Thanks which my Heart can conceive, or my Tongue can expreſs.

29. O all ye Nation of the Jews, pay your bounden Thanks to the great God, for a conſtant Series of his Favours continued to us; *For his Kindneſs to us is ſo ſettled, as not to be abated by any Time.*

Leſſons

Leſſons for the XXIVth Day of the Month throughout the Year.

January 24.		*February* 24.		*March* 24.		*April* 24.	
Morn.	Gen. 46. Matt. 22.	Morn.	Wiſd. 19. Luke 7.	Morn.	Judg. 16. John 11.	Morn.	2 Sam. 20. Acts 21.
Even.	Gen. 47. 1 Cor. 6.	Even.	Eccluſ 1. Eph. 1.	Even.	Judg. 17. 2 Tim. 2.	Even.	2 Sam. 21. 2 Pet. 3.
May 24.		*June* 24.		*July* 24.		*Auguſt* 24.	
Morn.	Ezra 6. Matt. 22.	Morn.	Mal. 3. Matt. 3.	Morn.	Jer. 15. John 12.	Morn.	Eccluſ 24. Acts 22.
Even.	Ezra 7. 1 Cor. 7.	Even.	Mal. 4. Matt. 14 *to* v. 13.	Even.	Jer. 16. 2 Tim. 3.	Even.	Eccluſ. 29. 1 John 1.
September 24.		*October* 24.		*November* 24.		*December* 24.	
Morn.	Zech. 12. Matt. 25.	Morn.	Eccluſ 2. Luk. 10.	Morn.	Iſaiah 2. John 16.	Morn.	Iſa. 59. Acts 24.
Even.	Zech. 13. 1 Cor. 9.	Even.	Eccluſ 3. Eph. 4.	Even.	Iſaiah 3. Philem.	Even.	Iſa. 60. 1 Joh. 4.

EVENING PRAYER.

Aleph. *Beati immaculati.* Pſal. 119.

This Pſalm is generally thought to be compoſed by David; *and if ſo, it muſt be ſome Time of his Life when he was pretty much at leiſure, to write ſo long, and ſo operoſe a Compoſition. For this Pſalm conſiſts of 22 Octoſticks, or Staves of eight Verſes, beginning with the firſt Letter of the Hebrew Alphabet, and ending at the laſt. All the Verſes of each ſingle Stave begin with the ſame Letter from whence it is denominated. So that the firſt eight Verſes begin with* Aleph A, *the next with* Beth B, Gimel G, *&c. It is further remarkable, that in every one of theſe Verſes, the Number of which amounts to* 176, *there is ſome Word or other which ſignifies the* Law of God, *excepting only the ſecond Verſe of* Ain, *or* Feci Judicium & Juſtitiam. *There are ten Words which are uſed to this Purpoſe, promiſcuouſly, in this Compoſition.* 1. Torah, *or Law*; 2. Derek, *or Way*; 3. Gneduth, *Teſtimony*; 4. Pekudim, *Commandments*; 5. Mitzevoth, *Precepts*; 6. Imra, *Word*; 7. Miſhphatim, *Judgments*; 8. Zedek, *Righteouſneſs*; 9. Chukkim, *Statutes*, 10. Emunah, *Truth. The Pſalm contains a Number of very excellent pious Reflections and Rules, without any great connexion or dependence on each other; which was the Reaſon probably they were wrote in this Acroſtical Method, that the initial Letters might be a Help to the Memory of thoſe, who were to learn it in the Original.*

BLeſſed *are thoſe that are* undefiled in the way: *and* walk in the Law of the Lord.

2. Bleſſed *are* they that keep his Teſtimonies: *and* ſeek him with their whole Heart.

3. For they who do no wickedneſs: walk in his ways.

4. Thou

Paraphraſe on Pſal. 119.

Aleph. *Beati immaculati.*

THoſe Perſons who propoſe to themſelves to arrive at as much Happineſs as their Nature is capable of, ought with Diligence and Circumſpection to ſquare their Lives according as the Law of God directs.

2. In the next Place, they ought to take care, that they be diligent in the publick Worſhip of God, and in their private and moſt earneſt Worſhip of him.

3. And laſtly, that they be not guilty of any known Sin, but that they do their Duty in every Thing which Religion obliges them to.

4. Thou haſt charged: that we ſhall diligently keep thy Commandments.

5. O that my ways were made ſo direct: that I might keep thy Statutes!

6. So ſhall I not be confounded: while I have reſpect unto all thy Commandments.

7. I will thank thee with an unfeigned Heart: when I ſhall have learned the Judgments of thy Righteouſneſs.

8. I will keep thy Ceremonies: O forſake me not utterly.

Beth. *In quo corriget.*

WHerewithal ſhall a young Man cleanſe his way: *even* by ruling himſelf after thy Word?

2. With my whole Heart have I ſought thee: O let me not go wrong out of thy Commandments.

3. Thy Words have I hid within my Heart: that I ſhould not ſin againſt thee.

4. Bleſſed *art* thou, O Lord: O teach me thy Statutes.

5. With my Lips have I been telling: of all the Judgments of thy Mouth.

6. I have had as great delight in the way of thy Teſtimonies: as in all manner of Riches.

7. I

4. Thou haſt given us in Charge, that we ſhould with all Diligence and Watchfulneſs obſerve thy ſacred Laws.

5. Therefore I beſeech thee, O gracious Lord, to afford me ſuch a Portion of thy Grace, that I may be enabled to fulfil them.

6. Whilſt I religiouſly obſerve thy Laws I ſhall have nothing either within my own Mind, or without, to reproach me.

7. When I am well inſtructed in thy Laws I ſhall be better qualified to offer up my Devotion to God; they affording the beſt Information to diſcharge this Duty aright.

8. Since I have a fixed Reſolution of uniformly obſerving thy Commandments, I have no Doubt that thou wilt utterly forſake me; but wilt deliver me from any Calamity which lies hard upon me, in thy good Time.

Beth. *In quo corriget?*

DOth any young Man, that is under the Power of untameable Appetites and Paſſions, want a Method to teach him how to live a pure and unblameable Life? Let him rule his Actions according to the Preſcripts of thy Word.

2. My Heart is fully bent and reſolved to depend upon thee, and to praiſe and honour thee; therefore I beſeech thee that I may not make any Miſcarriage in any conſiderable Point of my Duty.

3. I have treaſured up thy ſacred Word in my Heart, to be an Antidote againſt any Temptation which may aſſault me.

4. O Lord, I do not fail to praiſe and glorifie thy holy Name; but that I may do it to better purpoſe, I beſeech thee to afford me a clearer Inſight into thy holy Word, than I have yet attained to.

5. Nay, I have not only meditated upon thy Law, but I take all fit Opportunities of declaring it in my Converſation, and informing others concerning it.

6. Nay further, I take more Pleaſure and Satisfaction in contemplating and diſcourſing upon theſe Divine Sanctions, than in Riches or Honour, or any other Pleaſure which this World affords.

7. Thy

7. I will talk of thy Commandments: and have reſpect unto thy ways.

8. My delight ſhall be in thy Statutes: and I will not forget thy Word.

Gimel. *Retribue ſervo tuo.*

O Do well unto thy Servant: *that* I may live and keep thy Word.

2. Open thou mine Eyes: that I may ſee the wondrous things of thy Law.

3. I *am* a ſtranger upon Earth: O hide not thy Commandments from me.

4. My Soul breaketh out for the very fervent deſire: *that it hath* alway unto thy Judgments.

5. Thou haſt rebuked the Proud: and curſed are they that do err from thy Commandments.

6. O turn from me Shame and Rebuke: for I have kept thy Teſtimonies.

7. Princes alſo did ſit *and* ſpeak againſt me: but thy Servant is occupied in thy Statutes.

8. For thy Teſtimonies *are* my Delight: and my Counſellors.

Daleth.

7. Thy Commandments ſhall be my Leſſon which I ſhall be continually ſaying over and over, and my Thoughts ſhall always be intent upon them.

8. Nor do I think it to be a grievous Exerciſe to me to ſtudy thy holy Law, but delight my ſelf in it; and by going through ſo conſtant and ſo pleaſant a Task, it will fix the Doctrine of thy revealed Will ſo perfectly in my Heart, that I ſhall never forget it.

Gimel. *Retribue ſervo tuo.*

IF I were to offer up a Petition to thee, in which thou mighteſt exert thy Bounty to me in the greateſt Extent, it ſhould not be for long Life, or any of the ordinary Satisfactions thereof; but for thy Grace, that I might live ſuch a Life as thy Law doth direct.

2. And if I may be ſo bold to put in for a ſecond Favour, I beg of thee to enlighten my Underſtanding, that I may have a clear Notice of the many Excellencies which are couched in thy written Word, which are ſo beneficial to me, for my underſtanding the Perfections of thy Nature, and for the Diſcharge of my Duty.

3. I take as little Satisfaction in all earthly Enjoyments, as if I was a perfect Sojourner in this World, and which I look upon no more mine, than the Inn I am for a Night to lodge in; therefore, I beſeech thee, do not deprive me of the Comfort I receive, in meditating upon thy Law, which is the only ſolid Pleaſure I am poſſeſſed of.

4. My Soul breaks out into paſſionate Expreſſions, to denote the great and languiſhing Deſire and Love it hath for thy Commandments.

5. As good Men, who diligently obſerve thy Laws, have thy Bleſſing continually attending them, ſo wicked Men, who tranſgreſs thy Commandments, are under thy heavy Puniſhment and thy Curſe.

6. Let thy Indignation rather fall upon theſe wicked Rebels to thy Authority; but exempt thy Servant from theſe Penalties, who am, to the utmoſt of my Power, a diligent Obſerver of thy Law.

7, 8. Princes and great Men made a Mock of me, for my Religion and Devotion, in their ungodly Meetings; but notwithſtanding this, I continue to meditate upon thy Law, which is my moſt refreſhing Comfort.

Daleth. *Adhæſit pavimento.*

MY Soul cleaveth to the Duſt: O quicken thou me according to thy Word.

2. I have knowledged my ways, and thou heardeſt me: O teach me thy Statutes.

3. Make me to underſtand the way of thy Commandments: *and* ſo ſhall I talk of thy wondrous works.

4. My Soul melteth away for *very* heavineſs: comfort thou me according unto thy Word.

5. Take from me the way of Lying: and cauſe thou me to make much of thy Law.

6. I have choſen the way of Truth: and thy Judgments have I laid *before me.*

7. I have ſtuck unto thy Teſtimonies: O Lord, confound me not.

8. I will run the way of thy Commandments: when thou haſt ſet my Heart at liberty.

MORNING PRAYER.

He. *Legem pone.*

TEach me, O Lord, the way of thy Statutes: and I ſhall keep it *unto* the end.

2. Give me Underſtanding, and I ſhall keep thy Law: yea, I ſhall keep it with *my* whole Heart.

3. Make

Daleth. *Adhæſit pavimento.*

MY Life is ſunk into the Grave; O do thou revive me by the Precepts of thy Word, which will be a new Life and Soul to me.

2. I laid before thee all the Miſcarriages of my Life, begging of thee Forgiveneſs for them, which thou waſt graciouſly pleaſed to afford me; do thou therefore, O Lord, rightly inform my Mind in thy Law, that I may not make any Miſtakes in my Duty hereafter.

3. Give me a full Underſtanding of all the admirable Rules and Methods which the Law preſcribes, and this will afford me a conſtant Subject of Meditation to exerciſe my Thoughts upon.

4. My Soul is grown faint and languiſhing under the Senſe of ſo many Sins; but the gracious Promiſes which thy holy Word affords, is the beſt Cordial to ſtrengthen and revive me.

5. I beſeech thee not to ſuffer in me any fraudulent or deceitful Word or Action; but make me to eſteem thy Law above the richeſt Preſent which thou canſt make me.

6. I have made a holy and vertuous Life my Choice, making thy Commandments the Rule to govern all my Actions by.

7. I have conſtantly adhered to the Obſervation of thy Laws, whatever Difficulties and Dangers ſometimes might ſeem to deter me from my Duty; therefore let me not be diſappointed in my Expectation of my Deliverance from thee.

8. I will not go any ordinary Pace, but will make haſte and run in the Courſe of thy Commandments, when thou ſhalt be pleaſed to ſet my Mind free from the Troubles which at preſent encompaſs me.

He. *Legem pone.*

O Gracious Lord, inſtruct me fully in the Knowledge of thy Laws; and then I ſhall be enabled to keep them as long as I live.

2. Give me a ſufficient Inſight into thoſe ſacred Precepts, and then I ſhall be qualified to keep intirely every Part thereof.

3. Do

3. Make me to go in the Path of thy Commandments: for therein is my deſire.

4. Incline my Heart unto thy Teſtimonies: and not to Covetouſneſs.

5. O turn away mine Eyes, leſt they behold vanity: *and* quicken thou me in thy way.

6. O ſtabliſh thy Word in thy Servant: that I may fear thee.

7. Take away the rebuke that I am afraid of: for thy Judgments *are* good.

8. Behold, my delight is in thy Commandments: O quicken me in thy Righteouſneſs.

Vau. *Et veniat ſuper me.*

LET thy loving Mercy come alſo unto me, O Lord: *even* thy Salvation, according unto thy Word.

2. So ſhall I make anſwer unto my Blaſphemers: for my truſt is in thy Word.

3. O take not the Word of thy Truth utterly out of my Mouth: for my hope is in thy Judgments.

4. So ſhall I alway keep thy Law: *yea*, for ever and ever.

5. And I will walk at liberty: for I ſeek thy Commandments.

6. I will

3. Do thou direct my Steps, and teach me to go in the Paths which thy holy Commandments have chalked out; for that is the moſt delightſome Employ which I can be exerciſed in.

4. And if my Heart yet have not a ſufficient Bent to thy Precepts, do thou incline it more and more to a Love of them; and let me not be moved from any Point of my Duty by any Temporal Conſiderations.

5. Let not my Eyes be inclined to Vanity, nor be delighted with any impure Objects; but on the contrary, let thy holy Word enliven and inflame my Affections, that they may be wholly bent towards thee.

6. Grant that I thy Servant may ſo diligently apply my ſelf to the Reading and Meditating upon thy holy Word, that the excellent Motives, which alone are found there, to a pious Life, may have that Effect upon me, as to engage me to a hearty Fear and Love of thee.

7. I beg that thou would'ſt free me from the Guilt of my great Sin in the Matter of *Uriah*, which continually haunts my Mind; and I cannot but acknowledge thy Law to be good and gracious, however ungraciouſly I have tranſgreſſed it.

8. I cannot but confeſs, that I receive the greateſt Complacency, whilſt my Mind is meditating upon thy Law; and I beſeech thee to give me Grace by the Benefit thereof, to improve in all Acts of Goodneſs and Holineſs.

Vau. *Et veniat ſuper me.*

LOrd be thou pleaſed, by thy Mercy and loving Kindneſs to preſerve me, as thou haſt promiſed in thy holy Word, to do all that ſincerely rely upon thee.

2. So that I ſhall be able to make a very ſatisfactory Reply to thoſe who revile me for my Piety towards thee; for I firmly rely upon what thou haſt recorded in thy ſacred Books.

3. O let me always have ſome gracious Promiſe out of thy Word, to rely and ſettle upon; for I have no Stay for my Hopes in any Thing elſe.

4. This will be an Obligation upon me, diligently to obſerve thy Commandments all the Days of my Life.

5. I now find that I am moſt at liberty, and free from the Slavery of tumultuous Luſts and Paſſions, whilſt I ſquare my Life according to the Rules which thy Law has preſcribed.

6. I will ſpeak of thy Teſtimonies alſo, even before Kings: and will not be aſhamed.

7. And my delight ſhall be in thy Commandments: which I have loved.

8. My Hands alſo will I lift up unto thy Commandments which I have loved: and my ſtudy ſhall be in thy Statutes.

Zain. *Memor eſto ſervi tui.*

O Think upon thy Servant, as concerning thy Word: wherein thou haſt cauſed me to put my Truſt.

2. The ſame *is* my comfort in my Trouble: for thy Word hath quickened me.

3. The Proud have had me exceedingly in deriſion: *yet* have I not ſhrinked from thy Law.

4. For I remembred thine everlaſting Judgments, O Lord: and received Comfort.

5. I am horribly afraid: for the Ungodly that forſake thy Law.

6. Thy Statutes have been my Songs: in the Houſe of my Pilgrimage.

7. I have thought upon thy Name, O Lord, in the Night-ſeaſon: and have kept thy Law.

8. This I had: becauſe I kept thy Commandments.

Cheth.

6. The Converſation about the excellent Rules of thy Law, is ſo agreeable and charming, that the Awe of no Company ſhall divert my Diſcourſe to any thing elſe; even in the Preſence of Kings and great Men, I ſhall continue to talk concerning thee.

7. And whilſt others take their Delight and Paſtimes in entertaining Exerciſes, my only Satisfaction is in contemplating upon thy ſacred Law.

8. I with lift-up Hands will earneſtly beg for an Opportunity of meditating upon thy Word, which is the greateſt Delight I can partake of in this World; and my conſtant Study ſhall be thereupon.

Zain. *Memor eſto ſervi tui.*

O Lord, I beſeech thee to make good thoſe Promiſes which thou haſt revealed in thy Word; on which I have ſteadily relied, that thou wilt in thy good Time be as gracious to me, as thou haſt there obliged thy ſelf to be.

2. Whenever I am under Affliction and Trouble, I have Recourſe to thy Word for Relief; and this revives me when I am almoſt dead.

3. Wicked Men indeed, make a Mock at my Piety, and my Reliance upon thee; yet for all their Taunts and Invectives, I make no Scruple of obſerving every Punctilio of thy holy Laws.

4. I took Opportunity of reflecting upon the great Deliverances, which in all Ages thou haſt afforded to thy Servants; and whenever any Affliction lay hard upon me, my Soul received inexpreſſible Comfort thereby.

5. I have been under the greateſt Degree of Fright and Conſternation, whenever I conſider'd the wretched Condition which bold and obſtinate Tranſgreſſors of thy Commandments had brought themſelves into.

6. In all my diſconſolate Time, when my Spirits were the loweſt, and my Afflictions were the moſt preſſing, it was the greateſt Refreſhment to me to ſing Pſalms, which thy Divine Laws were the Subject of.

7. In the Time of the Night, which others ſet apart for Sleep, my Study has been, how I might inviolably obſerve the Precepts of thy Law.

8. And this great Satisfaction which I received from the Contemplation of thy Laws, was owing to my conſtant obſerving them, the Pleaſure of my Speculation therein, continually increaſing with the Exactneſs of my Practice.

Cheth.

Cheth. *Portio mea, Domine.*

THou *art* my Portion, O Lord: I have promiſed to keep thy Law.

2. I made my humble Petition in thy Preſence with *my* whole Heart: O be merciful unto me according to thy Word.

3. I called mine own ways to remembrance: and turned my Feet unto thy Teſtimonies.

4. I made haſte, and prolonged not the time: to keep thy Commandments.

5. The Congregations of the Ungodly have robbed me: *but* I have not forgotten thy Law.

6. At Midnight I will riſe to give Thanks unto thee: becauſe o thy righteous Judgments.

7. I *am* a Companion of all *them* that fear thee: and keep thy Commandments.

8. The Earth, O Lord, is full of thy Mercy: O teach me thy Statutes.

Teth. *Bonitatem feciſti.*

O Lord, thou haſt dealt graciouſly with thy Servant: according unto thy Word. 2. O

Cheth. *Portio mea, Domine.*

I Have choſen thee, O God, to be my Patrimony and Inheritance, upon deliberate Thooght, I not finding any thing to be ſo truly excellent and ſatisfactory as thy ſelf; and therefore I have made a Reſolution, never to offend thee by any wilful Diſobedience of thy Laws.

2. I humbly addreſs my ſelf before thy Tabernacle, the Place of thy Preſence, with the moſt ſincere and ardent Deſires; I beſeech thee therefore, to grant my Petitions, according to the Good of thy Nature, which is manifeſted in thy holy Word.

3. Neither did it content me barely to pray unto thee, but I did likewiſe what it was in my own Power and Abilities to do, I diligently examined into the State of my Soul, calling to account my old and almoſt forgotten Sins; religiouſly reſolving to lead my Life for the future, more agreeably to thy holy Laws.

4. I did not put this good Reſolution off, as is the Cuſtom of too many, from time to time; but took the firſt Opportunity of altering my Courſe of Life, and religiouſly obſerving thy Commandments.

5. Wicked Men have bandied together againſt me like Troops of Robbers, and done me the moſt notorious Acts of Violence; yet notwithſtanding this injurious Treatment, I ſtill reſolved to purſue what I ſo ſteadily determined, the inviolable keeping thy Commandments.

6. And indeed thy Laws are ſo full of Equity and Goodneſs, that the Conſideration thereof, ſhall make me riſe up in the Middle of the Night to contemplate their Excellency, and to praiſe thee for bleſſing us with ſuch admirable Sanctions.

7. As I abhor the Society of wicked Men, ſo I make the choiceſt of my Acquaintance out of good Men, that ſincerely fear God, and diligently obſerve his Commandments.

8. Every Part of the Creation does in ſome meaſure partake of thy gracious Goodneſs; but my Portion of Happineſs, which I beg for my Share, is, That I may arrive to a perfect Underſtanding of thy Laws.

Teth. *Bonitatem feciſti.*

O Lord, I have, through the Courſe of many Years, experienced many gracious Diſpenſations of thy Goodneſs; according to the Character thereof ſet forth in thy holy Word.

2. O learn me true underſtanding and knowledge: for I have believed thy Commandments.

3. Before I was troubled, I went wrong: but now have I kept thy Word.

4. Thou *art* good and gracious: O teach me thy Statutes.

5 The Proud have imagined a Lie againſt me: *but* I will keep thy Commandments with *my* whole Heart.

6. Their Heart is as fat as Brawn: *but* my delight hath been in thy Law.

7. It *is* good for me that I have been in trouble: that I may learn thy Statutes.

8. The Law of thy Mouth *is* dearer unto me: than thouſands of Gold and Silver.

2. O Lord, I ſincerely believe that the Body of thy Laws, is the moſt excellent Rule of Manners which ever was afforded to the World; I beſeech thee, therefore, to afford me a true Knowledge and Inſight into all the admirable Precepts thereof.

3. The Chaſtiſement which thou waſt pleaſed to lay upon me by my late Affliction, was a principal Inſtrument of my Reformation; for after that, I diligently obſerved thoſe Laws of thine, which I before had violated and neglected.

4. Thou art a kind and gracious Father to all thy Creatures; therefore I make it my chief Requeſt to thy fatherly Goodneſs, that I may be ſufficiently informed in the Doctrine of thy Law.

5. Tho' my wicked Adverſaries have raiſed Calumnies againſt me, yet whilſt I diligently diſcharge my Duty, and obſerve thy Laws, I deſpiſe their ill Suggeſtions and Calumnies.

6. Their Heart is ſo fat, and all their Senſes ſo ſtupid, that they have no Senſe of the Excellency of the Divine Law; which, to me, who have a better and more ſpiritual Taſte, is the moſt delicious Thing in the World.

7. My late Afflictions had a very happy Effect upon me; for thereby I had an Opportunity of ſearching more nearly into thy holy Law, and obſerving thoſe Aberrations in my Life, which I had made from it.

8. And indeed I have ſuch a Value for thy Commandments, that I do not eſteem all the Treaſures in the World comparable to it.

Leſſons for the XXVth Day of the Month throughout the Year.

January 25.	*February* 25.	*March* 25.	*April* 25.
Morn. Wiſd. 5. Acts 22 *to* v. 22.	Morn. Deut. 5. Luk. 8.	Morn. Eccius 2. John 12.	Morn. Ecclus 4. Acts 22.
Even. Wiſd. 6. Acts 26.	Even. Deut. 6. Eph. 2	Even. Ecclus 3. 1 Tim. 2	Even. Ecclus 5. 1 John 1.
May 25.	*June* 25.	*July* 25.	*Auguſt* 25.
Morn. Ezra 9. Matt. 23.	Morn Prov. 1. Luk. 8.	Morn. Ecclus 21 John 13.	Morn Dan. 10. Acts 23.
Even. Nehem. 1. 1 Cor. 8.	Even. Prov. 2. Eph. 2.	Even. Ecclus 22. 2 Tim. 4.	Even. Dan. 11. 1 John 2.
September 25.	*October* 25.	*November* 25.	*December* 25.
Morn. Zech. 14. Matt. 26.	Morn. Eccius 4. Luk. 11.	Morn. Iſa. 4. John 17.	Morn. Iſa. 9 *to* v. 8. Luke 2 *to* v. 15.
Even. Malach. 1. 1 Cor. 10	Even. Ecclus 5. Eph. 5.	Even Iſa. 5. Heb. 1.	E. Iſa. 7 v. 10. *to* v. 17. Tit. 3 v. 4. *to* v. 9

EVEN-

EVENING PRAYER.

Jod. *Manus tuæ fecerunt me.*

THy Hands have made me, and faſhioned me: O give me underſtanding, that I may learn thy Commandments.

2. They that fear thee will be glad when they ſee me: becauſe I put my truſt in thy Word.

3. I know, O Lord, that thy Judgments *are* right: and *that* thou of very faithfulneſs haſt cauſed me to be troubled.

4. O let thy merciful kindneſs be my comfort: according to thy Word unto thy Servant.

5. O let thy loving Mercies come unto me, that I may live: for thy Law *is* my delight.

6. Let the Proud be confounded, for they go wickedly about to deſtroy me: *but* I will be occupied in thy Commandments.

7. Let ſuch as fear thee, and have known thy Teſtimonies: *be* turned unto me.

8. O let my Heart be ſound in thy Statutes: that I be not aſhamed.

Caph. *Defecit anima mea.*

MY Soul hath longed for thy Salvation: *and* I have a good hope *becauſe* of thy Word. 2. Mine

Jod. *Manus tuæ fecerunt me.*

I Am the Workmanſhip of thy Hands, and all that I ſtand poſſeſſed of, is owing to thee; therefore I beſeech thee, out of thy wonted Goodneſs, inſtruct me in thy Divine Law, which I ſhall eſteem a ſecond, and not leſs glorious Formation of me.

2. Thus ſhall I be an Occaſion of great Joy to all good Men, who ſhall extraordinarily triumph when they ſhall ſee thou haſt delivered me, after my ſo long truſting in the Promiſes which thy holy Word hath afforded me.

3. I am very well ſatisfied, O Lord, that all the Determinations of thy Providence, tho' never ſo ſevere, are all exquiſitely Righteous and Good; and that the Affliction which thou haſt been pleaſed to lay upon me, is owing to thy Goodneſs, who didſt deſign only in a fatherly Manner to chaſtiſe me.

4. I beſeech thee, never to let me want a hearty Senſe of thy Mercy in my Soul, which may always be a Comfort to me in my Diſtreſs; and let me apply to my ſelf, the gracious Promiſes which thou haſt manifeſted in thy holy Word.

5 Let theſe gracious Promiſes always refreſh me and keep me alive, for without them I am as it were a dead Man; ſuch a wonderful Delight and Satisfaction I take in meditating on the Precepts and Promiſes of thy Law.

6. Whilſt my wicked Adverſaries, by their falſe Accuſations and malicious Enterprizes, are working my Ruin; whilſt theſe ſhall be ſhamefully diſappointed in their Deſigns, and ſhall ſuffer worſe Calamities than they have brought upon me; I ſhall be in a State of Peace and Quiet, and have a conſtant Opportunity of ſtudying thy Law.

7. I do not deſire that wicked and profane Men ſhould abet my Cauſe; I only wiſh to have thoſe on my Side that fear God, and diligently obſerve his Commandments.

8 I beg of thee, O God, that thou wouldſt inſpire into my Heart the Grace of Sincerity, that I may not deceive my ſelf or others with a feigned or partial Obedience of thy Commands; but that I may conſcientiouſly and heartily diſcharge every Precept thereof; for then I ſhall be in no danger of being diſappointed in my religious Hopes.

Caph. *Defecit anima mea.*

MY Soul has had, a great while, an impatient Longing for the Deliverance, which in thy Word thou haſt promiſed to thy faithful Servants.

2. My

2. Mine Eyes long ſore for thy Word: ſaying, O when wilt thou comfort me?

3. For I am become like a Bottle in the Smoke: *yet* do I not forget thy Statutes.

4. How many *are* the Days of thy Servant: when wilt thou be avenged of them that perſecute me?

5. The Proud have digged Pits for me: which *are* not after thy Law.

6. All thy Commandments *are* true: they perſecute me falſely, O be thou my help.

7. They had almoſt made an end of me upon Earth: but I forſook not thy Commandments.

8. O quicken me after thy loving kindneſs: and ſo ſhall I keep the Teſtimonies of thy Mouth.

Lamed. *In æternum, Domine.*

O Lord thy Word: endureth for ever in Heaven.

2. Thy Truth *alſo remaineth* from one Generation to another: thou haſt laid the foundation of the Earth, and it abideth.

3. They continue this Day according to thine Ordinance: for all *things* ſerve thee.

4. If my delight *had* not been in thy Law: I ſhould have periſhed in my trouble.

5. I will

2. My Eyes have been for a conſiderable Time fixed upon thoſe Places in thy Word, from whence I infer my Preſervation by thy Hands.

3. No Leathern Bottle hung up in a ſmoaky Room, is more deformed and withered than I am by my Misfortunes; yet for all this I do not forbear the Study of thy Law.

4. How long a Time will this Affliction lie upon me? How long will it be before thou doſt eſpouſe my Cauſe, and chaſtiſe my inſolent Adverſaries?

5. My wicked Enemies have contrived ſeveral very malicious Plots to execute upon me; but as theſe Methods are unwarrantable by thy Word, ſo I doubt not but they will proſper accordingly.

6. The Promiſes made in thy Word to Honeſty and Fidelity, and the Threats againſt Fraud and Diſſimulation, ſhall moſt certainly take Place; therefore I can entertain no Doubt of being preſerved by thee from my Enemies.

7. They had ſeveral Times very fair Opportunities of executing their Deſigns upon me, and taking away my Life, bringing me into the moſt deſperate Circumſtances; but yet I could never be perſwaded to do any thing contrary to thy Commandments.

8. I beſeech thee to refreſh and enliven me, by thy Grace and Bleſſings, under all my Misfortunes; and then I ſhall not be in Danger of violating thy Laws, to procure an unwarrantable Deliverance.

Lamed. *In æternum, Domine.*

LOrd, thy Law is eſtabliſhed by an eternal immutable Decree, made in Heaven.

2. Thy Law, which is all Truth and Equity, is handed down in the ſacred Books from one Generation to another; and remaineth as fix'd and immovable as the Foundation of the Earth.

3. And indeed all the Creation remains ſtill entire, without any Fault or Decay, obſerving the Law which thou gaveſt them; for all Things are ſubject to thy Divine Will and Power.

4. If I had not comforted my ſelf in the gracious Promiſes of thy Law, my Afflictions would have gone to my Heart, and have deſtroyed me.

5. There-

5. I will never forget thy Commandments: for with them thou haſt quickened me.

6. I *am* thine, O ſave me: for I have ſought thy Commandments.

7. The Ungodly laid wait for me to deſtroy me: *but* I will conſider thy Teſtimonies.

8. I ſee that all things come to an end: *but* thy Commandment is exceeding broad.

Mem. *Quomodo dilexi!*

LOrd, what Love have I unto thy Law: all the day long *is* my ſtudy in it.

2. Thou through thy Commandments has made me wiſer than mine Enemies: for they *are* ever with me.

3. I have more underſtanding than my Teachers: for thy Teſtimonies *are* my ſtudy.

4. I am wiſer than the Aged: becauſe I keep thy Commandments.

5. I have refrained my Feet from every evil way: that I may keep thy Word.

6. I have not ſhrunk from thy Judgments: *for* thou teacheſt me.

7. O how ſweet are thy words unto my Throat: *yea, ſweeter* than Hony unto my Mouth.

8. Through

5. Therefore I am reſolved always to have the greateſt Regard to thy holy Word, which has in my Affliction ſtood me in ſo extraordinary a ſtead, and preſerved my Life.

6. I am entirely thine, thou having made me ſo by thy Creation and Preſervation of me; O therefore keep thy Servant ſafe from the preſent Danger, eſpecially ſince he has given himſelf up entirely to the Study of thy Law.

7. Mine Enemies have contrived various Ways to work my Ruin, but I will reſort to thy Word for Succour againſt their wicked Enterprizes.

8. There is nothing which is ſubject to our mortal Eye, but has a Period of its Duration, and all its Excellencies are quickly enjoyed over; but thy Commandments, as they ſhall never be aboliſhed, ſo there is no ſcanning over all their Perfections.

Mem. *Quomodo dilexi!*

O What an inexpreſſible Pleaſure do I conceive, in meditating upon the Law of God; every Hour of the Day, I with the greateſt Satisfaction employ my ſelf in the Study thereof.

2. Thy Law, which has inſtructed me in the excellent Duties of Patience, bearing of Injuries, and a ſtedfaſt Reliance upon God for Deliverance, has made me wiſer than my Enemies, I thereby avoiding the Stratagems they contrive againſt me; for this is my Guard which conſtantly attends my Perſon, and defends me from their Inſults.

3. This experimental Knowledge, and diligent Obſervation of thy Law, makes me more learned therein, than the learned Doctors and Profeſſors of it.

4. This affords me more Knowledge, than the generality of aged Men have attained, by the Experience of their long Life.

5. Becauſe I would inviolably keep thy Law, I would not indulge my ſelf in any Sin, tho' of the leaſt Size.

6. I have not made any frequent Tranſgreſſions of thy Commandments; for thou art pleaſed thy ſelf to inform me therein.

7. Nothing is more delightful to a ſpiritualiz'd Mind, than the Contemplation of the Law of God; Hony is not half ſo ſweet to the Month, as this is pleaſing to a good Man's Soul.

8. Nor

8. Through thy Commandments I get underſtanding: therefore I hate all evil Ways.

MORNING PRAYER.

Nun. *Lucerna pedibus meis.*

THy Word *is* a Lantern unto my Feet: and a Light unto my Paths.

2. I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous Judgments.

3. I am troubled above meaſure: quicken me, O Lord, according to thy Word.

4. Let the Free-will-offerings of my Mouth pleaſe thee, O Lord: and teach me thy Judgments.

5. My Soul *is* alway in my Hand: yet do I not forget thy Law.

6. The Ungodly have laid a Snare for me: but yet I ſwerved not from thy Commandments.

7. Thy Teſtimonies have I claimed as mine heritage for ever: *and why?* they are the very Joy of my Heart.

8. I have applied my Heart to fulfil thy Statutes alway: *even unto* the end.

Samech.

8. Nor is the Study of thy Law more pleaſant than it is advantagious, for I find my Underſtanding wonderfully ripened and improved thereby; therefore I mortally hate a vitious Courſe of Life, which impoveriſhes Mens Souls, and makes them fooliſh and ſtupid.

Nun. *Lucerna pedibus meis.*

NO Torch or Lantern is ſo beneficial, to light one along in a dark Night, as thy Law is to direct one's Actions, throughout the Courſe of our Life.

2. I have made a ſolemn Reſolution, that I will not any longer live at random, but that I will walk circumſpectly as thy Law directs.

3. O Lord, my Afflictions ſtick ſo cloſe to me, that they will go nigh to diſpatch me; O do thou revive and comfort me, by the refreſhing Promiſes of thy holy Word.

4. Let my Praiſes and Thankſgivings, thoſe Sacrifices which my Mouth doth offer up to thee, be acceptable in thy Sight, and that I may the better pleaſe thee, inlighten my Mind with a perfect Knowledge of thy holy Word.

5. I keep my Soul, as it were, always in my Hand, as Men do ſome choice Thing in Time of Danger, which they are afraid will be taken away from them, there being ſo many Conſpiracies againſt my Life; but in all this Fear, I am not unmindful of diſcharging thoſe Duties which thy Law directs.

6. Very treacherouſly have my wicked Adverſaries laid a Plot to draw me into ſome Difficulties, from which they thought I could not extricate my ſelf, without a Violation of my Duty; but however, I withſtood the Temptation, and did not ſwerve a Tittle from what thy Law obliged me to.

7. The Knowledge of thy Law, which thou haſt bleſſed me with, is an Inheritance which can never be taken from me: It is ſuch a Comfort as can be abated by no Affliction.

8. Therefore I have, with very good Reaſon, taken up a Reſolution, of uniformly obeying all which thou haſt commanded in thy ſacred Word.

Samech.

Samech. *Iniquos odio habui.*

I Hate them that imagine *evil* things: but thy Law do I love.
2. Thou *art* my Defence and Shield: and my Truſt is in thy Word.
3. Away from me, ye wicked: I will keep the Commandments of my God.
4. O ſtabliſh me according to thy Word, that I may live: and let me not be diſappointed of my hope.
5. Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy Statutes.
6. Thou haſt trodden down all them that depart from thy Statutes: for they imagine *but* deceit.
7. Thou putteſt away all the Ungodly of the Earth *like* droſs: therefore I love thy Teſtimonies.
8. My Fleſh trembleth for fear of thee: and I am afraid of thy Judgments.

Ain. *Feci judicium.*

I Deal with the thing that is lawful and right: O give me not over unto mine Oppreſſors.
2. Make thou thy Servant to delight in that which is good: that the Proud do me no wrong. 3. Mine

Samech. *Iniquos odio habui.*

I Hate the Converſation of wicked and prophane Men: but there is no Diſcourſe ſo agreeable, as that which thy Law is the Subject of.

2. When I am in any Difficulty or Danger, thou art my Protection, and the Promiſes held out to me in thy holy Word are my ſure Truſt, that I depend upon.

3. All you wicked Perſons, who do not lead your Lives agreeably to God's Word, do you forbear my Preſence; for I am reſolved conſcientiouſly and diligently to obſerve God's Laws, and I will not be brought into any danger of violating them, by having your bad Example before my Eyes.

4. Thy ſacred Word has reached out ſeveral very gracious Promiſes to deliver me from my Affliction: O be thou pleaſed in this Time of Extremity to make good to me what thou haſt promiſed.

5. If thou doſt vouchſafe to ſuſtain me; nay, the Satisfaction and Delight which I ſhall conceive in the Contemplation of thy Word, will make me to be little ſenſible of any outward Misfortunes.

6. Thou, O God, doſt ſhew thy great Diſpleaſure againſt treacherous and deceitful Men, by not only defeating their wicked Deſigns, but by ruining the Authors of Miſchief, by thoſe very Methods and Arts which they made Uſe of againſt others.

7. Thou, O God, doſt try the wicked in the Fire, and finding no pure Metal in them, do'ſt throw them away like uſeleſs Droſs: This engages me to love thy Law that Men are to be judged by, which is ſo remarkable for Juſtice and Equity.

8. And when I conſider what a juſt God thou art, and how liable I am to fail in my Duty; I am in extraordinary Fear of incurring the Penalties, which thy Law does inflict upon the Tranſgreſſors thereof.

Ain. *Feci judicium.*

I Make it my Buſineſs ſo to ſquare my Life, as to do nothing but what is honeſt and juſtifiable; therefore I beſeech thee let me not be run down by the Calumnies of my Adverſaries, nor ruin'd by their Attempts.

2. I beg of thee ſo to incline the Mind of me thy Servant, that my whole Delight may be in the Obſervation of the holy Precepts of thy Law, and then I ſhall not fear the Miſchiefs which my Enemies are hatching againſt me.

3. I have

3. Mine Eyes are waſted away with looking for thy Health: and for the word of thy Righteouſneſs.

4. O deal with thy Servant according unto thy loving Mercy: and teach me thy Statutes.

5. I *am* thy Servant, O grant me underſtanding: that I may know thy Teſtimonies.

6. *It is* time for thee, Lord, to lay to thine Hand: *for* they have deſtroyed thy Law.

7. For I love thy Commandments: above Gold and precious Stones.

8. Therefore hold I ſtrait all thy Commandments: and all falſe ways I utterly adhor.

Pe. *Mirabilia.*

THy Teſtimonies are wonderful: therefore doth my Soul keep them.

2. When thy Word goeth forth: it giveth light and Underſtanding unto the Simple.

3. I opened my Mouth, and drew in my breath: for my Delight was in thy Commandments.

4. O look thou upon me, and be merciful unto me: as thou uſeſt to do unto thoſe that love thy Name.

5. Order my ſteps in thy Word: and ſo ſhall no Wickedneſs have Dominion over me.

6. O

3. I have ſo long looked for thy Aſſiſtance, that my Eyes are tired; and for the Promiſes, which thou haſt made in thy holy Word, to thoſe that depend upon thee.

4. O be thou pleaſed to extend thy Mercy to thy poor ſuffering Servant; but chiefly, above all things, I beg to be ſufficiently inſtructed in thy holy Word.

5. And ſince I deſire nothing but devoutly to ſerve and honour thee, I beſeech thee to afford me a perfect Underſtanding of thy Law, which is the Rule I muſt govern my Actions by.

6. It is now time, O Lord, for thee to appear in Vindication of Piety and Goodneſs; for ſuch a Torrent of Vice and Profaneneſs has overſpread the World, that they ſuffer thy Law, which forbids theſe mad Extravagancies, to lie by as an uſeleſs Thing, no one regarding it.

7. But for my Part I profeſs, that I eſteem thy Law above the greateſt Treaſures, and the richeſt Jewels in the World.

8. For this Reaſon I pay a conſcientious and uniform Obedience to all thy holy Commandments, and have a perfect Deteſtation of the Actions of wicked Men, who notoriouſly violate them.

Pe. *Mirabilia.*

THe Law of God is a Collection of ſuch choice and admirable Precepts, that my Soul doth not only think it its Duty to obſerve them, but receives the higheſt Degree of Satisfaction therein.

2. When thy Word ſhines out upon Men, the moſt ignorant Man receives a great degree of ſpiritual Light therefrom, and Men of ordinary Underſtandings, have their Minds inſtructed with wholſome Truths.

3. I came thirſting and panting, and out of great Eagerneſs and earneſt Deſire, gaſping for Breath; that I might partake of the great Satisfaction, which is to be found in the Study of thy Law.

4. I beſeech thee to afford the ſame gracious Indulgence towards me, as thou art uſed to do to the reſt of thy faithful Servants.

5. I beſeech thee to let thy Word ſo direct my Steps, that I may not ſtumble nor fall in the Courſe of my Duty; and then I am confident that I ſhall not fall into any ſettled Habit of Vice.

6. O

6. O deliver me from the wrongful Dealings of Men: and ſo ſhall I keep thy Commandments.

7. Shew the light of thy Countenance upon thy Servant: and teach me thy Statutes.

8. Mine Eyes guſh out with Water: becauſe Men keep not thy Law.

Tſaddi. *Juſtus es, Domine.*

RIghteous *art* thou, O Lord: and true *is* thy Judgment.

2. The Teſtimonies that thou haſt commanded: *are* exceeding righteous and true.

3. My Zeal hath *even* conſumed me: becauſe mine Enemies have forgotten thy Words.

4. Thy Word *is* tried to the uttermoſt: and thy Servant loveth it.

5. I *am* ſmall and of no Reputation: yet do I not forget thy Commandments.

6. Thy Righteouſneſs *is* an everlaſting Righteouſneſs: and thy Law is the Truth.

7. Trouble and heavineſs have taken hold upon me: *yet* is my delight in thy Commandments.

8. The Righteouſneſs of thy Teſtimonies *is* everlaſting: O grant me underſtanding, and I ſhall live.

6. O Lord, I beſeech thee to interpoſe thy Almighty Aid, in delivering me from the Injuſtice and Violence of my Adverſaries, and this Favour ſhall engage me, in Gratitude, continually to obſerve thy Commandments.

7. Look upon me thy Servant with a ſerene and pleaſant Aſpect; but the greateſt Favour thou canſt allow me, is perfectly to inſtruct me in thy Law.

8. My Afflictions which I have ſuſtained, have occaſioned me a great deal of Sorrow; but nothing has gone ſo near my Heart, and made my Eyes flow with ſo many Tears, as the univerſal Corruption and Depravation of Mens Manners.

Tſaddi. *Juſtus es, Domine.*

O Lord, thou haſt not only an eſſential Holineſs in thy Nature; but there is an unſpotted Sanctity, and unblameable Rectitude in all thy Laws and Diſpenſations.

2. All the Precepts ſet down in thy ſacred Word are full of admirable Righteouſneſs and Equity.

3. And indeed this has been an Occaſion of great Trouble and Vexation to me, to ſee that my Enemies ſhould not only oppoſe me, but that they ſhould be ſo unreaſonably wicked, as to prophane and violate thy holy Laws and Religion, which are ſo exquiſitely good, that one would think no one could find fault with them.

4. Thy Law is like Metal refined in the Fire to the greateſt Purity; and that is one great Reaſon of the Affection which I thy Servant bear towards it.

5. And let Men think of me as deſpicably as they pleaſe, yet I will procure to my ſelf this Point of Reputation, that I am a diligent Obſerver of the Precepts of thy Law.

6. Thy righteous Laws are founded upon the Rules of eternal, and everlaſting Truth.

7. Variety of Troubles and Dangers have, throughout the ſeveral Parts of my Life, ſurrounded me: but even under thoſe heavy Preſſures, I took great Delight and Satisfaction in meditating upon thy ſacred Law.

8. Thy Laws are eternally juſt and holy: O be pleaſed to give me a ſufficient Underſtanding thereof, and I ſhall not be made unhappy for any wicked Contrivances, which my Enemies can advance againſt me.

Leſſons

Leſſons for the XXVIth Day of the Month throughout the Year.

January 26.	*February* 26.	*March* 26.	*April* 26.
Morn. Gen. 48. Matt. 23.	Morn. Deut. 7. Luke 9.	Morn. Judges 18. John 13.	Morn. 2 Sam. 22. Acts 23.
Even. Gen. 49. 1 Cor. 7.	Even. Deut. 8. Eph. 3.	Even. Judges 19. 2 Tim. 4.	Even. 2 Sam. 23. 1 John 2.
May 26.	*June* 26.	*July* 26.	*Auguſt* 26.
Morn. Neh. 2. Matt. 24.	Morn. Prov. 3. Luke 9.	Morn. Jer. 17. John 14.	Morn. Dan. 12. Acts 24.
Even. Neh. 4. 1 Cor. 9.	Even. Prov. 4. Eph. 3.	Even. Jer. 18. Tit. 1.	Even. Hoſ. 1. 1 John 3.
September 26.	*October* 26.	*November* 26.	*December* 26.
Morn. Mal. 2. Matt. 27.	Morn. Eccius 6. Luke 12.	Morn. Iſa. 6. John 18.	Morn. Prov. 28. Acts 6. v. 8. *to* 7. v. 30.
Even. Mal. 3. 1 Cor. 11.	Even. Eccius 7. Eph. 6.	Even. Iſa. 7. Heb. 2.	Even. Eccleſ. 4. Acts 7. v. 30. *to* v. 55.

Evening Prayer.

Koph. *Clamavi in toto corde meo.*

I Call with *my* whole Heart: hear me, O Lord, I will keep thy Statutes.

2. Yea, even unto thee, do I call: help me, and I ſhall keep thy Teſtimonies.

3. Early in a Morning do I cry unto thee: for in thy Word *is* my truſt.

4. Mine Eyes prevent the *Night*-watches: that I might be occupied in thy Words.

5. Hear my Voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.

6. They draw nigh that of Malice perſecute me: and are far from thy Law.

7. *Be*

Koph. *Clamavi in toto corde meo.*

I Have long and earneſtly cried unto thee, O Lord, therefore I beſeech thee to hear me at laſt; and I will not be guilty of any Ingratitude to thee, after ſuch a Favour, but I will inviolably keep thy ſacred Laws.

2. It is unto thee, the gracious God the Preſerver of innocent Sufferers, that I make my cry; and if thou do'ſt vouchſafe to grant my Prayer, I will, in Token of Gratitude, with the greateſt Aſſiduity, obſerve thy Laws.

3. Very early in the Morning, I put up my Prayers to thee for thy Bleſſing and Aſſiſtance, upon my ſtudying thy Law; for therein are the gracious Promiſes which I depend upon, for thy Protection.

4. And in the Evening before the Night-watch is ſet, I fall to my Devotions again, and to my Meditation and Reading of thy holy Word.

5. O Lord grant my humble Petition which I put up unto thee, according as thou haſt graciouſly promiſed me, and let me Experience a freſh Inſtance of the Favour, which thou wert formerly uſed to ſhew me.

6. Behold how my wicked Adverſaries, that are likewiſe prophane Tranſgreſſors of thy ſacred Laws, gather themſelves in a Body, and are coming towards me to execute ſome malicious Deſign upon me.

7. But

7. *Be thou* nigh at hand, O Lord: for all thy Commandments *are* true.

8. *As* concerning thy Teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Reſh. *Vide humilitatem.*

O Conſider mine adverſity and deliver me: for I do not forget thy Law.

2. Avenge thou my Cauſe, and deliver me: quicken me according to thy Word.

3. Health *is* far from the Ungodly: for they regard not thy Statutes.

4. Great *is* thy Mercy, O Lord: quicken me as thou art wont.

5. Many *there are* that trouble me, and perſecute me: *yet* do I not ſwerve from thy Teſtimonies.

6. It grieveth me when I ſee the Tranſgreſſors: becauſe they keep not thy Law.

7. Conſider, O Lord, how I love thy Commandments: O quicken me according to thy loving kindneſs.

8. Thy Word *is* true *from* everlaſting: all the Judgments of thy Righteouſneſs *endure* for evermore.

Schin.

7. But I beſeech thee, O Lord, do thou ſtick as cloſe to me, as they do; and let me partake of thoſe gracious Promiſes which are made in thy Law to thy faithful Servants.

8. And I have one Thing to remark (and which I learned long ago) concerning the Precepts and Promiſes of thy holy Word, that they are immutable, and not to be ſhaken.

Reſh. *Vide humilitatem.*

I Beſeech thee, O Lord, to preſerve me from the Dangers which now threaten me; for thou knoweſt that none of my former Misfortunes have made me forget my Duty towards thee.

2. O Lord, I lodge my Cauſe with thee, appealing to the Equity of thy Sentence for the Juſtice thereof; I beſeech thee to reſcue me from their Perſecutions, as I have good Hopes from thy Word that thou wilt do.

3. But tho' my ſelf and other pious Perſons may have a comfortable Expectation of thy Deliverance; yet the Ungodly cannot pretend to the ſame Hopes.

4. Tho' my Sufferings are very great, yet thy Mercy is infinite; therefore I beſeech thee to afford me the wonted Refreſhings of thy Goodneſs.

5. Thou knoweſt, O Lord, that my Enemies are very numerous; yet this doth not provoke me to return the ſame Injuries upon them, thou having forbidden the ſame in thy Law, *Lev.* 19. 18.

6. It is a very cutting and piercing Grief to me, to ſee ſo many Men ſo notoriouſly violating thy Commandments; having no manner of regard to thy ſacred Sanctions.

7. I beſeech thee, O Lord, to take notice of the ſingular Affection which I bear to thy holy Laws; therefore I beg of thee, out of thy innate Goodneſs, to free me from this Calamity which preſſes ſo hard upon me.

8. And this I am confident thou wilt not forbear to do, for thy Promiſes are everlaſtingly true, and never have failed thy faithful Servants; and they will continue the ſame to the End of the World.

Schin. *Principes perſecuti ſunt.*

PRinces have perſecuted me without a Cauſe: but my Heart ſtandeth in awe of thy Word.

2. I am as glad of thy Word: as one that findeth great ſpoils.

3. As for Lyes I hate and abhor them: *but* thy Law do I love.

4. Seven times a Day do I praiſe thee: becauſe of thy righteous Judgments.

5. Great is the Peace that they have who love thy Law: and they are not offended *at it.*

6. Lord, I have looked for thy ſaving Health: and done *after* thy Commandments.

7. My Soul hath kept thy Teſtimonies: and loved them exceedingly.

8. I have kept thy Commandments and Teſtimonies: for all my ways *are* before thee.

Tau. *Appropinquet deprecatio.*

LET my Complaint come before thee, O Lord: give me Underſtanding according to thy Word.

2. Let my Supplication come before thee: deliver me according to thy Word.

3. My

Schin. *Principes perſecuti ſunt.*

THE great Men and Magiſtrates of the Kingdom, have, without any reaſonable Cauſe, drove me from my Habitation, and forced me into deſolate Places; but for all this I ceaſe not inviolably to obſerve thy Laws.

2. Nay, tho' my Enemies prevail againſt me, notwithſtanding their wickedneſs, yet whilſt I have thy ſacred Laws to meditate upon, I am as well pleaſed, as if I had obtained a Victory over them.

3. As for Deceit and Lies, I abominate them, and eſteem them unworthy of the Practice of any good or ingenuous Man; but tenaciouſly to adhere to thy Laws, tho' no preſent Advantage be reaped therefrom, is a Thing highly amiable in the Sight of God and all good Men.

4. It is a conſtant Subject of my Praiſes and Devotion which I offer up to thee, that thou haſt been pleaſed to make me acquainted with thy holy Laws.

5. For theſe afford ſuch inward Comfort and Satisfaction to the Soul, that no outward Accident can tempt me to violate theſe, for the ſake of any worldly Advantages.

6. O Lord, during my long Troubles, I never put any Confidence in any thing but thee, and never would violate any of thy Commandments, to better my Condition thereby.

7. My greateſt Concern has been, how I might, in the moſt diligent Manner, obſerve the Precepts of thy holy Word; which I always had a greater Eſteem for, than any Satisfactions which this World affords.

8. I have had a conſcientious Regard of violating any one of thy Precepts; as well knowing that every unlawful Action of mine, tho' done never ſo privately, would be open to thy all-ſearching Eye, 1 *Sam.* 14. 4.

Tau. *Appropinquet deprecatio.*

O Lord, I beſeech thee to afford a gracious Anſwer to my Petition; and grant me Wiſdom to lead my Life according to the moſt excellent Rules which are laid down in thy Law.

2. And I beſeech thee yet further to enlarge thy Favour to me, in delivering me from the Miſchiefs which my Adverſaries are deſigning againſt me.

3. Then

3. My Lips ſhall ſpeak of thy Praiſe: when thou haſt taught me thy Statutes.

4. Yea, my Tongue ſhall ſing of thy Word: for all thy Commandments *are* righteous.

5. Let thine Hand help me: for I have choſen thy Commandments.

6. I have longed for thy ſaving health, O Lord: and *in* thy Law *is* my delight.

7. O let my Soul live, and it ſhall praiſe thee: and thy Judgments ſhall help me.

8. I have gone aſtray like a Sheep that is loſt: O ſeek thy Servant, for I do not forget thy Commandments.

Morning Prayer.

Ad Dominum. Pſal. 120.

This and the fourteen following Pſalms, are intituled in the Hebrew, Songs of Steps or Degrees. *Some think they were called ſo, becauſe they were ſung by the* Levites, *as they went up the Steps or Stairs of the Temple: Others think that it refers to ſome gradual Riſe or Exaltation of the Voice in ſinging. Both Opinions have their Probabilities, wherefore it is not eaſie to ſay, which of theſe two Reaſons gave occaſion to the Compellation. It ſeems to have been firſt compoſed by* David, *upon the Information of* Doeg, 1 Sam. 22. *but was made uſe of by the Jews afterwards, in remembrance of their Captivity.*

WHen I was in trouble, I called upon the Lord: and he heard me.

2. Deliver my Soul, O Lord, from lying Lips: and from a deceitful Tongue.

3. What

3. Then ſhall I ſing forth thy Praiſe in the moſt grateful Pſalmody; eſpecially for thy inſtructing me in thy holy Word.

4. Nay, the principal Theme of my Song, ſhall be the Righteouſneſs of thy Laws.

5. I beſeech thee, O Lord, to interpoſe thy Power in my Behalf; for I am reſolved to make uſe of no means for my Deliverance, but what are agreeable to thy Laws.

6. I have been a great while in eager Expectation of being delivered by thee; in the mean while entertaining my ſelf with the comfortable Promiſes contained in thy holy Word.

7. O Lord, preſerve my Life againſt the preſent Attempts of my Adverſaries, and afford me Comfort from thy gracious Promiſes, which will be a new Obligation to me, for ever to celebrate thy Goodneſs.

8. I have been chaſed from Place to Place, and am as a Sheep driven away from the Flock by a Wolf; therefore I beſeech thee, O Lord, to afford Peace and Safety to thy poor afflicted Servant, who has done nothing to merit that ill Treatment which his Enemies have given him.

Paraphraſe on Pſal. 120.

WHenever I was in a very great Diſtreſs, I put up my Petition to Almighty God, and he was pleaſed graciouſly to hear me.

2. Therefore, in the preſent Exigence, I beg of thee that thou wouldſt be pleaſed to deliver me from the Calumnies of thoſe wicked Informers, who are raiſing Calumnies againſt me, which may reach my Life, 1 *Sam.* 22. 9.

3. What reward ſhall be given or done unto thee, thou falſe Tongue: *even* mighty and ſharp Arrows, with hot burning Coals.

4. Wo is me that I *am conſtrained to* dwell with Meſech: and to have my Habitation among the Tents of Kedar.

5. My Soul hath long dwelt among them: that are Enemies unto Peace.

6. I *labour* for Peace, but when I ſpeak unto them thereof: they *make them ready* to Battle.

Levavi oculos. Pſal. 121.

This Pſalm is thought to be wrote by David, *whilſt he was in the Field with his Army, during the Abſalomian Rebellion. And the Phraſe ſeems to be Military, repreſenting a General earneſtly looking out for the Succours he expects.*

I Will lift up mine Eyes unto the Hills: from whence cometh my help.

2. My help *cometh even* from the Lord: who hath made Heaven and Earth.

3. He will not ſuffer thy Foot to be moved: and he that keepeth thee will not ſleep.

4. Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5. The Lord himſelf *is* thy keeper: the Lord is thy defence upon thy right Hand;

6. So that the Sun ſhall not burn thee by Day: neither the Moon by Night.

7. The

3. And what doſt thou think to get, thou perjured Wretch, by this falſe Accuſation? the Money which *Saul* has given thee for this wicked Service, will be but a poor Requital, when the Almighty God ſhall pour down his Vengeance upon thee, and rain Coals of Fire upon thy Head.

4. O what an uncomfortable Condition am I reduced to, to take up my Habitation among the barbarous *Arabians!*

5. But however, this is better than to live among the perfidious Attendants of *Saul*'s Court, that are continually contriving Miſchief, and endeavouring to diſturb the Quiet of good Men.

6. All my Study is to live peaceably and inoffenſively; but when I propoſe any Method to bring this about, they contrive Means to bring Matters to a greater Rupture, and, under the Name of a Truce, commit all the Hoſtilities of open War.

Paraphraſe on Pſal. 121.

I Will look out towards yonder Hill, to ſee if I can diſcover any Recruits a coming to my Aſſiſtance.

2. Why truly I muſt own, that God is my beſt Ally: the great God, the Creator of the World, he ſhall furniſh me with the beſt Supplies to enable me to face my Enemies.

3. He will not ſuffer our Enemies to get any Advantage over us; he will be ſuch a Centinel as will never ſleep.

4. For God, who is the Defender of the People of *Iſrael*, does exerciſe a continual and moſt vigilant Providence over them.

5. God himſelf is our Guard; the great JEHOVAH watches about us.

6. So that under his Protection we need not fear, that our Troops ſhould be annoyed by the ſcorching Heat of the Sun by Day, nor by the peſtilential Vapours of the Night.

7. The

7. The Lord ſhall preſerve thee from all evil: *yea, it is even* he *that* ſhall keep thy Soul.

8. The Lord ſhall preſerve thy going out, and thy coming in: from this time forth for evermore.

Lætatus ſum. Pſal. 122.

This is intituled, A Pſalm of Degrees of *David. It was probably wrote by him upon the ſettling the Ark in Mount* Sion: *or upon ſome Anniverſary of that Solemnity. It is ſpoke in the Name of the People of the Jews, who are here repreſented, as exulting upon the Thought of this famous Feſtivity.*

I Was glad when they ſaid unto me: We will go into the Houſe of the Lord.

2. Our Feet ſhall ſtand in thy Gates: O Jeruſalem.

3. Jeruſalem is built as a City: that is at Unity in it ſelf.

4. For thither the Tribes go up, even the Tribes of the Lord: to teſtifie unto Iſrael, to give Thanks unto the Name of the Lord.

5. For there is the Seat of Judgment: even the Seat of the Houſe of David.

6. O pray for the Peace of Jeruſalem: they ſhall proſper that love thee.

7. Peace be within thy Walls: *and* plenteouſneſs within thy Palaces.

8. For my Brethren and Companions ſakes: I will wiſh thee Proſperity.

9. Yea, becauſe of the Houſe of the Lord our God: I will ſeek to do thee good.

Ad

7. The Lord ſhall preſerve us from all impendent Dangers; the Lord ſhall preſerve our Lives from any Attempts made againſt them.

8. The Lord ſhall protect us, whenever we march out our Armies, or bring them home; the Lord ſhall protect us all the Days of our Life.

Paraphraſe on Pſal. 122.

OH! what a Joy it was to our Hearts, to hear our Neighbours ſay, Come let us make ready to appear in the Houſe of the great God.

2. Let us prepare to enter within the Gates of the famous City *Jeruſalem.*

3. That famous City, whoſe Buildings are united together in the moſt decent Order; but which does much more recommend it ſelf by the Uniformity of its Worſhip, which all the Nation of the Jews do joyn together in.

4. For thither all the Twelve Tribes of *Iſrael* do go, by God's ſpecial Appointment, *Exod.* 23. 17. to appear before the Ark of the Teſtimony, *Exod.* 25. 21. and to commemorate God's Favours to their Nation, and his ſpecial Providence exerciſed over them.

5. For there likewiſe are all judicial Proceedings tranſacted, 2 *Chron.* 19. 8. and there is the Royal Palace of King *David,* where he and his Sons reſide, and execute impartial Judgment among the People, 2 *Sam.* 8. 15, 18.

6. Therefore, O all you good People, when you come up there, put up your Prayers to God for the Proſperity of this City, and God ſhall reward this charitable Prayer of yours, with a great Bleſſing.

7. May no external Wars, nor inward Broils, diſturb thy Tranquillity; and may'ſt thou enjoy an Affluence of all the good Things which this World affords.

8. We wiſh thee all Happineſs, O thou famous City, for the ſake of our Brother Jews, which are thy Inhabitants.

9. But chiefly we are obliged to pray for thy Happineſs, by Reaſon that the Houſe of God is there, the principal Seat of divine Worſhip; and this is the great Reaſon that we will, to the utmoſt of our Power, endeavour to promote thy Welfare.

Ad te levavi oculos meos. Pſal. 123.

It is uncertain when, or by whom, this Pſalm was wrote; it was probably wrote by ſome pious Perſon in the time of Captivity; and perhaps towards the Expiration thereof, when the Jews had ſome Expectation of a Deliverance.

UNto thee lift I up mine Eyes: O thou that dwelleſt in the Heavens.

2. Behold, even as the Eyes of Servants *look* unto the hand of their Maſters, *and as* the Eyes of a Maiden unto the hand of her Miſtreſs: *even* ſo our Eyes wait upon the Lord our God, until he have Mercy upon us.

3. Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4. Our Soul is filled with the ſcornful Reproof of the Wealthy: *and* with the deſpightfulneſs of the Proud.

Niſi quia Dominus. Pſal. 124.

This Pſalm is intituled, A Song of Degrees of *David. It ſeems to be compoſed upon his Deliverance from the Abſolomian Rebellion; but made uſe of by the Jews afterwards, as a Form of Devotion, as a Thankſgiving for their Return from the Captivity.*

IF *the* Lord himſelf had not been on our ſide, now may Iſrael ſay: *if the* Lord himſelf had not been on our ſide, when Men aroſe up againſt us;

2. They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3. Yea, the Waters had drowned us: and the Stream had gone over our Soul.

4. The deep Waters of the Proud: had gone even over our Soul.

5. But

Paraphraſe on Pſal. 123.

O Lord, we poor Captives, with eager Expectation, raiſe our Eyes to thee the Great God, who art the great Monarch of Heaven.

2. No Servant does with more Diligence watch every Look and Motion of his Maſter, nor any Maid more carefully attends and waits for her Miſtreſs's Command, than we wait for our Deliverance from this our diſmal Captivity by God.

3. Therefore, we beg of thee, O God, that thou wouldſt haſten thy deſigned Favour to us; for we are under an unſupportable Degree of Contempt in this Thraldom.

4. Our Spirits cannot brook thoſe ſcornful Scoffs and Jeſts, which our rich and proud Oppreſſors ſo frequently caſt upon us.

Paraphraſe on Pſal. 124.

NOW may I, and all my Subjects of the Nation of *Iſrael* ſay, that if God Almighty had not interpoſed his moſt eſpecial Providence in our Preſervation; when ſo great a Number of Men were up in Arms againſt their lawful Sovereign.

2. They would have eaten us up alive, as a wild Beaſt does his Prey, in their bitter Rage which they conceived againſt us.

3. Their numerous Army had overrun our ſmall Party, like a mighty Torrent.

4. No Inundation of the Sea could have broke in upon us with more Fury and drowned us, than their Force would have broke in upon ours, and totally deſtroyed us.

5. But

5. But praiſed *be* the Lord: who hath not given us over *for a* Prey unto their Teeth.

6. Our Soul is eſcaped even as a Bird out of the Snare of the Fowler: the Snare is broken and we are delivered.

7. Our help *ſtandeth* in the Name of the Lord: who hath made Heaven and Earth.

Qui conſidunt. Pſal. 125.

It is uncertain in what Age this Pſalm was compoſed: It is an Exhortation to rely upon God's Providence, and not to make uſe of indirect means for Safety.

THey that put their truſt in the Lord, *ſhall be* even as the Mount Sion: *which* may not be removed, *but* ſtandeth faſt for ever.

2. The Hills ſtand about Jeruſalem: *even* ſo ſtandeth the Lord round about his People, from this time forth for evermore.

3. For the Rod of the Ungodly cometh not into the lot of the Righteous: leſt the Righteous put their Hand unto wickedneſs.

4. Do well, O Lord: unto *thoſe that* are good and true of Heart.

5. As for ſuch as turn back unto their own Wickedneſs: the Lord ſhall lead them forth with the evil Doers, but Peace *ſhall be* upon Iſrael.

5. But for ever praiſed be our gracious God, for not ſuffering us to be torn in Pieces by the bloody Jaws of thoſe fierce Beaſts.

6. No Bird did ever more narrowly eſcape the Fowler's Snare, than we the Force and Stratagems of our Enemies; but, God be thanked, all their wicked Attempts are diſappointed, and God has wrought for us a wonderful Deliverance.

7. And therefore we ſhall always aſcribe this wonderful Preſervation of ours, to the Hand of the great God, the Creator of the Univerſe.

Paraphraſe on Pſal. 125.

THere is no Security ſo firm and well grounded, as a faithful Reliance upon God; for he that doth ſo, ſhall ſtand as fix'd and unmoveable as Mount *Sion*, that great and maſſy Hill.

2. Look out and ſee how the diſtant Hills environ *Jeruſalem*; in the ſame manner does the Divine Power encircle the *Jewiſh* Nation, ready, upon all Occaſions, to afford them Aſſiſtance.

3. For tho' God, for good Reaſons, doth ſuffer Afflictions to lie hard upon good Men, yet he doth at laſt remove them; for if he ſhould make no Difference between good and evil Men, this would be apt to ſhake the Conſtancy of the Good, and would be too great a Temptation to purſue the Methods which wicked Men take for worldly Proſperity.

4. Therefore we beſeech thee, O Lord, to let the Piety of thy faithful Servants, be rewarded with ſome Earneſt of thy Mercy, to keep up their Spirits, and to bear them in Heart.

5. But as for ſuch as turn their Back upon their Duty, and purſue croſs and crooked Paths in their Courſe of Life, God ſhall lead them out to Execution, with the other condemned Criminals, to eternal Puniſhment; but he ſhall provide a State of eternal Peace and Felicity, for all true *Iſraelites* and Servants of God.

Leſſons for the XXVIIth Day of the Month throughout the Year.

January 27.	*February* 27.	*March* 27.	*April* 27.
Morn. Gen. 50. Matt. 24.	Morn. Deut. 9. Luke 10.	Morn. Judges 20. John 14.	Morn. 2 Sam. 24. Acts 24.
Even. Exod. 1. 1 Cor. 8.	Even. Deut. 10. Eph. 4.	Even. Judges 21. Titus 1.	Even. 1 Kings 1. 1 John 3.
May 27.	*June* 27.	*July* 27.	*Auguſt* 27.
Morn. Neh. 5. Matt. 25.	Morn. Prov. 5. Luke 10.	Morn. Jer. 19. John 15.	Morn. Hoſ. 2, 3. Acts 25.
Even. Neh. 6. 1 Cor. 10	Even. Prov. 6. Eph. 4.	Even. Jer. 20. Tit. 2, 3.	Even. Hoſ. 4. 1 John 4.
September 27.	*October* 27.	*November* 27.	*December* 27.
Morn. Mal. 4. Matt. 28.	Morn. Eccluſ. 8. Luke 13.	Morn. Iſa. 8. John 19.	Morn. Eccleſ. 5. Apoc. 1.
Even. Tobit. 1. 1 Cor. 12.	Even. Ecclus 9. Phil. 1.	Even. Iſa. 9. Heb. 3.	Even. Eccleſ. 6. Apoc. 22.

Evening Prayer.

In convertendo. Pſal. 126.

This Pſalm was compoſed by Eſdras, *or ſome other inſpired Author of that Time: It is a triumphal Song, in Congratulation of the Jews Return from their Captivity.*

WHen the Lord turned again the Captivity of Sion: then were we like unto them that dream.

2. Then was our Mouth filled with Laughter: and our Tongue with Joy.

3. Then ſaid they among the Heathen: The Lord hath done great things for them.

4. Yea, the Lord hath done great things for us already: *whereof* we rejoyce.

5. Turn our Captivity, O Lord: as the Rivers in the South.

6. They that ſow in Tears: ſhall reap in Joy.

7. He

Paraphraſe on Pſal. 126.

WHen the Proclamation went out, whereby we had Liberty granted us to return to our native Country, *Ezra* 1. 2, 3. it was ſuch a ſuprizing Piece of News to us, that we could not believe the Reality of the Thing, but thought we had been aſleep, and only dreamt of that unexpected Felicity.

2. What Mirth and Pleaſantneſs was in every Man's Countenance! and how did every Tongue ring with joyful Acclamations!

3. The Heathens themſelves, Profane as they are, could not forbear remarking, that this was a ſignal Act of God's Providence for the Delivery of his People.

4. And indeed they very well obſerve, that this is a moſt ſignal Act of the divine Power, which fills our Minds with ſo much pious Joy.

5. Therefore we beſeech thee, O Lord, to go on to finiſh this great Work which thou haſt begun, and bring back thoſe great Numbers of Captives which ſtill remain behind, and let them come home with as great a Torrent, as the great Southern Rivers flow with.

6. For that proverbial Saying is very true, *He that has a ſorrowful Sowing, ſhall have a joyful Reaping.*

7. The

7. He that now goeth on his way weeping, and beareth forth good Seed: ſhall doubtleſs come again with Joy, and bring his Sheaves *with him.*

Niſi Dominus. Pſal. 127.

The Hebrew Title of this Pſalm is, A Song of Degrees, *le Shelemoh,* for, *or rather* by *Solomon. The Tenour of the Pſalm is to ſhew, that no Endeavours of Men can be proſperous, but thoſe which have the Bleſſing of God attending them.*

EXcept the Lord build the Houſe; their labour is but loſt that build it.

2. Except the Lord keep the City: the Watchman waketh *but* in vain.

3. *It is but* loſt labour that ye haſt to riſe up early, and ſo late take reſt, and eat the Bread of Carefulneſs: *for* ſo he giveth his beloved ſleep.

4. Lo, Children and the Fruit of the Womb: *are* an heritage and gift *that cometh* of the Lord.

5. Like as the Arrows in the Hand of the Giant: even ſo *are* the young Children.

6. Happy *is* the Man that hath his Quiver full of them: they ſhall not be aſhamed when they ſpeak with their Enemies in the Gate.

Beati omnes. Pſal. 128.

Learned Men think this Pſalm was compoſed by the Author of the foregoing one. And others are of Opinion, it was uſed by the Jews, as a Hymn in their Office of Matrimony.

BLeſſed *are* all they that fear the Lord: and walk in his ways.

2. For

7. The Man that with a heavy Heart throws his Seed into the Ground, and by reaſon of an unkind Seaſon, expects little or no Crop, yet oftentimes has his Corn to ſpring up to admiration, and at the Time of Harveſt he goes home loaded with Sheaves, greatly rejoycing at his unexpected Crop.

Paraphraſe on Pſal. 127.

EXcept the Lord does afford his Bleſſing, it is in vain that a Man is at a great Expence in building a fair Houſe; for otherways ſome unlucky Diſaſter or other happens, which ruins all the Deſigns and Hopes of the Builder.

2. Unleſs God Almighty preſerves a City from the Power of the Enemies, it is to little Purpoſe that a Watch is ſet every Night for its Security.

3. And the like may be ſaid of the Inhabitants of the Town, that it little avails for all the ſeveral Artificers to riſe up ſo early in a Morning, and ſit up ſo late at Night, working in their ſeveral Employs, feeding upon mean Diet, and defrauding themſelves of their natural Reſt; for if God does not bleſs their Labours, they ſhall gain nothing by all this Toil.

4. It is not Youth nor Strength which will intitle married Perſons to have Children; for theſe are Bleſſings which God only can confer.

5. And indeed a numerous Off-ſpring is a great Advantage to a Parent, and ſerve to defend and protect him, as the Darts in the Hand of a Combatant tend to protect him againſt his Antagoniſt.

6. In a happy Condition is that Man, whoſe Quiver is full of ſuch Shafts; for his Children ſhall ſtand him in ſtead to maintain his Cauſe, when he is called to appear in the Judgment-Hall, over the City-Gate.

Paraphraſe on Pſal. 128.

IF Men are reſolved to acquire as much Happineſs as their Nature is capable of, they ſhould, above all Things, take care, conſcientiouſly to obſerve the Laws of God.

2. And

2. For thou shalt eat the labours of thine Hands: O well is thee, and happy *shalt* thou be.

3. Thy Wife *shall be* as the fruitful Vine: upon the Walls of thine House.

4. Thy Children like the Olive-Branches: round about thy Table.

5. Lo, thus shall the Man be blessed: that feareth the Lord.

6. The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in Prosperity all thy Life long.

7. Yea, that thou shalt see thy Childrens Children: and Peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

This Psalm was wrote probably by Ezra, *or some other pious and inspired Person whilst the Jews were in some Troubles, after the Captivity; it may be in the Difficulties they struggled with about rebuilding the Walls,* &c.

MAny a time have they fought against me from my Youth up: may Israel now say.

2. Yea, many a time have they vexed me from my Youth up: but they have not prevailed against me.

3. The Ploughers ploughed upon my Back: and made long furrows.

4. But the Righteous Lord: hath hewen the Snares of the Ungodly in pieces.

5. Let

2. And if thou dost diligently pursue this Method, God shall afford a Blessing upon all thy honest Endeavours, thou enjoying all that thy Labours have procured thee; in short, thou shalt live in a very comfortable and desirable Condition.

3. Thy Wife shall be fruitful in bringing thee forth Children, in like manner as the Vine which covers thy House is loaded with Clusters of Grapes.

4. And as the young Olive-trees grow round the Arbour where thou dinest; so shall thy Children sit round thy Table.

5. In this manner shall Blessings flow in upon him, that is a devout and faithful Servant of God.

6. And if thou dost continue to be so, God shall heap further Blessings upon thee, thou enjoying all the Satisfactions which flow from the National Prosperity, the Church and State flourishing all thy Time.

7. Nay, God shall add to all these Blessings length of Days; thou living to see several Generations of thy Posterity, the Commonwealth of *Israel* being all the while in a prosperous Condition.

Paraphrase on Psal. 129.

THE People of *Israel* may very truly say, that they have been sorely molested with Enemies, from the very Beginning of their Government to this Day.

2. Even from their very Infancy, when they were Sojourners in *Egypt*, their Oppressors have infested them; but God would never suffer their Adversaries utterly to extirpate them.

3. Indeed they have often tyrannized over us as the most abject Slaves, whipping us without Mercy, and making Furrows in our Backs, as if they had been ploughing in them.

4. But God, now at last, has made good his Promise to us, in delivering us from our cruel Enemies, and has disappointed all their cruel Devices of plaguing and tormenting us.

5. There-

5. Let them be confounded and turned backward: as many as have evil will at Sion.

6. Let them be even as the Graſs *growing upon* the Houſe-tops: which withereth afore it be plucked up.

7. Whereof the mower filleth not his Hand: neither he that bindeth *up* the ſheaves his Boſom.

8. So that they who go by, ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

De profundis. Pſal. 130.

Some attribute this Pſalm to David: *I rather think it to be compoſed in the Captivity, by ſome pious Perſon there. It is the laſt of thoſe which are uſually called the ſeven Penitential Pſalms. It is an earneſt Prayer to God for the Pardon of Sin, and a Freedom from Puniſhment.*

OUT of the deep have I called unto thee, O Lord: Lord, hear my Voice.

2. O let thine Ears conſider well: the Voice of my complaint.

3. If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4. For *there is* Mercy with thee: therefore ſhalt thou be feared.

5. I look for the Lord, my Soul doth wait for him: in his Words is my truſt.

6. My Soul fleeth unto the Lord: before the Morning-watch, I ſay, before the Morning-watch.

7. O Iſrael, truſt in the Lord, for with the Lord there is Mercy: and with him is plenteous redemption.

8. And

5 Therefore let all thoſe that ſtill bear an ill Will to our Government in Church and State, have their wicked Deſigns, which they may advance againſt us, defeated.

6. Let all their unfair Projects be as ſuddenly blaſted, as the Graſs which grows upon the Top of a Houſe, which withers away by the Heat of the Sun, and continues not till the Time of the Hay Harveſt.

7. Which is not cut down by the Mower's Sythe, or Reaper's Sickle.

8. And when it is taken away, Men do not uſe the courteous Salutation uſual in the Time of Harveſt; Pray God bleſs your Labours, *Ruth.* 2. 4.

Paraphraſe on Pſal. 130.

IN my greateſt Afflictions which I underwent formerly, I made my Application to thee, O God, and thou waſt pleaſed to grant my Petition, by delivering me from them.

2. And therefore, I beſeech thee to afford me thy wonted Favour, in freeing me from my Calamities, which at preſent lie very hard upon me.

3. If thou ſhouldſt with Exactneſs take notice of every Offence committed againſt thee and thy holy Commandments, no Man would be able to ſtand the Tryal.

4. But there is an unconceivable Goodneſs and Equity in thy Nature, which obliges all Men to praiſe and glorifie thee for thy Mercy.

5. For my part I have ſuch a juſt Senſe of his Goodneſs, that I do not expect Deliverance from any thing elſe; I having an Expectation firmly grounded in him, from the Promiſes manifeſted in his holy Word.

6. I put up my Petitions to God very early in the Morning, before the Watch of the City Walls is relieved.

7. Therefore, O People of *Iſrael*, I would adviſe you, in Conſideration of this wonderful Goodneſs of God, to addreſs your ſelves to him to have Mercy upon you, and to deliver you from this diſmal Captivity, for he alone is able to purchaſe your Redemption.

8. And

8. And he ſhall redeem Iſrael: from all his Sins.

Domine, non eſt. Pſal. 131.

The Title of this Pſalm is, A Song of Degrees of *David. It was wrote to purge himſelf from any Deſign of affecting the Kingdom, during* Saul's *Life.*

LOrd, I am not high-minded: I have no proud Looks.

2. I do not exerciſe my ſelf in great matters: which are too high for me.

3. But I refrain my Soul, and keep it low, like as a Child that is weaned from his Mother: yea, my Soul *is* even as a weaned Child.

4. O Iſrael, truſt in the Lord: for this time forth for evermore.

MORNING PRAYER.

Memento, Domine. Pſal. 132.

This Pſalm has no other Title than, A Song of Degrees. *It is, by the beſt Criticks, thought to be wrote by* Solomon, *when he built the Temple, and fulfilled what was deſigned by his Father* David, 2 *Sam. chap.* 7.

LOrd, remember David: *and* all his trouble.

2. How he ſware unto the Lord: and vowed a Vow unto the Almighty *God* of Jacob.

3. I will not come within the Tabernacle of mine Houſe: nor climb up into my Bed.

4. I will not ſuffer mine Eyes to ſleep, nor mine Eye-lids to ſlumber: neither the Temples of my Head to take any reſt,

5. Until I find out a place for the Temple of the Lord: an habitation for the mighty *God* of Jacob. 6. Lo,

8. And indeed he ſhall redeem you from all the Guilt of your Sins, and from the Puniſhment of them.

Paraphraſe on Pſal. 131.

O Lord, who knoweſt the moſt intimate Thoughts of my Heart, thou canſt tell, that I never entertained any Ambition of attempting the Kingdom of *Iſrael.*

2. Nay farther, that I do not trouble my ſelf with any Matters of Policy, and Intrigues of State, which I own to be above my Reach, I not being let into the Springs of publick Tranſactions.

3. But I keep under my Mind and do not give it a Looſe to any ambitious Thoughts; but like a little Child, I am far from all Intrigues, and am as much at the Diſpoſal of my Superiors, as ſuch an Infant is at the Command of its Mother.

4. And therefore I adviſe all other good *Iſraelites*, intirely to repoſe their Confidence in God, and chooſe rather to live in a low and depreſſed Condition, than by any unwarrantable Means to endeavour to raiſe their Circumſtances.

Paraphraſe on Pſal. 132.

LOrd, I beſeech thee to have regard to the Sufferings of my Father *David*, which he underwent for the Sake of thee and the true Religion.

2. And particularly to his pious Care in providing a ſettled Place for the Worſhip of God, binding himſelf with an Oath, to do all that was in his Power to bring this about.

3. He declaring that he would not come into the Palace which he had built for himſelf, 1 *Chron.* 14.

4. Nor take a wink of Sleep within thoſe Walls.

5. Until he had found out a proper Place for the Ark of the Lord to reſt in; and where the more eſpecial Place of his Reſidence ſhould be.

6. We

6. Lo, we heard of the ſame at Ephrata: and found it in the Wood.

7. We will go into his Tabernacle: and fall low on our Knees before his Footſtool.

8. Ariſe, O Lord, into thy reſting-place: thou, and the Ark of thy Strength.

9. Let thy Prieſts be clothed with Righteouſneſs: and let thy Saints ſing with joyfulneſs.

10. For thy Servant David's ſake: turn not away the preſence of thine Anointed.

11. The Lord hath made a faithful Oath unto David: and he ſhall not ſhrink from it.

12. Of the fruit of thy Body: ſhall I ſet upon thy ſeat.

13. If thy Children will keep my Covenant, and my Teſtimonies that I ſhall learn them: their Children alſo ſhall ſit upon thy ſeat for evermore.

14. For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15. This *ſhall be* my reſt for ever: here will I dwell, for I have a delight therein.

16. I will bleſs her Victuals with increaſe: and will ſatisfie her Poor with Bread.

17. I will deck her Prieſts with Health: and her Saints ſhall rejoyce and ſing.

18. There ſhall I make the Horn of David to flouriſh: I have ordained a Lantern for mine Anointed.

19. As

6. We firſt heard of its being at *Shilo*, a Town of the *Ephraimites*; but when we went out to meet it, it was advanced to the woody Country of *Kirja-jearim*.

7. Come let us go with great Humility and Proſtration, to carry the Ark up to the Temple.

8. Be raiſed up with eaſe, O ſacred Ark, the eſpecial Place and Reſidence of the great God.

9. Let thy Prieſts be as internally Holy, as their outward Garb is Sacred; and let thy choſen People ſing a joyful and acceptable Hymn to thee.

10. And, I beſeech thee, have a regard to my Prayer for thy Servant *David*'s ſake, and thy Promiſe made to him, 1 *Chron.* 22. 2. *&c.*

11, 12. Reſpecting the Oath which thou didſt make to *David*, declaring that there ſhould never be wanting one of his Sons to ſit upon his Throne, 1 *Chron.* 17. 11. 2 *Chron.* 6. 10.

13. 'I will always keep up the Royal 'Dignity in thy Family, if thy Poſte-'rity keep themſelves faithful to the 'true Religion, and do not relapſe 'into Idolatry.

14. 'For the Lord has ſuch a Lik-'ing to *Sion*, the Seat of *David*, that 'he has been pleaſed to take it up for 'his own Habitation, and to have his 'Temple built there.

15. 'Declaring that he will there take 'up the Reſting-place of his Ark, and 'will not ſuffer it to be removed, as for-'merly, from one Place to another.

16. 'And the Inhabitants thereof 'ſhall partake of my peculiar Bleſſing, 'I affording them plentiful Years, and 'abundance of Proviſions.

17. 'I will preſerve my Prieſts, who 'officiate there, from all Violence; and 'my People ſhall have a peaceable Op-'portunity of praiſing me.

18. 'Here will I make the Regal 'Dignity to ſhine in the Davidical 'Line, like a burning Taper, till the 'Comihg of the Meſſias.

19. All

19. As for his Enemies, I ſhall cloath them with Shame: but upon himſelf ſhall his Crown flouriſh.

Ecce, quam bonum. Pſal. 133.

This Pſalm is intituled, A Song of Degrees of *David, and is thought to be wrote by* David, *when the Tribes were contending who ſhould be moſt forward to bring the King back, from the Place to which the rebellious Arms of* Abſalom *had driven him,* 2 Sam. 19. 9.

BEhold, how good and joyful a thing *it is:* Brethren to dwell together in Unity.

2. *It is* like the precious Ointment upon the Head, that ran down unto the Beard: *even unto* Aarons Beard, and went down to the Skirts of his Clothing.

3. *Like* as the dew of Hermon: which fell upon the Hill of Sion.

4. For there the Lord promiſed his Bleſſing: *and* Life for evermore.

Ecce nunc. Pſal. 134.

As this Pſalm is aſcribed to no one in the Title, ſo 'tis not to be ſaid by whom it was wrote. It ſeems to be a Liturgical Pſalm, and uſed in the Service of the Temple, and to be wrote in form of a Dialogue between the High Prieſt, and the other inferior Orders of Prieſts and Levites.

High Prieſt. BEhold *now,* praiſe the Lord: all *ye* Servants of the Lord;

2. Ye that by Night ſtand in the Houſe of the Lord: even in the Courts of the Houſe of our God.

3. Lift up your Hands *in* the Sanctuary: and praiſe the Lord.

Prieſts. 4. The Lord that made Heaven and Earth: give thee bleſſing out of Sion.

Laudate

19. 'All the traiterous Oppoſers of 'his Royal Stem, I will bring to de-'ſerved Shame and Puniſhment; but 'the Crown ſhall flouriſh continually 'in thy Royal Line, notwithſtanding 'all the Attempts of the Adverſaries 'againſt it.

Paraphraſe on Pſal. 133.

WHat a noble and beautiful Sight it is, to ſee that Men of the ſame Country, and the ſame Religion, ſhould live together with that admirable Concord and Amity, as if all their Bodies were actuated with one Soul?

2. And methinks I cannot compare it better than to *Aaron*'s Unction, with the odoriferous Oil mentioned *Exod.* 30. 21. which ran from the Hair of his Head, to that of his Beard, and filled the Collar of his Veſture with the ſame fragrant Smell.

3. This is as pleaſant as the Dew which falls upon the Mountains, *Hermon* and *Sion*, and enlivens the Herbage with its moiſt and fatning Drops.

4. Eſpecially the Dew which falls upon Mount *Sion*, God's holy Mountain, which he has promiſed to bleſs with an Affluence of all good Things.

Paraphraſe on Pſal. 134.

High Prieſt O All you the Attendants and Domeſticks of the Great JEHOVAH, do you join your Voices to praiſe your Heavenly Maſter.

2. You that take your Courſes to watch by Night in the Temple of God, and others that are diſtributed in the outward Courts.

3. Do all of you with great Devotion lift up your Hands towards the Sanctuary, ſinging Praiſes to God.

Prieſts. 4. May the great God, the Maker of Heaven and Earth, whom we have the Honour more eſpecially to ſerve, afford thee, O ſacred High Prieſt, his particular Bleſſing from Mount *Sion*, his eſpecial Place of Reſidence.

Paraphraſe

Laudate Nomen. Pſal. 135.

This Pſalm ſeems to be one adapted for common uſe in the Temple; and to be a general form of Thankſgiving, for God's great Mercies to the Nation of the Jews.

O Praiſe the Lord, laud ye the Name of the Lord: praiſe *it*, O ye Servants of the Lord.

2. Ye that ſtand in the Houſe of the Lord: in the Courts of the Houſe of our God.

3. O praiſe the Lord, for the Lord *is* gracious: O ſing Praiſes unto his Name, for it *is* lovely.

4. For why? the Lord hath choſen Jacob unto himſelf: *and* Iſrael for his own poſſeſſion.

5. For I know that the Lord *is* great: and that our Lord is above all Gods.

6. Whatſoever the Lord pleaſed, *that* did he in Heaven and in Earth: and in the Sea, and in all deep places.

7. He bringeth forth the Clouds from the ends of the World: and ſendeth forth Lightnings with the Rain, bringing the Winds out of his Treaſures.

8. He ſmote the firſt-born of Egypt: both of Man and Beaſt.

9. *He* hath ſent Tokens and Wonders into the midſt of thee, O thou Land of Egypt: upon Pharaoh and all his Servants.

10. *He* ſmote divers Nations: and ſlew mighty Kings. 11. Se-

Paraphraſe on Pſal. 135.

O Praiſe the Lord all ye his devout Worſhippers, but chiefly you that miniſter about the holy Things in his Temple, do you celebrate his glorious Majeſty.

2. Ye that have your Courſes of waiting in the Temple, and the outward Courts thereof.

3. O ſing Praiſes to God for his Goodneſs and Bounty extended ſo largely to all his Creatures: O ſing Praiſes unto him, for there is ſuch a Pleaſure in that Duty, as carries its Reward in the Satisfaction which attends the Performance of it.

4. But I excite, more particularly, you of the Seed of *Jacob*, to praiſe God, becauſe of his extraordinary Love to you above the reſt of the World, by his particular Care and Providence over you, making you his Inheritance or Eſtate, choſen from the reſt of Mankind.

5. We all of us are ſufficiently ſatisfied that the God whom we worſhip, is the Great God, Creator of the Univerſe, and infinitely ſuperior to the little Deities which other Nations worſhip.

6. Whatſoever God's Divine Pleaſure was to do, that did he in all Parts of the Univerſe, making the Heaven and Earth, the Sea, and the low Caverns of the World, obedient to his Will and Power; as is manifeſt, not only by his ſeveral Miracles wrought by him in divers Ages, for the ſake of his People, but by the ordinary Courſe of his Providence.

7. He raiſes his Clouds from the vaſt Ocean which encompaſſes the inhabitable World, and ſpreads them over our Heads to cool the Air, and to let down the Rain upon the Ground: 'tis he who throws out the Lightning and Thunder, which is attended with the haſty Showers of Rain; 'tis he who keeps the Winds up, as it were in a Store-houſe, and lets out what Wind he pleaſes to blow upon us,

8. He brought great Deſolation upon the *Egyptians*, deſtroying the eldeſt Son in every Family, and the Firſt-born of the Beaſt in every Field, *Exod.* 12. 29.

9. He ſent the other Plagues, by which the *Egyptian* King and all his Servants were terribly infeſted, *Exod.* 7, 8, *&c.*

10. And after he had delivered his People from the *Egyptian* Bondage, he over-threw ſeveral great Nations and powerful Kings, to make way for their Settlement.

11. *Sihon*

11. Sehon King of the Amorites, and Og the King of Baſan: and all the Kingdoms of Canaan;

12. And gave their Land *to be* an heritage: even an heritage unto Iſrael his People.

13. Thy Name, O Lord, *endureth* for ever: *ſo doth* thy Memorial, O Lord, from one Generation to another.

14. For the Lord will avenge his People: and be gracious unto his Servants.

15. As for the Images of the Heathen, *they are but* Silver and Gold: the work of Mens Hands.

16. They have Mouths, and ſpeak not: Eyes have they, but they ſee not.

17. They have Ears, and yet they hear not: neither is there *any* Breath in their Mouths.

18. They that make them are like unto them: *and ſo are* all they that put their truſt in them.

19. Praiſe the Lord, ye Houſe of Iſrael: praiſe the Lord, ye Houſe of Aaron.

20. Praiſe the Lord, ye Houſe of Levi: ye that fear the Lord, praiſe the Lord.

21. Praiſed be the Lord out of Sion: who dwelleth at Jeruſalem.

11. *Sehon* the great and powerful King of the *Amorites*, Numb. 21. 14. as likewiſe *Og*, that gigantick King of *Baſan*, Numb. 21. 33. rooting out for their ſake the reſt of the Kingdoms of *Canaan*, Joſ. 12. 7.

12. And was pleaſed bountifully to beſtow their Land to be poſſeſſed by us *Iſraelites*.

13. O how glorious is thy Name, O God, for thy doing ſo many ſtupendious Works! how laſting will the Monuments of thy Fame be!

14. And we doubt not but all Indignities and Injuries which at preſent are offer'd to us his Servants, will be avenged by him; and that he will provide them of all good Things, which are neceſſary for them.

15. But as for the Gods which the Heathens worſhip, they are made of Silver or Gold, or ſome other Senſeleſs Metal, formed by the Hands of ſome mean Mechanick.

16. They have Mouths but can't ſpeak a Word, and Eyes which can't ſee a Jot.

17. They have Ears which can hear no Sound, and they have no Breath in their Noſtrils.

18. Thoſe that make them and thoſe that worſhip them, are equally as Stupid and Senſeleſs as the Images themſelves.

19. But ſince, O *Iſrael*, ye have the Happineſs of worſhipping the true God, ſing Praiſes with unfeigned Devotion to him; and you, O ſacred Prieſts of the Lineage of *Aaron*, do you join in the ſame Duty.

20. And, O ye *Levites*, who being next in Dignity, and have the Honour to attend in your Services on the great God, be not you leſs forward in this Duty: you Proſelytes likewiſe, be ready to pay him the ſame Honour.

21. Therefore let us all with conjunct Praiſes, celebrate our glorious God in his holy Temple at Mount *Sion*, and in the City of *Jeruſalem*, where he has appointed to have his Worſhip paid him.

Leſſons for the XXVIIIth Day of the Month throughout the Year.

January 28.	*February* 28.	*March* 28.	*April* 28.
Morn. Exod. 2. Matt. 25.	Morn. Deut. 11. Luke 11.	Morn. Ruth. 1. John 15.	Morn. 1 Kings 2. Acts 25.
Even. Exod. 3. 1 Cor. 9.	Even. Deut. 12. Eph. 5.	Even. Ruth. 2. Tit. 2, 3.	Even. 1 Kings 3. 1 John 4.
May 28.	*June* 28.	*July* 28.	*Auguſt* 28.
Morn. Neh. 8. Matt. 26.	Morn. Prov. 7. Luke 11.	Morn. Jer. 21. John 16.	Morn. Hoſ. 5, 6. Acts 26.
Even. Neh. 9. 1 Cor. 11.	Even. Prov. 8. Eph. 5.	Even. Jer. 22. Philem.	Even. Hoſ. 7. 1 John 5.
September 28.	*October* 28.	*November* 28.	*December* 28.
Morn. Tob. 2. Mark. 1.	Morn. Job. 24, 25. Luke 14.	Morn. Iſa. 10. John 20.	Morn. Jer. 31. *to* v. 18 Acts 25.
Even. Tob. 3. 1 Cor. 13.	Even. Job 42. Phil. 2.	Even. Iſa. 11. Heb. 4.	Even. Wiſd. 1. 1 John 5.

Evening Prayer.

Confitemini. Pſal. 136.

This Pſalm is a publick Form of Thankſgiving, for the magnifying God's Mercies to the Nation of the Jews: And was an ancient Part of their publick Worſhip in the Temple. The intercalary Verſe, which is often repeated, and which was a Cuſtom likewiſe among the Ethnick Poets, ſhews a great Degree of Earneſtneſs in the Devotion, and is very proper in Liturgical Forms, and which in ſeveral Particulars is very well imitated by our Church.

O Give Thanks unto the Lord, for he *is* gracious: and his mercy *endureth* for ever.

2. O give Thanks unto the God of all Gods: for his mercy *endureth* for ever.

3. O thank the Lord of all Lords: for his mercy *endureth* for ever.

4. Who only doeth great wonders: for his mercy *endureth* for ever.

5. Who by his excellent Wiſdom made the Heavens: for his mercy *endureth* for ever.

6. Who laid out the Earth above the Waters: for his mercy *endureth* for ever.

7. Who

Paraphraſe on Pſal. 136.

O Offer your Praiſes to the great Jehovah, for the Goodneſs of his Nature, and the Diffuſiveneſs of his Beneficence; *For he is a God, whoſe Goodneſs has no end.*

2. O offer your Praiſes to him, who is infinitely above all Heathen Deities; *For he is a God, whoſe Goodneſs has no end.*

3. O offer your Praiſes to him, who is King and Ruler of all the Potentates upon Earth; *For he is a God, whoſe Goodneſs has no end.*

4. This is the God, who is ſo remarkable for the miraculous Works which he hath wrought for his People, throughout the Series of ſo many Ages; *For he is a God, whoſe Goodneſs has no end.*

5. It was his conſummate Wiſdom which made the heavenly Bodies, and ordered them to move in their conſtant Viciſſitudes and equable Motions; *For he is a God, whoſe Goodneſs has no end.*

6. He made the Earth to ſtand out above the Waters, and to let the dry Ground appear; *For he is a God, whoſe Goodneſs has no end.*

7. Who hath made great Lights: for his mercy *endureth* for ever.

8. The Sun to rule the Day: for his mercy *endureth* for ever;

9. The Moon and the Stars to govern the Night: for his mercy *endureth* for ever.

10. Who ſmote Egypt with their firſt-born: for his mercy *endureth* for ever.

11. And brought out Iſrael from among them: for his mercy *endureth* for ever.

12. With a mighty Hand and ſtretched-out Arm: for his mercy *endureth* for ever.

13. Who divided the Red Sea in two parts: for his mercy *endureth* for ever.

14. And made Iſrael to go through the midſt of it: for his mercy *endureth* for ever.

15. But as for Pharaoh and his Hoſt, he overthrew them in the Red Sea: for his mercy *endureth* for ever.

16. Who led his People through the Wilderneſs: for his mercy *endureth* for ever.

17. Who ſmote great Kings: for his mercy *endureth* for ever.

18. Yea, and ſlew mighty Kings: for his mercy *endureth* for ever.

19. Sehon King of the Amorites: for his mercy *endureth* for ever;

20. And

7. It was his omnipotent Power that created the two great Luminaries of Heaven; *For he is a God, whoſe Goodneſs has no End.*

8. It was he that made the Sun for the Government of the Day, for the guiding of our Steps, and for the ripening of Fruits; *For he is a God, whoſe Goodneſs has no End.*

9. It was he that made the Moon and the Stars for giving Light in the Abſence of the Sun, and to ſupply his Place when under the Horizon; *For he is a God, whoſe Goodneſs has no End.*

10. It was he that ſtruck with a mortal Diſeaſe, all the Firſt-born of *Egypt*, leaving in every Houſe a dead Corpſe, *Exod.* 12. 29. *For he is a God, whoſe Goodneſs has no End.*

11. It was he that brought them out of the Bondage, where they were ſo tyrannically uſed, *Exod.* 12. 41. *For he is a God, whoſe Goodneſs has no End.*

12. And this he did by an irreſiſtible Power, and unheard-of Wonders, *Exod.* cap. 6, 7, 8. *For he is a God, whoſe Goodneſs has no End.*

13, 14. It was he that made the Red Sea to retire on each Side, and to leave a Way for our Forefathers to paſs, *Exod.* 14. 10. *For he is a God, whoſe Goodneſs has no End.*

15. It was he that made the Waters again to return over the Heads of *Pharaoh* and his Army, and drowned them in their Purſuit of the *Iſraelites*; *For he is a God, whoſe Goodneſs has no End.*

16. It was he that conducted the *Iſraelites* through all the blind Paths of the uninhabited Wilderneſs, by a Cloud by Day, and a Fire by Night, *Exod.* cap. 16. *For he is a God, whoſe Goodneſs has no End.*

17. He for our ſakes brought down the Power of great Princes; *For he is a God, whoſe Goodneſs has no End.*

18. And ſlew Kings of mighty Power and Strength; *For he is a God, whoſe Goodneſs has no End.*

19. As for Inſtance, *Sihon* King of the *Amorites*, Numb. 21. 24. *For he is a God, whoſe Goodneſs has no End.*

20. And

20. And Og the King of Baſan: for his mercy *endureth* for ever.

21. And gave away their Land for an heritage: for his mercy *endureth* for ever.

22. Even for an heritage unto Iſrael his Servant: for his mercy *endureth* for ever.

23. Who remembred us when we were in trouble: for his mercy *endureth* for ever.

24. And hath delivered us from our Enemies: for his mercy *endureth* for ever.

25. Who giveth Food to all Fleſh: for his mercy *endureth* for ever.

26. O give Thanks unto the God of Heaven: for his mercy *endureth* for ever.

27. O give thanks unto the Lord of Lords: for his mercy *endureth* for ever.

Super flumina. Pſal. 137.

This Pſalm was wrote during the Captivity, or ſoon after the Return. It is a mournful Complaint of the Miſery of that State, and the inſulting Uſage which was given them by their Aſſyian Maſters. The Poetry is inimitably fine, and comes up to the beſt Rules which the Greek *and* Latin *Criticks have laid down.*

BY the Waters of Babylon we ſat down and wept: when we remembred thee, O Sion.

2. *As for* our Harps, we hanged them up: upon the Trees that are therein.

3. For

20. And *Og* the Tyrant of *Baſan*, a huge gigantick Man, *Deut.* 3. 11. *For he is a God, whoſe Goodneſs has no End.*

21. Giving us their Countries to be held of him for a perpetual Inheritance; *For he is a God, whoſe Goodneſs has no End.*

22. To be an Inheritance to the Children of *Iſrael*, his only true and faithful Worſhippers; *For he is a God, whoſe Goodneſs has no End.*

23. Who when we were infeſted by our neighbour Nations, didſt deliver us from their Power, *Judges*, chap. 2, 3, 4. *For he is a God, whoſe Goodneſs has no End.*

24. Redeeming us from our other Enemies, who afterwards enſlaved us; *For he is a God, whoſe Goodneſs has no End.*

25. Whoſe Goodneſs is not limited to our Nation in particular, but provideth amply all good Things for the reſt of Mankind, and even the whole Creation; *For he is a God, whoſe Goodneſs has no End.*

26. Therefore I beſeech you all the Inhabitants of the World, to joyn in offering up your Praiſes to him the great God of Heaven; *For he is a God, whoſe Goodneſs has no End.*

27. O offer up your Praiſes unto him, who is the King and Ruler of all Potentates; *For he is a God, whoſe Goodneſs has no End.*

Paraphraſe on Pſal. 137.

WHen we were in our diſconſolate Condition, ſitting down melancholily on the Banks of the *Tygris* and *Euphrates*; thinking upon the Happineſs we had loſt, when we could praiſe God in his Temple on Mount *Sion*.

2. We not thinkiug it a proper time for Melody, we hung our Harps uſeleſs by us, upon the Trees on the Side of the River.

3. For they that led us away Captive, required of us then a Song and Melody in our heavineſs: Sing us one of the Songs of Sion.

4. How ſhall we ſing the Lord's Song: in a ſtrange Land?

5. If I forget thee, O Jeruſalem: let my right Hand forget *her cunning.*

6. If I do not remember thee, let my Tongue cleave to the roof of my Mouth: *yea*, if I prefer not Jeruſalem in my Mirth.

7. Remember the Children of Edom, O Lord, in the Day of Jeruſalem: how they ſaid, Down with it, down with it, *even* to the Ground.

8. O Daughter of Babylon, waſted with Miſery: yea, happy *ſhall he be* that rewardeth thee as thou haſt ſerved us.

9. Bleſſed *ſhall he be*, that taketh thy Children: and throweth them againſt the Stones.

Confitebor tibi. Pſal. 138.

This is intituled, A Pſalm of *David, but the Septuagint Tranſlation ſays, That it was made uſe of by* Haggai *and* Zachary, *at the re-building the Temple. It is a pious Thankſgiving to God for Mercies received.*

I Will give thanks unto thee, O Lord, with my whole Heart: even before the Gods will I ſing Praiſe unto thee.

2. I

3. But our inſulting Conquerors came preſently up to us, and bid us ſing and play, tho' our Hearts were ready to break for Grief; come, ſay they, you Jews that are famous for Muſick, ſing us one of your Temple-Songs, which you were uſed to ſing in your Proceſſions to Mount *Sion.*

4. Alas! ſay we, how can we ſing one of our Feſtival Songs, which are Sacred to God, not only in ſuch a time of publick Mourning, but among a Nation of Idolaters who deſpiſe his Worſhip?

5. Time is apt to wear off Grief, but ours ſinks too deep into our Souls to be obliterated; for if ever we forget the Loſs of our City and Temple, and all the Advantages we are deprived of thereby, let our Hands be never able to ſtrike a tuneful Note on our Harps again.

6. If ever we ſhould diveſt our Minds of the happy Opportunities we had of worſhipping God there, let my Throat be ſo hoarſe, as never to be able to ſing again in Tune; nay, if all my Joy and Satisfaction be not to think on our Once famous City, and to wiſh for her rebuilding.

7. And when that happy Time comes, God will take Vengeance upon our Enemies the *Edomites*, who aſſiſted the *Babylonians* in their Sacking our City, and encouraged their Cruelty; but Time ſhall come, when they ſhall pay dear for this Malice, *Jer.* 49. 8.

8. And thou, O *Babylon*, who haſt thus tyrannically treated us, thou ſhalt be reduced to a more miſerable Condition, than thou haſt laid us in, *Iſa.* 13. 19.

9. And that Man ſhall be eſteemed to do a juſtifiable Act, that daſhes out the Brains of thy Children, *Iſa.* 13. 16. for putting an End to ſuch a cruel Generation as you are.

Paraphraſe on Pſal. 138.

I Will return my bounden Thanks to thee, O God, for all thy great Favours conferred upon me, with all the Heartineſs and Fervency which poſſibly I can; I will praiſe thee publickly in the Congregation, in the Preſence of thy holy Angels which attend there.

2. I will

2. I will worſhip toward thy holy Temple, and praiſe thy Name, becauſe of thy loving Kindneſs and Truth: for thou haſt magnified thy Name, and thy Word above all *things.*

3. When I called upon thee, thou heardeſt me: *and* enduedſt my Soul with much Strength.

4. All the Kings of the Earth ſhall praiſe thee, O Lord: for they have heard the Words of thy Mouth.

5. Yea, they ſhall ſing in the ways of the Lord: that great *is* the glory of the Lord.

6. For though the Lord *be* high, yet hath he reſpect unto the lowly: as for the Proud, he beholdeth them afar off.

7. Though I walk in the midſt of Trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine Enemies, and thy right Hand ſhall ſave me.

8. The Lord ſhall make good his loving Kindneſs toward me: yea, thy mercy, O Lord, *endureth* for ever; deſpiſe not then the Works of thine own Hands.

2. I will, in the moſt humble Manner, pay my Worſhip towards thy Tabernacle, the Place of thy Preſence, praiſing thy Almighty Goodneſs for making good thy Promiſe to me of the Kingdom, 1 *Sam.* 16. 13.

3. During the Time of my Perſecution under *Saul*'s Reign, whenever I put up my Prayer to thee for Relief, thou waſt graciouſly pleaſed to hear me, and enable me with Patience to go through my Sufferings with cheerfulneſs.

4. All our neighbouring Kings, when they hear of the ſtrange Deliverances which thou, by thy miraculous Power, haſt procured me, ſhall magnify the Power and Goodneſs of ſo great a God.

5. They ſhall make the Subject of their Song, the wonderful Methods which thy Providence has taken, in bringing me to the Crown of *Iſrael.*

6. Tho' the Lord be conſtituted in the moſt exalted Degree of Glory and Happineſs, yet he is pleaſed to condeſcend to take Care of any of the pooreſt of his Creatures; and his Hand can reach the higheſt and greateſt Prince in the World, and chaſtiſe him for his Oppreſſion ſhewn unto any of his pious Servants.

7. And if I ſhould ever happen to fall into the like Trouble again, thy Goodneſs will again, I am confident, afford me the like Support; and I am ſure thou wilt reſtrain the Fury of my Enemies, from doing me any ſubſtantial Miſchief, and wilt preſerve me from their Contrivances againſt me.

8. And I doubt not but that Good will make good all that is wanting, towards the Completion of his Promiſe to me, and that he will ſettle all the preſent Commotions in the Kingdom: For thy Goodneſs has no Extent or Bounds, therefore, I beſeech thee, O Lord, do not forſake me, who am the Creature of thy Hands, who haſt raiſed me to the Regal Dignity which I did not in the leaſt expect or aſpire to.

Morning Prayer.

Domine, probaſti. Pſal. 139.

This Pſalm being compoſed by David, *is an excellent Hymn upon God's great Attributes, his Omnipreſence and Omniſcience. To theſe* David *appeals, for an Approbation of his Integrity and the honeſty of his Intention. It is probable it was wrote during* Saul's *Reign, when he was traduced for having ill Deſigns againſt that Prince.*

O Lord, thou haſt ſearched me out, and known *me*: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my Thoughts long before.

2. Thou art about my Path, and about my Bed: and ſpieſt out all my ways.

3. For *lo, there is* not a Word in my Tongue: *but* thou, O Lord, knoweſt it altogether.

4. Thou haſt faſhioned me behind and before: and laid thine Hand upon me.

5. *Such* knowledge *is* too wonderful and excellent for me: I cannot attain to it.

6. Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy Preſence?

7. If I climb up into Heaven, thou *art* there: if I go down to Hell, thou *art there alſo.*

8. *If* I take the Wings of the Morning: *and* remain in the uttermoſt parts of the Sea;

9. Even there alſo ſhall thy Hand lead me: and thy right Hand ſhall hold me.

10. If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my Night be turned to Day.

11. Yea,

Paraphraſe on Pſal. 139.

O Lord, thy All-ſeeing Eye doth look into every Secret of my Heart, thou knoweſt not only my outward Actions, and all the Thoughts of my Mind, but thou knoweſt what my Reſolutions will be, before I have determined them.

2. Whereſoever I walk, thou art preſent to me, and wherever I lie down, thou art by me; and thou art conſcious to all the private Ends I am driving at.

3. Whatever I am to ſpeak thou knoweſt, not only before I utter it, but before I think of it.

4. Every Part of me is formed by thy excellent Skill and Wiſdom, thy Hand faſhioning me into the Shape which I appear in.

5. O how wonderful and adorable is this thy infinite Knowledge! it perfectly overwhelms my Mind to reflect upon it.

6. To what Place of the Univerſe ſhould I retire, if I had a mind to avoid thy Preſence?

7. If I ſhould mount up to the higheſt Heaven, there I ſhould run upon the bright Throne of thy Preſence: If I ſhould run into the loweſt Vaults of the Earth, thy Omnipreſence would reach me there alſo.

8. If I ſhould borrow the Swiftneſs of the Sun, and ſhould run through the whole Heavens in a few Hours, even from the Eaſtern to the Weſtern Sea.

9. I ſhould not remove farther from thee, but muſt be beholding to thy Providence to ſupport me.

10. If I ſhould be ſo fooliſh as to think, that I might do any Action in the dark, ſo as to be hid from thee, I ſhould quickly learn, that thy Eye can ſee into the blackeſt Shades, as eaſily as at Noon-day.

11. For

11. Yea, the darkneſs is no darkneſs with thee, but the Night is as clear as the Day: the darkneſs and light *to thee are* both alike.

12. For my Reins are thine: thou haſt covered me in my Mothers Womb.

13. I will give thanks unto thee, for I am fearfully *and* wonderfully made: marvellous *are* thy Works, and *that* my Soul knoweth right well.

14. My Bones are not hid from thee: though I be made ſecretly, *and* faſhioned beneath in the Earth.

15. Thine Eyes did ſee my ſubſtance, yet being unperfect: and in thy Book *were* all *my Members* written;

16. *Which* Day by Day are faſhioned: when *as yet there was* none of them.

17. How dear are thy Counſels unto me, O God: O how great is the Sum of them!

18. *If* I tell them they are more in number than the Sand: when I wake up, I am preſent with thee.

19. Wilt thou not ſlay the Wicked, O God: depart from me ye Blood-thirſty Men.

20. For they ſpeak Unrighteouſly againſt thee: *and* thine Enemies take *thy Name* in vain. 21. Do

11. For there can be no ſuch Thing as Darkneſs with thee, who thy ſelf art the inexhauſtible Fountain of Light, thou finding no Changes by the Viciſſitudes of Day and Night.

12. For why ſhould I think, that I ſhould be ever hid from thee, ſince all my inward Parts and Vitals are of thy compoſing; for thou didſt, as it were, ſit upon me, and hatch me, when I was in my Mother's Womb;

13. And if I turn my Eyes upon my own Make, I cannot but own the Formation of my Members to be an admirable and ſtupendious Contrivance.

14. None of my inward Parts, which have remained undiſcovered to any mortal Eye, were hid to thee; when thou ſecretly formedſt me into Shape, when I lay as it were under Ground in my Mother's Womb.

15. I was intimately known to thee, when I was but an Embryo, and my Body was not yet come to Shape and Perfection; thou didſt keep as it were a Regiſter of all the various Parts of my Body, and didſt note them down, and draw out the Model thereof in thy Table-book, before they were formed.

16. Which afterwards advanced gradually into Shape, from a Maſs of Fleſh, which at firſt ſeemed nothing like an Humane Body.

17. O how admirable are the Deſigns of thy Providence! and how infinitely various!

18. To go about to number them, were as fruitleſs a Work, as to tell the Sands upon the Sea-ſhore; I am tired and fall aſleep, when I go to reckon them, and when I awake again I find the Task as difficult.

19. However, this Leſſon I can learn from thy Providence, that thou wilt not ſuffer wicked Men to go on long in their daring Impieties, but wilt in thy good Time bring them to condign Puniſhment; but whether or no God takes ſpeedy Vengeance upon them, this I am reſolved, to have no Converſation with bloody-minded Men.

20. For theſe Men make it their Buſineſs, blaſphemouſly to talk againſt thee, and the Diſpenſations of thy Providence, ſwearing falſly by thy Name, to advance themſelves, and to injure others.

21. Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22. *Yea*, I hate them right ſore: *even as though* they were mine Enemies.

23. Try me, O God, and ſeek the ground of my Heart: prove me, and examine my Thoughts.

24. Look *well if there be any* way of Wickedneſs in me: and lead me in the way everlaſting.

Eripe me, Domine. Pſal. 140.

This Pſalm was compoſed by David *in his Troubles during* Saul's *Reign. The particular Occaſion ſeems to be the Information of the* Ziphites *againſt him.* 1 Sam. 23. 20.

DEliver me, O Lord, from the evil Man: and preſerve me from the wicked Man.

2. Who imagine miſchief in their Hearts: and ſtir up Strife all the Day long.

3. They have ſharpned their Tongues like a Serpent: Adders Poiſon is under their Lips.

4. Keep me, O Lord, from the Hands of the Ungodly: preſerve me from the wicked Men, who are purpoſed to overthrow my goings.

5. The Proud have laid a Snare for me, and ſpread a Net abroad with Cords: yea, and ſet Traps in my way.

6. I ſaid unto the Lord, Thou *art* my God: hear the Voice of my Prayers, O Lord.

7. O Lord God, thou ſtrength of my Health: thou haſt covered my Head in the Day of Battle.

8. Let

21. Therefore I have an utter Averſion to them, becauſe they offer ſuch deſpight to thee and thy Worſhip; being highly concerned to ſee them ſo notoriouſly to violate thy Commands.

22. Nay, I hate them for their Wickedneſs committed againſt thee, more than for any Injuries offered to me.

23. But, O Lord, I beſeech thee, ſtrictly to look into the Receſſes of my Heart, and turn over every Thought of mine.

24. And then impartially to paſs a Judgment upon me, if there be any of thoſe ill Deſigns harboured within me, which my Adverſaries lay to my Charge; and if there be not, I beſeech thee to afford me thy Grace, that I may perſevere in a Courſe of Piety, that I may at laſt obtain everlaſting Happineſs.

Paraphraſe on Pſal. 140.

O Lord, I beſeech thee to defend me from the wicked Contrivances which my Enemies are forming againſt me.

2. Who lay all their Thoughts together to work my Ruin, and to bring me into publick Hatred and Contempt.

3. No Serpents Tongue conveys more Venom, than the Tongues of theſe wicked Calumniators.

4. I beſeech thee to protect me from the inſidious Practices of theſe falſe Men, who by all the malicious Arts which their Fury can ſuggeſt, are endeavouring to work my Ruin.

5. No Hunter or Fowler does with more Cunning ſpread his Nets, and lay his Traps, than theſe my Enemies ſet themſelves to invent deceitful Methods to deſtroy me.

6. But tho' I, of my ſelf, am not able to defeat their crafty Projects, yet thou, my God, I truſt, wilt ſecure me from them; and therefore I beſeech thee to hear my Prayers, which I put up to thee, on this Behalf.

7. I depend intirely upon thy Almighty Power and Goodneſs for my Deliverance; and I am the more encouraged to do ſo, becauſe thou haſt formerly defended me, being in extreme Danger, when I fought with that mighty Champion *Goliah*, 1 *Sam.* 17. 39.

8. But

8. Let not the Ungodly have his deſire, O Lord: let not his miſchievous Imagination proſper, *leſt* they be too proud.

9. Let the miſchief of their own Lips fall upon the Head of them: that compaſs me about.

10. Let hot burning Coals fall upon them: let them be caſt into the Fire, and into the Pit, that they never riſe up again.

11. A Man full of Words ſhall not proſper upon the Earth: evil ſhall hunt the wicked Perſon to overthrow *him.*

12. Sure I am that the Lord will avenge the Poor: and maintain the Cauſe of the Helpleſs.

13. The Righteous alſo ſhall give Thanks unto thy Name: and the Juſt ſhall continue in thy ſight.

Domine, Clamavi. Pſal. 141.

This Pſalm was likewiſe wrote by David, *in his Troubles during* Saul's *Reign. He does in particular beg of God's Grace, that he might not by any intemperate or imprudent Word give his Adverſaries advantage againſt him.*

LOrd, I call upon thee, haſte thee unto me: and conſider my Voice, when I cry unto thee.

2. Let my Prayer be ſet forth in thy ſight *as the* Incenſe: *and let* the lifting up of my Hands be an Evening Sacrifice.

3. Set a Watch, O Lord, before my Mouth: and keep the door of my Lips.

4. O let

8. But I beſeech thee not to ſuffer my outragious Enemies to work their Will upon me in my Deſtruction, if for no other Reaſon, that they may not be encouraged to tyrannize over other innocent Perſons, with the like Cruelty.

9. But rather let thoſe evil Contrivances which they have advanced againſt me, fall back upon themſelves, and that they may be involved in the ſame Ruin which they deſigned to bring upon me.

10. The dreadful Judgment of *Sodom* ſhall befal them, burning Coals raining down on their Heads; and they ſhall be thrown down into a Pit in the Ground, from whence they ſhall not be able to riſe up.

11. Men that are full of ſuch falſe and deceitful Words, as theſe wicked Informers are, ſhall never thrive by their fraudulent Arts; their own Wickedneſs ſhall purſue and overtake them, as a Hound does his Prey.

12. But this I will rely on as an undoubted Maxim, that God will, in his good Time, vindicate the Cauſe of innocent Perſons, who have not outward Help to ſupport them.

13. And it is likewiſe as certain a Truth, that there will be a Time, when good Men ſhall pay their Thanks to God for his delivering them out of their Trouble; and in which all pious Perſons ſhall manifeſtly appear to be under the particular Care of God's Providence.

Paraphraſe on Pſal. 141.

O Lord, my preſent Danger is very great, I beſeech thee therefore to quicken thy Paces to come to my Aſſiſtance, and vouchſafe to hear my Petition, which I never put up to thee with greater Earneſtneſs.

2. Altho' I am pent up in a barren Wilderneſs, where I have no Opportunity of joyning in the publick Worſhip; yet I beſeech thee, let my Prayers be acceptable to thee, as the Fumes which ariſe from the Sacrifices at *Jeruſalem.*

3. I beg of thee, that thou wouldeſt afford me Grace and Prudence, ſo to govern my Diſcourſe, that no intemperate Word may drop from me, that my Adverſaries may take Advantage of.

4. O

4. O let not mine Heart be inclined to any evil thing: let me not be occupied in ungodly Works, with the Men that work Wickedneſs, leſt I eat of ſuch things as pleaſe them.

5. Let the righteous rather ſmite me friendly: and reprove me.

6. But let not their precious Balm break my Head: yea, I will pray yet againſt their Wickedneſs.

7. Let their Judges be overthrown in ſtony Places: that they may hear my Words, for they are ſweet.

8. Our Bones lie ſcattered before the Pit: like as when one breaketh and heweth *Wood* upon the Earth.

9. But mine Eyes look upon thee, O Lord God: in thee is my Truſt, O caſt not out my Soul.

10. Keep me from the Snare *that* they have laid for me: and from the Traps of the wicked Doers.

11. Let the Ungodly fall into their own Nets together: and let me ever eſcape them.

4. O let me not be tempted to do any unlawful Action for my Security, nor follow the Example of my wicked Enemies, who never ſtick at ſuch Methods, leſt I be enſnared by their Proſperity, to fall off from the Obſervation of thy Commandments.

5. But rather let me enjoy the Converſation of good Men and true Friends, that will rebuke me for my Miſcarriages and Failures which they obſerve in me.

6. For theſe fraternal Corrections ſhall not break my Head, but ſhall be like a precious Unguent poured upon it, which would rather heal a Wound which was there before; and as for the wicked Deſigns of my Adverſaries, all the Oppoſition which I ſhall make againſt them, ſhall be by my Prayers.

7. As for the unjuſt Judges who have condemned me without being heard, they ſhall be thrown down headlong from a Rock, as they have deſerved; and in ſpight of them, my Words, which are full of Duty to the King, and Courteouſneſs to all others, ſhall be heard.

8. But, alas, our Friends at preſent are unmercifully deſtroyed, and our Bones lie ſcattered about, as Chips round a Tree that is cutting down.

9. But, O Lord, my ſole Expectation is in thee for Deliverance; O do not any longer expoſe the Life of thy Servant to ſo great a Peril.

10. But, I beſeech thee, of thy Goodneſs, to preſerve me from thoſe Ambuſhes, and treacherous Deſigns, which they have laid againſt me.

11. Let theſe wicked Men fall themſelves into the Net, which they have, with ſo much Craftineſs, ſpread to take me; and let me eſcape this and all the other inſidious Deſigns, which they ſhall hereafter advance againſt me.

Leſſons for the XXIXth Day of the Month throughout the Year.

January 29.		*February* 29.		*March* 29.		*April* 29.	
Morn.	Exod. 4. Matt. 26.	Morn.	Deut. 13. Matt. 7.	Morn.	Ruth. 3. John 16.	Morn.	1 Kings 4. Acts 26.
Even.	Exod. 5. 1 Cor. 10	Even.	Deut. 14. Rom. 12.	Even.	Ruth. 4. Philem.	Even.	1 Kings 5. 1 John 5.
May 29		*June* 29.		*July* 29.		*Auguſt* 29.	
Morn.	Neh. 10. Matt. 27.	Morn.	Eccluſ 15. Acts 3.	Morn.	Jer. 23. John 17.	Morn.	Hoſ. 8. Acts 27.
Even.	Neh. 13. 1 Cor. 12.	Even.	Eccluſ 19. Acts 4.	Even.	Jer. 24. Heb 1.	Even.	Hoſ. 9. 2, 3. John.
September 29.		*October* 29.		*November* 29.		*December* 29.	
Morn.	Gen. 32. Acts 12. *to* v. 20	Morn.	Eccluſ 10. Luk. 15.	Morn.	Iſa. 12. John 21.	Morn.	Iſa. 61. Acts 26.
Even.	Dan. 10. v. 5 Jude v. 6. *to* v. 16	Even.	Eccluſ 11. Phil. 1.	Even.	Iſa. 13. Heb. 5.	Even.	Iſa. 62. 2 John.

Evening Prayer.

Voce mea ad Dominum. Pſal. 142.

This Pſalm is intituled, A Maſchil of *David,* a Prayer when he was in the Cave. *For by the information of the* Keilites *againſt him,* Saul *came to purſue him in the Wilderneſs of* Engedi, *and being hid in a Cave there,* Saul *came accidentally thither when* David *cut off the Skirt of his Garment,* 1 Sam. *chap.* 24.

I Cried unto the Lord with my Voice: *yea,* even unto the Lord did I make my ſupplication.

2. I poured out my Complaints before him: and ſhewed him of my trouble.

3. When my Spirit was in heavineſs, thou kneweſt my path: in the way wherein I walked have they privily laid a Snare for me.

4. I looked alſo upon *my* right Hand: and *ſaw there was* no Man that would know me.

5. I *had* no place to flee unto: and no Man cared for my Soul.

6. I cried unto thee, O Lord, and ſaid: Thou *art* my hope *and* my portion in the Land of the Living.

7. Conſider my Complaint: for I am brought very low.

8. O deliver me from my Perſecutors: for they are too ſtrong for me.

9. Bring my Soul out of Priſon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then ſhall the Righteous reſort unto my Company. *Domine,*

Paraphraſe on Pſal. 142.

I Cry unto my God, with all the Vehemence and Earneſtneſs as I am able; I put up my humble Suit to the Great JEHOVAH, Oh! that he would be pleaſed to afford a favourable Anſwer to it.

2. I pour out my bitter Complaints, in my Prayer to him, and lay all my Wants before him.

3. Thou art ſenſible how my Mind is overcharged with an intolerable Degree of Grief; what bye and loneſome Ways I am forced to take for my Security; and what inſidious Arts my Enemies do continually make uſe of for my Deſtruction.

4. I turn about to look for my Companions, who uſed to be on my right Hand to attend me; but I find every one is ſhy of my Company, and if I direct my Diſcourſe to any, they pretend not to know me.

5. I have no Place of Succour to fly to, every Village and Town being ſtrictly watched by *Saul*'s Troops; and no Friend will venture to harbour me in his Houſe, to ſave my Life with the Danger of his own.

6. Therefore to thee alone, O my God, I make my Application for Relief; for thou art the only Hope which I have to depend upon in the World.

7. O I beſeech thee hear my Prayer, for I am brought now to the very Extremity of Danger, which thy Almighty Hand alone can reſcue me from.

8. O free me from the irreſiſtible Power of my enraged Adverſaries, who are too mighty for me to conteſt with; and unleſs thou doſt interpoſe thy Power, they will utterly deſtroy me.

9. And laſtly, I beſeech thee to free me from my exiled State, and this dark Cave which I am confined to; and give me an Opportunity of publiſhing my Thanks for ſo great a Favour in the publick Congregation; and then I ſhall have the Company likewiſe of other pious Men, who will joyn with me in praiſing God, for his maintaining the Cauſe of an innocent Perſon.

Para-

Domine, exaudi. Pſal. 143.

This is intituled, A Pſalm of *David, and is thought to be compoſed by him, during the Rebellion of his Son* Abſalom, *and ſo it was inſcribed in ſome old* Greek *Copies.*

HEar my Prayer, O Lord, and conſider my deſire: hearken unto me for thy Truth *and* Righteouſneſs ſake.

2. And enter not into Judgment with thy Servant: for in thy ſight ſhall no Man living be juſtified.

3. For the Enemy hath perſecuted my Soul, he hath ſmitten my Life down to the Ground: he hath laid me in the darkneſs, as the Men that have been long dead.

4. Therefore is my Spirit vexed within me; and my Heart within me is deſolate.

5. Yet do I remember the time paſt, I muſe upon all thy Works: yea, I exerciſe my ſelf in the works of thy Hands.

6. I ſtretch forth my Hands unto thee; my Soul *gaſpeth* unto thee as a thirſty Land.

7. Hear me, O Lord, and that ſoon, for my Spirit waxeth faint: hide not thy Face from me, leſt I be like unto them that go down into the Pit.

8. O let me hear thy loving kindneſs betimes in the Morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my Soul unto thee.

9. Deliver me, O Lord, from mine Enemies: for I flee unto thee to hide me.

10. Teach

Paraphraſe on Pſal. 143.

O Lord, I beſeech thee to grant my earneſt Prayer, which I offer'd to thee, in this my extraordinary Difficulties; and to make good thy gracious Promiſe, which thou haſt formerly made to me, of your ſaving me from any extreme Danger.

2. I beſeech thee, do not thou deal with me according to the Strictneſs of a ſevere Judge, for the Sins which I have committed, which I own have brought this Trouble upon me: for if thou ſhouldeſt ſcan every Man's Actions after that Rate, the moſt innocent Man in the World could not eſcape Condemnation

3. My Enemy, who is the more grievous to me, becauſe he is my own Fleſh and Blood, has endeavour'd to take away my Life, tho' he has received his own from me, and has almoſt actually brought me to the Grave: He has forced me to hide in Holes and Caverns, as a Man that is buried.

4. For this reaſon, I am under the greateſt Depreſſion of Spirits, and my Heart has no Comfort remaining.

5. But yet, for all this, I remember what great Deliverances thou waſt wont to procure me in my younger Days; thinking upon thoſe miraculous Operations of thy Providence, which thou didſt uſually interpoſe on my Behalf.

6. I conſtantly ſtretch out my Hands to thee in my Prayer for thy Help; a Field parched by the Sun's ſcorching Heat does not more eagerly gaſp after the Rain, than my Soul panteth after thee.

7. O hearken to my Petition with all poſſible ſpeed, my Exigencies requiring a quick Remedy, for I am in a very languiſhing Condition; and if thou ſhouldeſt add to my Troubles, by thy withdrawing thy Favour from me, I am a perfect dead Man.

8. Do not thou ſtay till late at Night, before thou do'ſt afford me thy Protection, but deliver me early in the Morning, and with all the ſpeed that is poſſible, for I entirely truſt in thee for Succour: be thou my Director to guide me in the Courſe which thou would'ſt have me to take for my Preſervation.

9. O free me from the prevailing Power of my Enemies: for I have no one to fly to, for to ſuccour me, but only thee.

10. But

10. Teach me to do the thing that pleaſeth thee, for thou *art* my God: let thy loving Spirit lead me forth into the Land of Righteouſneſs.

11. Quicken me, O Lord, for thy Names ſake: and for thy Righteouſneſs ſake bring my Soul out of trouble.

12. And of thy goodneſs ſlay mine Enemies: and deſtroy all them that vex my Soul, for I *am* thy Servant.

MORNING PRAYER.

Benedictus Dominus. Pſal. 144.

This is intituled, A Pſalm of *David, in the Hebrew; in the Greek and vulgar Latin 'tis added againſt* Goliah. *But if the Pſalm had any relation to that Affair, it was certainly compoſed after* David's *coming to the Kingdom, from Verſe the ſecond, and it ſeems to refer to ſome of his Victories over the Philiſtines at the Beginning of his Reign.*

BLeſſed *be* the Lord my ſtrength: who teacheth my Hands to War, and my Fingers to fight;

2. My Hope and my Fortreſs, my Caſtle and Deliverer, my Defender, in whom I truſt: who ſubdueth my People *that is* under me.

3. Lord, what *is* Man, that thou haſt ſuch reſpect unto him: *or* the Son of Man, that thou ſo regardeſt him?

4. Man is like a thing of nought: his time paſſeth away like a ſhadow.

5. Bow thy Heavens, O Lord, and come down: touch the Mountains, and they ſhall ſmoke.

6. Caſt forth thy Lightning, and tear them: ſhoot out thine Arrows, and conſume them.

7. Send

10. But above all, I beg that thy gracious Goodneſs would be pleaſed to direct me in the Courſe of a godly and pious Life, and that, by the Motions of thy holy Spirit, I may fit and prepare my ſelf for a better World.

11. I beſeech thee, for the Honour of thy great Name, to refreſh and revive me, after this long Series of Trouble, and ſet me free from theſe impendent Dangers, according unto thy faithful Promiſes made unto me.

12. And that, out of thy Goodneſs, which I have ſo long experienced, thou wouldeſt cut of my Enemies, and not ſuffer them to do me any further Miſchief; for I am intirely devoted to thy Service, and therefore I truſt thou wilt not deſert thy Dependant.

Paraphraſe on Pſal. 144.

ALL Glory be aſcribed to the great God who has taught my Hands and Fingers, which were formerly uſed only to play upon the Harp, now to uſe the rough Weapons of War with Skill and Dexterity.

2. On thee alone, O God, is my dependance, thou art my Caſtle and Defence, and my Protector; and by whoſe Power I have, in Part, ſubdued the neighbouring Countries, 2 *Sam.* 8. 1.

3. Lord, what a poor Thing is Man at the beſt, in reſpect of thy Glory! but ſtill what a greater Wonder it is, that the great God of Heaven ſhould vouchſafe to take Care of ſuch a worthleſs Creature as my ſelf, and to raiſe him from an inferior Condition to ſuch an Height of Glory and Honour.

4. For Man is a Creature but of ſhort Continuance, his Life vaniſhes away like a Shadow.

5. And now, O Lord, I muſt again beg thy Aſſiſtance for my preſervation againſt my Enemies, who, notwithſtanding their former Defeats, are ſtill moleſting me; therefore do thou make thy Appearance in my Behalf, after thy accuſtomed Manner, *viz.* by bending down the Clouds to let thee down, and ſetting the Mountains on Fire.

6. Dart forth thy Lightnings and rend my Adverſaries into Shivers, and let thy fiery Darts deſtroy them.

7. Let

7. Send down thine Hand from above: deliver me, and take me out of the great Waters, from the hand of ſtrange Children;

8. Whoſe Mouth talketh of Vanity: and their right Hand *is* a right Hand of Wickedneſs.

9. I will ſing a new Song unto thee, O God: *and* ſing Praiſes unto thee upon a ten ſtringed Lute.

10. *Thou* haſt given Victory unto Kings: *and* haſt delivered David thy Servant from the peril of the Sword.

11. Save me, and deliver me from the Hand of ſtrange Children: whoſe mouth talketh of Vanity, and their right Hand *is* a right Hand of Iniquity.

12. That our Sons may grow up as the young Plants: *and that* our Daughters may *be* as the poliſhed corners of the Temple.

13. *That* our Garners *may be* full and plenteous with all manner of ſtore: That our Sheep may bring forth thouſands, and ten thouſands in our Streets.

14. *That* our Oxen *may be* ſtrong to labour, *that there* be no decay: no leading into captivity, and no complaining in our ſtreets.

15. Happy *are* the People that are in ſuch a Caſe: *yea*, bleſſed are the People who *have* the Lord for their God.

Exaltabo te, Deus. Pſal. 145.

The Title of this Pſalm is, David's Pſalm of Praiſe, *the only Pſalm in the Book with this Title. It is not manifeſt upon whoſe occaſion it was written. The Verſes begin with the Alphabetical Letters in order, only* Nun *is wanting.*

I Will magnifie thee, O God, my King: and I will praiſe thy Name for ever and ever.

2. Every

7. Let down thy Hand and draw me up out of the Ocean I am almoſt drowned in; and deliver me from the Power of theſe Idolatrous Nations which are now warring againſt me, 2 *Sam.* 10. 3.

8. Which are falſe deceitful People, 2 *Sam.* 10. 4. and who ſtick at doing nothing that is baſe and wicked.

9. And if thou art pleaſed to make me ſucceſsful in this Enterprize, I will in Gratitude compoſe a new Pſalm to thy Honour, to be ſung upon a Lute of ten Strings.

10. For 'tis not the numerous or the valiant Armies of Princes which procure them Victory, but thy good Providence: and 'tis to the ſame that I aſcribe all my Deliverances and Succeſſes in Battle.

11. And now I beſeech thee, preſerve me again from the Army of theſe falſe Idolaters, who ſtick at acting no wicked or baſe Thing.

12. That under the Bleſſing of a laſting Peace, our Sons may grow up like choice young Plants in a Nurſery, and that our Daughters may be beautiful as the poliſhed Pillars of a Temple or a Palace.

13. That our Granaries may be loaded with Corn of every Sort; and that our Sheep may ſo wonderfully encreaſe, that they may not only fill our Fields, but even our Towns and Villages.

14. That our Oxen may be all luſty, and fit to labour in Husbandry; that there be no Plundering and Deſolation; no carrying away our People for Priſoners into the Enemies Army; and no making Complaints of the Miſeries and Loſſes of War.

15. In a happy Condition are thoſe People who have theſe Advantages attending them; but more happy is that People who worſhip the true God, who will confer theſe and greater Benefits upon his Votaries.

Paraphraſe on Pſal. 145.

I Will extol thy Name, O God, my King and Governour, and will never leave ſinging Praiſes to thee, as long as I live.

2. Not

2. Every Day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3. Great *is* the Lord and marvellous, worthy to be praiſed: *there is* no end of his greatneſs.

4. One Generation ſhall praiſe thy Works unto another: and declare thy Power.

5. As for me, I will be talking of thy Worſhip: thy Glory, thy Praiſe and wondrous Works;

6. So that *Men* ſhall ſpeak of the might of thy marvellous Acts: and I will *alſo* tell of thy greatneſs.

7. The memorial of thine abundant kindneſs ſhall be ſhewed: and Men ſhall ſing of thy Righteouſneſs.

8. The Lord *is* gracious and merciful: long-ſuffering, and of great goodneſs.

9. The Lord *is* loving unto every Man: and his mercy *is* over all his Works.

10. All thy Works praiſe thee, O Lord: and thy Saints give thanks unto thee.

11. They ſhew the Glory of thy Kingdom: and talk of thy Power;

12. That thy Power, thy Glory, and Mightineſs of thy Kingdom: might be known unto Men.

13. Thy Kingdom *is* an everlaſting Kingdom: and thy Dominion *endureth* throughout all Ages. 14. The

2. Not a Day ſhall paſs in which I will not exerciſe my ſelf in this Duty, during my whole Life.

3. The Lord is a great God, and worthy of our profoundeſt Admiration and Veneration; and when we have aſcribed all poſſible Perfection which we can think of to his Nature, there is infinitely more remains which we cannot conceive.

4. Thy Works are ſo wonderful and miraculous, that it ſhall not content the preſent Generation in which they were done to admire them, but they ſhall in Records and Tradition hand them down to the following.

5. And as for my ſelf, I promiſe that thy miraculous Actions ſhall be the conſtant Theme of my Diſcourſes, I ſhutting out from my Mouth all other Talk.

6. And I will encourage others by my Example to take the ſame Subject of Converſation; I my ſelf beginning with a Declaration of what great things thou haſt done for thy Servants.

7. From hence the Memory of thy great Acts ſhall be continually kept up, and Hymns ſhall be compoſed in Honour of them.

8. The Lord is full of Kindneſs and Compaſſion; he patiently a great while bears the Offences committed againſt him; and is always ready to do Kindneſſes.

9. Nay, his Goodneſs is extended to all Mankind; nay further, every Part of the Creation does, ſome way or other, partake of his Bounty.

10. The Praiſe of thy admirable Wiſdom, is ſhewn forth by every the moſt minute Work of thy Creation; and thy faithful People do, in their daily Worſhip, recognize thy Goodneſs and Majeſty

11 In their Hymns to thy Honour, and in their conſtant Converſation, they declare thy extraordinary Power manifeſted in their Behalf.

12. To the end, that the reſt of Mankind may be ſenſible, what admirable Order thou doſt obſerve in the Government of thy People, and what amazing Acts thou doſt perform for their Preſervation.

13. And that thy Kingdom is not ſubject to any Changes or Viciſſitudes, but that it will remain to all Eternity, in the ſame Majeſty and Glory which it diſplays now. 14. The

14. The Lord upholdeth all ſuch as fall: and lifteth up all *thoſe that are* down.

15. The Eyes of all wait upon thee, O Lord: and thou giveſt them their Meat in due ſeaſon.

16. Thou openeſt thine Hand: and filleſt all things living with plenteouſneſs.

17. The Lord *is* Righteous in all his Ways: and Holy in all his Works.

18. The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19. He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will help them.

20. The Lord preſerveth all them that love him: but ſcattereth abroad all the Ungodly.

21. My Mouth ſhall ſpeak the Praiſe of the Lord: and let all Fleſh give Thanks unto his holy Name for ever and ever.

Lauda, anima mea. Pſal. 146.

Theſe five laſt Pſalms are called the Hallelujahs, *becauſe they begin and end with that Word. The vulgar Latin aſcribe this Pſalm to* Haggai *and* Zachary; *and* Grotius *ſays, that this Inſcription was formerly in* Origen's Hexapla. *Some attribute it to* David. *It contains a Celebration of God's Praiſes for his Creation and Preſervation; and particularly for his inviolably maintaining his Promiſes which he has made to his People.*

Hallelujah. PRaiſe the Lord, my Soul, while I live will I praiſe the Lord: yea, as long as I have any Being, I will ſing Praiſes unto my God. 2. O put

14. The Lord is conſtantly ready to do all Acts of Kindneſs for his Servants, ſupporting them that are ſinking thro' any Misfortune or Trouble, and raiſing up them that are down.

15. The Eyes of all the Creation do look up, and expect their Food from thee, and thou never faileſt to give it them as they want it.

16. Thou who keepeſt an inexhauſtible Treaſure of all good Things, do'ſt continually open thy Hand, and diſtribute abroad into the World, a flowing Plenty of every Thing that is Good and Deſirable.

17. And though ſome Things in this World may befal us, which may not be ſo agreeable to our carnal Deſires, yet every Thing is diſpoſed by him with a moſt exquiſite Juſtice, and according to the unerring Judgment of his eternal Wiſdom.

18. We need not give our ſelves more Trouble, than to put up our Addreſſes to him, and he is as ready to redreſs our Wants, as we are to ask for the Favour, if we are faithfully diſpoſed to ſerve him.

19. He will do every Thing that is reaſonable for their ſakes who are his devout Servants; and when they are under any Diſtreſs, he will deliver them from their Misfortune.

20. He is a conſtant Protector of his faithful Servants; but all wicked and profane Perſons, he will as certainly involve in an unremediable Deſtruction.

21. Therefore I promiſe, for my Part, to celebrate the Name of our great God, with Hymns compoſed to his Honour; and I would exhort all the whole Creation to join with me in his Praiſe, by reaſon of the common Benefits which they receive from him, and that they would never intermit this pious Exerciſe as long as they live

Paraphraſe on Pſal. 146.

Hallelujah. PRaiſe the Lord, but in particular, O my Soul, do thou raiſe up all thy Affections to magnify his Goodneſs; nay, for my Part I promiſe, that as long as thou art pleaſed to continue me in my Being, I will make it my Buſineſs to compoſe Hymns, and to ſing to thy Honour. 2. But

2. O put not your truſt in Princes, *nor* in any Child of Man: for *there is* no help in them.

3. *For when* the Breath of Man goeth forth, he ſhall turn again to his Earth; and then all his Thoughts periſh.

4. Bleſſed *is he* that *hath* the God of Jacob for his help: and whoſe hope *is* in the Lord his God.

5. Who made Heaven and Earth, the Sea and all that therein *is*: who keepeth his Promiſe for ever.

6. Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth Men out of Priſon: the Lord giveth ſight to the Blind.

8. The Lord helpeth them that are fallen: the Lord careth for the Righteous.

9. The Lord careth for the Strangers, he defendeth the Fatherleſs and Widow: as for the way of the Ungodly, he turneth it upſide down.

10. The Lord thy God, O Sion, ſhall be King for evermore: and throughout all Generations. *Hallelujah.*

2. But let me beſeech you all the rational Part of the Creation, not to place your Confidence in any humane Help, tho' it be that of the moſt powerful Prince, which will moſt certainly fail you at the laſt.

3. For Man, tho' he be never ſo great and powerful, is ſubject to Mortality, and whatever great Deſigns he may have in hand, he may die before he can accompliſh them, and then all their eager Dependants are wretchedly diſappointed.

4. Therefore the faithful Worſhippers of the true God, are the only happy Perſons; for they truſt in a God who has all the Power to aſſiſt them, and all the readineſs imaginable to do it.

5. For he is a God of Almighty Power, as manifeſtly appears by his Creation of the World, and is a God who is ready to aſſiſt his Votaries, as is clear from his tenacious Obſervance of all his Promiſes.

6. He is a God that righteth the Cauſe of thoſe who are oppreſſed by mighty Adverſaries or unjuſt Judges; who provides a ſufficient Supply of Food, for all thoſe who want it.

7. He is a God, that redeems the poor captive Slave from the Hand of his tyrannick Maſter; and reſtores the Light of the Sun to them who are ſhut up in a dark Dungeon.

8. He the Lord our great God raiſeth up thoſe from the Ground, that are fallen down by a great Degree of Misfortune; he makes it the conſtant Object of his Thoughts, how he may preſerve the good Man.

9. He makes it his Buſineſs to defend helpleſs Perſons from the Violence of Oppreſſors, protecting Strangers and Widows from the Injuries which are offered to them; but as for the ill Deſigns of wicked Perſons, he is as diligent to defeat them.

10. Therefore, O Inhabitants of *Jeruſalem*, you do well to put your Truſt in your great God, who is not like earthly Princes of a tranſitory continuance, but remaineth in his Royal Dignity and Power throughout all Generations. *Hallelujah.*

Leſſons for the XXXth Day of the Month throughout the Year.

January 30.		*March* 30.	*April* 30.
Morn. Ex. 6. *to* v. 14. Matt. 27.		Morn. 1 Sam. 1. John 17.	Morn. 1 Kings 6. Acts 27.
Even. Exod. 7. 1 Cor. 11.		Even. 1 Sam. 2. Heb. 1.	Even 1 Kings 7. 2, 3. John

May 30.		*June* 30.		*July* 30.		*Auguſt* 30.	
Morn.	Eſther. 1. Matt. 28.	Morn.	Prov. 9. Luke 12.	Morn.	Jer. 25. John 18.	Morn.	Hoſ. 10. Acts 28.
Even.	Eſther. 2. 1 Cor. 13.	Even.	Prov. 10. Eph. 6.	Even.	Jer. 26. Heb. 2.	Even.	Hoſ. 11. Jude.
September 30.		*October* 30.		*November* 30.		*December* 30.	
Morn.	Tob. 4. Mark 3.	Morn.	Eccluſ 12. Luke 16.	Morn.	Prov. 20. Acts 1.	Morn.	Iſa. 63. Acts 27.
Even.	Tobit. 6. 1 Cor. 15.	Even.	Eccluſ 13. Phil. 4.	Even.	Prov. 21. Heb. 6.	Even.	Iſa. 64. 3 John.

Leſſons for the XXXIſt Day of the Month.

January 31.		*March* 31.		*May* 31.		*July* 31.	
Morn.	Exod. 8. Matt. 28.	Morn.	1 Sam. 3. John 18.	Morn.	Eſth. 3. Mark 1.	Morn.	Jer. 27. John 19.
Even.	Exod. 9. 1 Cor. 12.	Even.	1 Sam. 4. Heb. 2.	Even.	Eſth. 4. 1 Cor. 14.	Even.	Jer. 28. Heb. 3.
Auguſt 31.		*October* 31.		*December* 31.			
Morn.	Hoſ. 12. Matt. 1.	Morn.	Eccluſ 14. Luk. 17.	Morn.	Iſa. 65. Acts 28.		
Even.	Hoſ. 13. Rom. 1.	Even.	Eccluſ 15. Col. 1.	Even.	Iſa. 66. Jude.		

Evening Prayer.

Laudate Dominum. Pſal. 147.

This Pſalm, from the ſecond Verſe thereof, does ſeem to be compoſed after the Return from the Captivity. It is an excellent encomiaſtick Hymn on the Honour of God, drawn from ſeveral Particulars of the Manifeſtation of his Goodneſs.

Hallelujah. O Praiſe the Lord, for *it is* a good thing to ſing Praiſes unto our God: yea, a joyful and pleaſant thing *it is* to be thankful.

2. The Lord doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3. He healeth thoſe that are broken in Heart: and giveth Medicine to heal their Sickneſs.

4. He telleth the number of the Stars: and calleth them all by *their* Names.

5. Great *is* our Lord, and great is his Power: yea, and his Wiſdom is infinite.

6. The

Paraphraſe on Pſal. 147.

O Joyn with me, all that are capable of this pious Exerciſe, in praiſing our great God; for you are invited to this Duty, by the extraordinary Pleaſure and Satisfaction which attends it.

2. But however, we have at this Time a freſh Obligation to glorifie God, for his late Favour in permitting us to build up again our ruined City, and to collect our ſcattered Tribes from the different Parts of a Foreign Country, where they long lived in a State of Captivity, to return Home to their Native Country.

3. He being pleaſed to eaſe the Sorrows of his People, which were almoſt heart-broken by ſo long a Captivity, and to heal the Wounds which were made in their Souls, by affording them ſuch a joyful Reſtoration.

4. Nor have we *Jews* only our particular Obligations to praiſe him, but all Mankind are indebted to his Goodneſs, and ſtand obliged to extol his Power and Wiſdom; who counteth all the Stars, whoſe Number is ſo vaſt, *Gen.* 22. 17. knowing all their Magnitudes, Revolutions and Influences.

5. The Power of our God is of infinite Extenſion, and his Wiſdom ſurpaſſes all humane Underſtanding.

6. Nor

6. The Lord ſetteth up the meek: and bringeth the Ungodly down to the Ground.

7. O ſing unto the Lord with Thankſgiving: ſing Praiſes upon the Harp unto our God.

8. Who covereth the Heaven with Clouds, and prepareth Rain for the Earth: and maketh the Graſs to grow upon the Mountains, *and Herbs for the uſe of Men.*

9. Who giveth Fodder unto the Cattel: and feedeth the young Ravens that call upon him.

10. He hath no pleaſure in the ſtrength of an Horſe: neither delighteth he in any Man's Legs.

11. But the Lord's delight is in them that fear him: and put their truſt in his Mercy.

12. Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13. For he hath made faſt the Bars of thy Gates: and hath bleſſed thy Children within thee.

14. He maketh Peace *in* thy border: *and* filleth thee with flour of Wheat.

15. He ſendeth forth his Commandments *upon* Earth: and his Word runneth very ſwiftly.

16. He

6. Nor are his providential Diſpenſations leſs ſurprizing; he by unaccountable Methods contriving all things happily to fall out in the End for the Good of pious Men, and in his good Time, bringing the Wicked to condign Puniſhment.

7. O therefore let every one joyn in Praiſes to this great and good God, celebrating him with the Muſick of the Harp.

8. Nor do his natural Diſpenſations afford a narrower Subject of his Praiſe; when we conſider that it is he, that overſpreading the Sky with Clouds big with Rain, makes the fruitful Drops to ſhower down upon the Earth; thereby occaſioning the Graſs to ſhoot forth even upon the rocky Mountains, and all the Paſtures to yield Variety of Herbage for the Uſe of Men.

9. Who provideth Food for all the Beaſts of the Field, and the Fowls of the Air; who doth not neglect even ſuch deſpicable Birds as the Ravens, but finds a Wa[illegible]oſeed them in their Neſt, when they are deſerted by their Dams.

10. It is he who diſpoſes of Victory; not from the Strength of a great Body of Horſe, nor from the Number and Gallantry of the Foot.

11. But he affords Succeſs to thoſe who ſerve him faithfully, and depend upon him conſtantly.

12. Therefore, O ye Inhabitants of *Jeruſalem*, who have ſo frequently experienced his miraculous Power interpoſed in your Behalf, and when all humane Means have failed you, God has given you wonderful Advantages over your Adverſaries; do you therefore, I ſay, praiſe God for ſuch unparallelled Favours conferred on you.

13. He has made your City, which was lately without Walls, now to be ſo ſtrong, as to defie the Aſſaults of a powerful Enemy, *Neh.* 5. 16. and increaſed thy Citizens, which were at firſt but few, *Neh.* 7. 4. to a mighty Number.

14. He hath now reſtored Peace to thy Country, which hath lain under a long Devaſtation, and doth afford thee a plentiful Variety of all good Things.

15. It is our God, to whom the whole Order of Nature is ſubject, and whatever he commands, is readily obeyed,

16. He giveth Snow like Wool: and ſcattereth the Hoar-Froſt like Aſhes.

17. He caſteth forth his Ice like Morſels: who is able to abide his Froſts?

18. He ſendeth out his Word, and melteth them: he bloweth with his Wind, *and* the Waters flow.

19. He ſheweth his Word unto Jacob: his Statutes and Ordinances unto Iſrael.

20. He hath not dealt ſo with any Nation: neither have the Heathen knowledge of his Laws. *Hallelujah.*

Laudate Dominum. Pſal. 148.

This Pſalm was compoſed upon ſome joyful Occaſion: It was probably wrote at the Cloſe of the Captivity of the Jews, when the Edict was come out for their Reſtoration.

Hallelujah. O Praiſe the Lord of Heaven: praiſe him in the height.

2. Praiſe him, all ye Angels of his: praiſe him, all his Hoſt.

3. Praiſe him Sun, and Moon: praiſe him, all ye Stars and Light.

4. Praiſe him, all ye Heavens: and the Waters that *are* above the Heavens.

5. Let

16. Whenever he gives the Word, the Earth is covered with Fleeces of Snow; or the Hoar-Froſt is ſprinkled, like Aſhes upon the Ground.

17. He ſends down his Hail in knobs, or, as it were, Morſels of Ice; and his Froſt is ſometimes ſo ſevere as not only to harden the moiſt Ground, and to congeal the Rivers, but it is not to be born either by Men or Beaſts, who are not under Shelter.

18. But then all of a ſudden, at the Word of his command, a warm South Wind blows, and the Ground returns to its wonted Softneſs; and the Waters which were before a Cryſtal Pavement, betake themſelves again to their former Fluidity.

19. But above all, his Excellency is diſplayed in that admirable Body of Laws, which he has given to the People of *Iſrael*, to govern their Actions by.

20. Herein particularly diſtinguiſhing them from the reſt of Mankind; to whom he never indulged any ſuch gracious Diſpenſation. *Hallelujah.*

Paraphraſe on Pſal. 148.

LET every Part of the Creation praiſe the Lord, the great Father and Maker of all Things; let him be praiſed with the higheſt Degree of Affection and Exaltation of Mind.

2. Let the Angels in all their different Ranks and Orders, celebrate his Honour.

3. Let the Sun, Moon and Stars, by their conſtant Viciſſitudes, and by their Light and Influences which they afford, glorifie thy great Name, who haſt created, and doth preſerve ſuch glorious and uſeful Bodies.

4. Let the Regions of the Air, and all the watry Meteors therein, ſet forth his Praiſe by the Rains, and Winds, and Snows, which they produce.

5. For

5. Let them praiſe the Name of the Lord: for *he ſpake the Word, and they were made*, he commanded, and they were created.

6. He hath made them faſt for ever and ever: he hath given them a Law which ſhall not be broken.

7. Praiſe the Lord upon Earth: ye Dragons and all deeps;

8. Fire and Hail, Snow and Vapours: Wind and Storm, fulfilling his Word;

9. Mountains and all Hills: fruitful Trees, and all Cedars;

10. Beaſts and all Cattel: Worms and feathered Fowls;

11. Kings of the Earth and all People: Princes and all Judges of the World.

12. Young Men and Maidens, old Men and Children, praiſe the Name of the Lord: for his Name only is excellent, and his Praiſe above Heaven and Earth.

13. He *ſhall* exalt the Horn of his People, all his Saints *ſhall* praiſe him: even the Children of Iſrael, *even* the People that ſerveth them. *Hallelujah.*

Cantate

5. For it was thou, O great God, who didſt firſt create thoſe Bodies, by ſpeaking a Word, when immediately from nothing, they ſprang up into Being.

6. When thou didſt likewiſe give them Rules and Laws of their Nature, which they have hitherto inviolably obſerved, and which it is not in the Power of any external Force to alter.

7. Let God's Honour be diſplayed from the vaſt Ocean, which is his Work, and all the great Fiſhes therein.

8. Let his Glory be further manifeſted, by the Lightning and the Hail, the Snows and Miſts, the gentle Breezes and violent Storms, which are all under his Directions and Appointment.

9. Let his Honour be ſhewn forth likewiſe by other Works of the Creation, by Hills and Mountains, which as they adorn Nature by a Variety, ſo they occaſion the flowing of Rivers; let him be praiſed by the ſtately Cedars and Oaks of the Hills and Forreſts, ſo uſeful for Building; and the other Fruit-Trees of the low Grounds, ſo convenient for the Food and Delight of Men.

10. Let his Honour be further manifeſted by the vaſt Number of Cattle, and other Animals, who by their Labour aſſiſt Mankind, who by their Fleſh feed them, and by their Skins clothe them; let the great Variety of Reptile and Volatile Animals, whoſe Species are not to be reckoned up, contribute towards advancing the Glory of ſuch a wiſe and powerful Creator.

11. But more eſpecially let Men, the rational Part of the Creation, praiſe the great God for all theſe his wonderful Works and Benefits; let every Monarch veil his Diadem before him, and aſcribe his Being, and all the Dignity he is veſted with, to his Goodneſs; and let all the great Men of the World praiſe him, for all the noble Qualities which he has endowed them with.

12. Let young Men praiſe him for their Strength; Maidens for their Beauty; old Men for their Experience; and Children for their Innocence; for he is the only true God, abounding in Excellence and Perfection, and his Wiſdom and Goodneſs is manifeſted in every Part of the Univerſe.

13. But the great Favours, and conſtant Protection, vouchſafed to his People the Jews, oblige them in a particular Manner to honour and glorify his Name; now raiſing up the ancient Reputation and Honour of his Servants, after the Oppreſſion of a long Captivity. *Hallelujah.*

Paraphraſe

Cantate Domino. Pſal. 149.

This Pſalm is a Song upon ſome ſignal Victory, and ſome great Exploits done by the Jews, and therefore it probably relates to the Davidical times, when they made the greateſt Figure, and gained the moſt conſiderable Victories.

Hallelujah. O Sing unto the Lord a new Song: let the Congregation of Saints praiſe him.

2. Let Iſrael rejoyce in him that made him: and let the Children of Sion be joyful in their King.

3. Let them praiſe his Name in the Dance: let them ſing Praiſes unto him with Tabret and Harp.

4. For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5. Let the Saints be joyful with Glory: let them rejoyce in their Beds.

6. Let the *Praiſes* of God *be* in their Mouth: and a two-edged Sword in their Hands.

7. To be avenged of the Heathen: and to rebuke the People.

8. To bind their Kings in Chains: and their Nobles with links of Iron.

9. That they may be avenged of them, as it is written: Such Honour have all his Saints. *Hallelujah.*

Laudate

Paraphraſe on Pſal. 149.

O Sing a new Hymn to the Honour of the great JEHOVAH, and let it be ſung by the full Congregation of his faithful People in their ſolemn Aſſembly.

2. Let all the Jewiſh Nation ſing Praiſes to God, who is both their Creator and their Governour.

3. Let them celebrate triumphal Dances in his Honour; and ſing unto him with a Conſort of Muſick.

4. For the Lord doth take Pleaſure to do Good to his People, and to reſcue them, when they are in a mean and low Condition.

5. Let all pious Perſons exult and triumph, with the moſt joyful and glorious Acclamations; Let them rejoyce in their Beds, God having provided them ſuch a State of Eaſe and Security, that they may be ſafe there, and out of Fear of their Enemies.

6. But however, let them not lay aſide all Thoughts of warlike Preparations, and be drowned in the Eaſe of a ſluggiſh Peace; Let them, at the ſame Time they are ſinging victorious Hymns to the Honour of God, carry their Swords in their Hands.

7. To take ſuch Revenge upon the Heathens, as their ill Treatment of us has deſerved, and to chaſtiſe their Inſolence and Pride.

8. That we may make their Kings and Captains Priſoners, binding them with Iron Fetters and Chains.

9. That we ſhould not only ſubdue, but entirely eradicate theſe wicked idolatrous People, as *Moſes* commanded, *Deut.* 20. 17. So great Honour God has been pleaſed to confer upon his ſacred People. *Hallelujah.*

Paraphraſe

Laudate Dominum. Pſal. 150.

This Pſalm is likewiſe a Song after Victory; but in what time it was compoſed is uncertain.

Hallelujah. O Praiſe God in his Holineſs: praiſe him in the firmament of his Power.

2. Praiſe him in his noble Acts: praiſe him according to his excellent greatneſs.

3. Praiſe him in the ſound of the Trumpet: praiſe him upon the Lute and Harp.

4. Praiſe him in the Cymbals and Dances: praiſe him upon the Strings and Pipe.

5. Praiſe him upon the well-tuned Cymbals: praiſe him upon the loud Cymbals.

6. Let every thing that hath Breath: praiſe the Lord.

Paraphraſe on Pſal. 150.

O Praiſe God for the inexpreſſible Purity and Holineſs of his Nature; praiſe him for the vaſt Extent of his Power.

2. Praiſe him for the miraculous Actions, which he has done for the Defence of his People, and let us endeavour, as much as may be, that our Praiſe may bear ſome Proportion to his Deliverances.

3. Praiſe him with every Kind of Muſick, which is uſed in Triumphs and great Feſtivals, not only upon the ſonorous Trumpet, but the ſofter Lute and Harp.

4. Praiſe him upon the Cymbals, playing to thoſe that ſhall dance in this great Feſtivity; praiſe him likewiſe upon ſeveral Sorts of String-Muſick, as well as upon the Flute.

5. Praiſe him upon thoſe Cymbals which make the moſt grateful Sound; praiſe him with the loud Sound of the Organ.

6. Let every Man and Creature which enjoys the Breath of Life, praiſe the Lord! *Hallelujah.*

FINIS.

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